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# THE SOUTHERN PRESBYTERIAN • • • JOURNAL • • •

*A Presbyterian monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

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## THE SOUTHERN PRESBYTERIAN JOURNAL

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APPLICATION FOR ENTRY AS SECOND-CLASS MATTER IS PENDING

## EDITORIAL

## WHY?

Why THE JOURNAL at this time?

This question has been asked and it justifies a specific reply. The interesting thing, however, is that it has been asked by only a few of the hundreds who have sent in subscriptions. To many, the answer is obvious, and their response has been enthusiastic.

However, there must be clear justification for the time, effort and financial outlay involved in such an undertaking, and we hope now, and in the coming months, to show that such justification exists.

THE JOURNAL has been contemplated for a long time. Six years ago a meeting was held to discuss its launching. Events of the past twelve months have convinced us that this is a necessary task which can no longer be delayed. This movement is therefore not the result of hasty action; it comes as the result of concerted prayer, thought, and work.

The civilization of which we are a part is perched precariously on the edge of an abyss. This is obvious to all, whether in or outside of the Church. The tragedy is that, in part, the Christian Church is to blame.

It is to blame in so far as it has left its God-given task of preaching the Gospel of salvation from sin through the Lord Jesus Christ.

It is to blame in so far as it has turned from faith in, and the preaching of, the Bible as truly and wholly the Word of God, condoning preach-

ing and teaching calculated to question or destroy this precious faith.

It is to blame where it has substituted for the Gospel of redemption a programme of social reform.

It is to blame to the extent to which it has stepped out of its spiritual role, to meddle, as the Church, in political and economic matters and affairs of State.

It is to blame where, as has so often been the case, the Gospel message has been diluted and made pleasant to the taste of unregenerate man; denying the fact of, and the heinousness of sin; and the certain doom of the unrepentant sinner.

But, despite these failures of the Church, a return to a faithful ministry of the Truth can yet, by the power of the Holy Spirit, provide the spiritual and moral stamina which is essential for world stabilization. To this spiritual awakening and revival THE JOURNAL is dedicated.

The Rev. Samuel M. Shoemaker, rector of Calvary Episcopal Church, New York City, for many years a prominent leader in the Oxford Group Movement, in turning from that "periphery-religion" and preaching a manifesto against the "Golden Rule religion of humanism," calling his people back to the old Gospel, had this to say in his now famous sermon of last October 19:

"I have a deep and growing conviction that what passes among us in these days, for Christianity is very thin stuff, very remote from the original to which we are always going back in our minds to adjust our compasses. I believe that the

whole modernistic trend in religion, instead of getting us free of the accumulated encumbrances of generations and bringing us back face to face with the simple realities of Christ, is another encumbrance, another false steer, another path away from reality instead of a path toward it. Some of us have never caught original Christianity by the hem. For original Christianity began with the announcement of something that God had done, something that God had given. It was wholly supernatural, not so much in the sense of the miraculous accompaniments to it, but in the sense that it was itself a great miracle, because only God Himself could have created it. Original Christianity, true Christianity for all time, is not a matter of man reaching down to find man; not a matter of man trying to live up to a moral code which he believes pleasing to God, but of man responding with his whole nature to the mercy and kindness of God."

Our Southern Presbyterian Church has not escaped these tendencies to change the Gospel message to another gospel. We believe the great majority in our Church still love the story of God's redeeming love and power, want to preach it, want to hear it, and want to know it is being taught in our institutions. However, there are *symptoms* to prove that this attitude is not unanimous.

The underlying and fundamental issue is the integrity of the Scriptures. This integrity is an essential foundation of Christian faith and living. David says, "If the foundations be destroyed, what can the righteous do?" Attacks on the Word of God, direct or veiled, because of their ultimate effect in destroying faith, are in effect attacks on the Lord Himself. Germany today is living proof of the devastating effect of destructive criticism. Faith cometh by hearing the Word of God, and this faith brings individual and national righteousness.

In taking this position we concede full latitude for difference of interpretation. For instance, men of equally deep piety and scholarship may differ on many interpretations: baptism, the return of the Lord, etc. *But*, we are unwilling to admit that a man has the right, in "interpreting" the *facts* of Scripture, to eliminate them from the realm of fact and place them in the category of fiction or error. This is not interpretation but presumption at its worst.

One of the symptoms of the underlying disease is misapprehension as to the mission of the Church. The Federal Council has caused confusion and resentment by constant meddling, in the name of the Church, in economic, political, social and racial matters, and in the affairs of State. There is incontrovertible evidence that prior to our entry into

the present war this organization used every available means to hamper the efforts of our Government to prepare for the conflict which seemed inevitable. Now that we are in the war, this same Council is already preparing the terms of peace which it proposes to foster. Little wonder that some turn from the Church in distress and even resentment.

The desire for union is, we believe, another symptom of the present misunderstanding of the mission of the Church. The union about which Christ prayed in John 17 was a union of kindred spirits. Union on any other basis is not union but *mesalliance* not sanctioned by God. To be specific, union with the Northern Church under existing conditions would not be union, it would be *absorption*, with our individual testimony as a Church gone, with our agencies disrupted, with the control of our Church destiny taken from our hands, and, in the long run, certain grievous heartache and disunity. The proper sequence, outlined by James, is still the right sequence. "First pure, then peaceable."

THE JOURNAL knows that a critical spirit cannot win those who take the opposite position. But it does believe that a clear presentation of issues involved can be used, by God's blessing and help, to keep our Church true to, not only her historical position, but also to the path God wants us to walk today. Let us preach the Gospel in season and out, knowing that it is still the power of God unto salvation to all who believe.

Brethren, pray for us. Help us maintain this goal and this spirit by sending us articles or short incidents calculated to increase our love for our Lord and His Word, and our effectiveness in serving Him.

—L.N.B.

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## Hath God Spoken? If So, Who Should Interpret His Word, Himself Or Satan?

"Yea, hath God said, Ye shall not eat of every tree of the garden?" These words constitute the first step in the temptation of Satan to our first parents which resulted in their sin and fall and brought all mankind into an estate of sin and misery. Let us notice that he does not begin with a direct frontal attack on God's spoken Word. He leaves that for the next logical step. First he would sow the seed of doubt, "Yea, hath God said, Ye shall not eat of every tree of the garden?" One can see the cynical sneer on his face and hear the insinuating intonation of his voice as his diabolical spirit, coming in the guise of one with superior knowledge and a would-be friend,

says: "O, yes? Did he *really* tell you a thing like that?" Receiving a positive answer from Eve that God had thus spoken, he then openly accuses God of lying and of seeking thereby to withhold something good from his children, something that they had every right to possess and which would cause their eyes to be opened and they would be like gods. This is Satan's basic principle of temptation today. It is still, "Hath God spoken," and "Did He *really* say that?" Or was not *this* rather what He meant? Let us not be deceived, when he thus speaks, for whether he comes as a man in the street; as a voice from the pew or even from the pulpit; yea, even though he may come in the guise of a learned college or university or even seminary professor, it is the voice of Satan and should be so recognized. His intentions are the same as of old, to wreck that which is dear to the heart of God. His agents may be doing his service unwittingly. This makes them doubly dangerous. As The Southern Presbyterian Journal begins its ministry to our Lord and to His Church we want to go on record as a journal devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints.

We are seeking constructive action to safeguard and foster and propagate the old Gospel of redemption through the Saviour. We want to aid in the pressing national problems of our day through emphasis on the Bible as truly the inspired word of God, worthy of the trust and love of all. We believe this stand can be taken in humility and in love and that it will command itself to many.

We believe that the overwhelming majority of our ministers are sound in the faith, but we also feel that in the past they have not had a rallying ground, a place to look for leadership, or a medium through which they might find expression of common views.

We believe also that such a paper will command itself to the membership of our Church who, in the large, love the old Gospel and want to hear it preached and know that it is being taught in our institutions.

We also feel that we need a more vigorous presentation of evangelistic methods, stories of God's grace in souls won for Him, and incidents calculated to strengthen our faith and love and encourage us to renewed efforts to serve our Lord.

—H.B.D.

In addition to our fine group of Contributing Editors we have a large Advisory Committee, both of which are listed elsewhere in this issue. However, we want every reader to help us make this Journal what it ought to be for the glory of God and the furtherance of His work. We invite your comments and constructive criticisms. We realize our own human limitations and handicaps, but we are praying that God may so guide and direct us that His will may be done in our lives. May we ask that you join us in the prayer that The Journal may be a great blessing to many?

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In addition to our regular Department on Evangelism and Personal Work, we want to carry regularly suggestions on the other departments of our Church Program, particularly along the lines of Sunday School and Young People's Work.

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At present it is not our plan to carry advertising or syndicated articles, as ours is to be only a monthly journal and our space is so definitely limited.

All our executive committees are going to the General Assembly this year with excellent reports. We have received copies of most of these, as well as other reports going up from the special ad interim committees. We commend these reports to the prayerful and careful consideration of the Church, but lack of space forbids our printing or further commenting thereon at this time.

—————  
We will carry a Book Review Section, under the direction of Rev. John R. Richardson, D.D., Pastor of the First Presbyterian Church, Alexandria, La.

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We have received an excellent little booklet of Questions on the Bible, of which Rev. Frank B. Estes, of Orangeburg, S. C., is the Author. These questions appeared in serial form in The Christian Observer and many pastors are finding it very helpful in Sunday School Classes and with their Young People. The price is 25 cents and it can be secured from the Author. —H.B.D.

# Our Southern Presbyterian Banners

BY REV. WILLIAM CHILDS ROBINSON, D.D.

*"In the Name of our God we will set up our banners."* Ps. 20:5.

*"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth".* Ps. 60:4.

When Scottish Presbyterianism was threatened by Stuart Totalitarianism the leaders of the Church renewed the Covenant signing that hallowed document with blood drawn from their own veins. Recalling General Leslie from his service under Gustavus Adolphus, they marshalled an army to maintain their covenanted faith. As the blue stocking host gathered flying before each captain's tent was a blue banner with this inscription, "For Christ's Crown and Covenant".

When Hampden C. Dubose returned from the Confederate War he found that the fathers had fallen asleep, that the generation of young men who had escaped the sword has missed a college education, that the theological seminaries were closed that the colleges had lost their endowments, that few were left to lead in public prayer and that the songs of Zion were being sung by mourning women. But through the sorrows of war and the humiliation of Reconstruction, our Church was rich in God. The fathers had lifted their banners in God and the living God in whom they trusted did not forsake them.

In another hour of need, we are seeking to wave the banners which our heroic fathers lifted in the Name of God. Under these banners there have come to our people blessing and increase, power and strength. The God of our fathers is equally potent to-day. He is the all-sufficient God, all-sufficient for Himself and all-sufficient for His people. May His Spirit give us strength to keep these banners waving from every Southern Presbyterian Bethel, every place in which He hath caused His Name to dwell; the blue banner of covenanted loyalty to Christ as the only King in Zion, the only Head of His body the Church; the banner of His holy Word; the banner of the Westminster Standards which testify to His saving grace and sovereign glory; the banner of missions as the mission of the Church.

I. The Redeemer is the only King of Zion, the only Head over His Body the Church. Alexander Henderson used Psalm 110:1 to set forth the truth that God had placed Christ at His own right

hand to govern his Church. The Church is subject to Christ alone not to Caesar. As B. M. Palmer declared at Augusta in 1861, God hath given Christ to be Head over all things to His body the Church. I owe allegiance as a citizen to the country and as a believer to the Church. God has established two governments—Church and State—but neither of these is subject to the other, while I am subject to both and God is over both.

The Church recognizes the Headship of Christ when she accepts the system of doctrine, government, discipline and worship which He has given her in His Word and obeys His command to add nothing thereto (B.C.O. 10). Likewise when she confines her activities to the functions He has commissioned her to perform. God has not given to the Church the police functions of the magistrate, but the preaching of His Word, the enforcement of His law, the gathering and perfecting of His saints. The Headship of Christ is recognized in the acceptance of the sufficiency of the written Word, the architectonic principle of the Scottish Covenants. The Church is God's servant proclaiming His revealed will, not His confidential adviser presuming to supplement that Word in either worship, discipline or doctrine. The Headship of Christ is recognized in trying to govern the Church according to the pattern shown in the Mount of Scripture.

Presbyterianism is a system of church government by courts composed of elders (the presbyters of Scripture) called of God through the suffrage of His people. These courts are organized to represent the unity of the Church and to maintain the authority of Christ speaking in His Word. The Presbyterian officers receive their call, their authority, their gifts from Christ (Eph. 4).

II. The Bible is the Word of God written, the sceptre of the King, the mouth of the Lord, the rule of faith, life and worship. The Fathers of the Southern Presbyterian Church maintained the infallible truth and Divine authority of the Holy Scripture in distinction from those critical views which deny that the Bible is what it professes to be and what our Lord Jesus Christ declares it to be. Our Church has had its part in making the South the Bible belt. In His infinite wisdom God has given this Book to be a lamp unto our feet and where its light illuminates the way the freedoms of mankind flourish.

The very architecture of our Presbyterian

Churches has testified that we have sought to be the Church of the Word. According to the Reformed Faith, the New Testament altar is in heaven where the great High Priest ministers, and that from this heavenly fount the blessings of the covenant of grace are dispensed by means of the pulpit where the Word is preached and the Table where the Lord's Supper is spread.

The Holy Spirit is the author of saving Faith in Christ and in working faith He uses the instrument of His own forging, namely, the Word He hath inspired. It pleases God by the foolishness of preaching to save, so that faith cometh by hearing and hearing by the Word of Christ. Thus, "faith has a perpetual relation to the Word, and can no more be separated from it than the rays from the sun whence they proceed."

III. As the Apostle repeatedly called his readers to observe the pattern of doctrine delivered to them (Rom. 6:17; II Tim. 1:12) so our fathers at their First General Assembly adopted the Westminster Confession and Catechisms as their confession of the living God. Our standards recognize a God who is infinite in majesty and eternal in love, a sovereign Father and a fatherly Sovereign. They echo the Saviour's "Father, Lord of heaven and earth." The consistent Calvinism of these standards is a vision of God in His majesty, of the King in His beauty and a consequent sense of our utter dependence upon Him. We depend upon God for truth and in the obedience of faith receive what He has revealed in His Word. We depend upon God for life and history as we state in the doctrines of foreordination, creation and province. We depend upon God for religion, not seeking to construct human religious masterpieces, but worshipping the God who has graciously revealed Himself to Christian faith. Justification by faith alone means that we depend wholly upon the work of Christ for acceptance with God, that He is our Righteousness and that the Holy Spirit hath enabled us to receive and rest upon Him alone for salvation.

Our Confession sees God, the Father, first in creation, God, the Son, first in Redemption, and God, the Spirit, first in regeneration and seeks to give God all the glory of the whole saving process. In words that future events have proven prophetic Professor A. Lecerf of the theological faculty of the University of Paris brought this testimony from a Lutheran colleague to the Edinburg Calvinistic Congress: "Our people need doctrine, a strong doctrine. I think God has something in store for His Church, something very dreadful. And because God knows that His Church needs a back-

bone, He is bringing her back to Calvinism which is the backbone of Christianity."

IV. In immediate connection with the Headship of Christ, our first General Assembly wrote upon our banner the Great Commission. Go ye into all the world and preach the Gospel to every creature is the great end of our Church's organization and obedience to it is the indispensable condition of our Lord's promised blessing. Missions is the one grand comprehensive object a proper conception of whose vast magnitude and grandeur is the only thing which in connection with the love of Christ can ever sufficiently arouse the Church's energies and develope her resources, so as to cause her to carry on with the vigor and efficiency which true loyalty to her Lord demand, those other agencies necessary to her internal growth and efficiency. The Southern Presbyterian Church is a missionary society and every member is a member for life of that society.

God has so blessed this banner lifted first by a Church hemmed in by hostile armies that to-day we have more members on the foreign field that we had when we started in the home field. And though many of our missionaries have had to leave under the pressure of Japanese conquest, the seed has been sown and the harvest is certain. It is interesting to notice that our three ministers who have done the most noteworthy social service have been men who most emphatically maintained that missions was the mission of the Church. While they were loyally preaching the Gospel in season and out of season, God gave to Hampden C. Dubose the added privilege of sharing largely in the suppression of the opium traffic, to J. Leighton Wilson to contribute the decisive article which stopped the African slave trade, and to B. M. Palmer to deliver the eloquent civic address which crushed the Louisiana lottery. As these fathers of the Southern Presbyterian Church administered in the Church the task which the Founder laid upon the Church, God gave them the added privilege of accomplishing noteworthy things as citizens. They did not confuse the two distinct spheres in which men ought to serve the one God.

As my distinguished predecessor Dr. R. C. Reed well said, the Church is an institution that did not originate in the will of man and that does not exist to further ends determined by the will and wisdom of men. "Its mission is to promote the glory of God and the salvation of men from the curse of the law." "The Church is an organization of which Christ is the Head and King, it can speak only what He has commissioned it to speak."

May the God of all grace give our feeble hands strength to hold aloft the mighty banners which the Fathers of the Southern Presbyterian Church lifted in the Name of our God!

# The Triumph of Inclusivism

BY REV. E. EDWIN PAULSON, S.T.M.

*This significant article by Mr. Paulson is a reprint of the article published in CHRISTIANITY TODAY (Fall Number 1941). It has been included in this issue because of the belief that it "gives in calm and dispassionate words the story of the declension in faith of a sister Presbyterian Church" and that it indicates "a current trend" in other Presbyterian churches.*

For more than a quarter of a century a fierce struggle raged within the Presbyterian Church. Unfortunately the issues involved in this conflict have not yet been understood by the rank and file of either the ministers or laymen in our Church. As in the case of political conflicts the real issues have been largely obscured behind personalities so that attempts have been persistently made to prove that this controversy was due to the presence in the Presbyterian Church of a narrow-minded and intolerant group of men. Instead of examining critically the ideological basis for this difference, it was charged that members of the protesting groups were suffering from temperamental idiosyncrasies, introversion and other personality maladjustments. Today many of these men are either dead or they have left our Church.

Some members of the Presbyterian Church will rejoice because these so-called trouble-makers have been expelled. They were regarded by certain individuals as diseased limbs for which there was no cure but amputation. However every serious student of current church history knows that the issues involved in this controversy are yet to be settled. No real problem has ever been solved by clearing the church of one group of "protestants." This condition of "all quiet on the theological front" is certainly not an indication that all is well within the Presbyterian Church. It is in fact an ominous sign, for it indicates that many men who know the issues involved in this controversy have been willing to subscribe to a policy of appeasement, which may or may not insure some kind of ignominious "peace in our time."

For the purpose of clarity it will be necessary to review the issues involved in this conflict and to note how one form of policy triumphed over another. The basic issue may be stated in two words: Exclusivism vs. Inclusivism. On one side were arrayed those who understood Christianity to be a religion which in its very nature is and must continue to be an exclusive one; on the other side were grouped those who felt there was room in the Church for all shades and varieties of opinion with respect to the Christian faith. The question was not whether one belonged to the Old or New School of Calvinism, although some believe that the conflict had its beginning in that struggle. It was rather

a struggle between those who endorsed the five points of faith, set forth by the Assembly of 1923, as the absolute minimum doctrinal basis for evangelical Christianity, and those who by either adhering to or by tolerating the tenets of the Auburn Affirmation, showed that they refused to be bound by any objective standards of faith. We must remember that the Church was tending to become an inclusive one long before the advent into positions of prominence of the men who struggle heroically to prevent further lowering of the doctrinal standards of the Church. Dr. J. Gresham Machen used to say that he was not the cause of the struggle in the Church, but that he was merely an occasion. While he was often referred to as a trouble-maker, this was just as unfair as it was for Ahab to call Elijah the troubler of Israel. Just as Ahab and his associates, who forsook the faith of their fathers, were the real troublers of Israel, the proponents of a broad inclusivism were and are the real trouble-makers in the Presbyterian Church.

As we look back on these past few years, it becomes increasingly evident that Inclusivism has triumphed even beyond the fondest hopes and expectations of its advocates. This victory for the proponents of Inclusivism has resulted, among other things, in the expulsion or voluntary exodus from our Church of many conscientious men and women who love the Lord Jesus Christ in sincerity. Such fearless defenders of historic Christianity have been objects of scorn and derision, but history must honor them as those who dared to place principles in precedence to policy, valuing the praise of God above the praise of men.

Many ministers remained within the Church because they felt that they could not desert thousands of true believers who did not, and perhaps could not, grasp the full significance of the subtleties of theological controversy. Others of us have not seen our way clear to take a stand that would divide congregations already too weak to carry on work effectively. Perhaps still others have been unwilling to pay the full price which adherence to convictions would have demanded of them. Many valid reasons can be given for remaining within the church: not one can be adduced, however, in favor of cowardly silence when conditions within the Presbyterian

Church demand both vigorous protest and corrective action. The sad thing is not that we have remained within a Church which has sinned grievously, but that we have been content to remain silent and have been willing to subscribe to a policy of appeasement which in the end must inevitably rob us of strength of character and any distinctive Christian testimony.

As the dangers of "Inclusivism" have become increasingly apparent, the present writer has waited patiently but in vain for strong protests and warnings from ministers of reputation and unimpeachable standing in our Church. Voices have been strangely silent that promised years ago to proclaim with unusual brilliancy and clarity the whole counsel of God. It is because of this absence of protest from other and far more qualified sources that the present writer feels impelled to set down his own convictions in utter frankness. There is certainly grave cause for disquiet in the situation which confronts us today, either as ministers or as laymen. Our Church, which in the past has been a creedal one glorying in its virile and logical theology, has granted the highest honors and most important offices to several men who signed the infamous Auburn Affirmation, a document which virtually nullifies all objective standards of faith. It would be interesting, if it were not so sad and pathetic, to note that this happened at the May General Assembly but that it was not until September that an editorial dealing with this vexing subject finally appeared in the "conservative" weekly of our Church. In other words a battle that should have begun in May appeared in the form of a lame skirmish in September.

It is not the purpose of the present writer to pass judgment upon the status of our Church, whether it is officially apostate, as some claim, or whether it has remained essentially sound, as others think. The objective of this article is simply to show a few of the practical problems with which a conscientious pastor is confronted in a denomination which has become doctrinally inclusive. It is true that no one in our denomination is in any direct way hindered in preaching the Gospel. Because this is so, some will say, "What is so important about all this? There are many outstanding preachers of the Gospel left in our Church. Why are you not satisfied to do as they are doing?" To such rationalizations one might be tempted to give a variety of answers. Conservative Calvinists and premillenarian dispensationalists are unquestionably allowed free course in preaching the Gospel in our Church: equal privileges are afforded those who do not proclaim the vicarious atonement but who preach pleasant-sounding moral essays and a form of sentimental idealism. Does not this appear to be an almost ideal situation? "Behold, how good and how pleasant it is for brethren to dwell together in

unity!" Truly a denomination which has espoused a policy of doctrinal latitudinarianism presents an ideal situation to individuals who are Churchmen first and theologians secondly. But to men who are intellectually honest and who are troubled with certain conscientious scruples, it spells a different story. Such men know that it would be next to impossible today to convict an individual in our church courts for preaching and teaching heretical doctrines. A man who would dare to institute charges against another minister on doctrinal grounds would only be committing ecclesiastical suicide. There remains but one thing that might be classified as heresy, and that is a failure to support the boards, agencies and institutions of our denomination. Men who have openly refused to support denominational agencies have suffered excommunication. Others who have been critical of the boards and agencies or who have displayed too little enthusiasm for their support have usually been relegated to positions of comparative oblivion. The sinister shadow of totalitarianism surely lurks in such practices, proving that when men value anything above utter and implicit obedience to the Word of God, they gain not the freedom they anticipate but a character-deadening, soul-destroying bondage.

In an inclusive Church faithful pastors frequently find themselves in strange predicaments. Let us suppose that such a pastor has taught his people over a period of years to love the Bible and all its essential doctrines. A family in his parish finds it necessary to move to another place, and so they come to ask him for his recommendation of a church in the new community. This pastor is intensely interested in the spiritual well-being of each member of his family: he is also thoroughly acquainted with the preaching and program of the Presbyterian Church in the city to which they are going, and knows, beyond a shadow of a doubt, that a positive presentation of the Gospel is not now being given there. As a faithful shepherd, he is therefore constrained to advise his own people to attend the church of another denomination. Of course a pastor who gives his people such counsel will be regarded by some as being deliberately disloyal to his denomination. But this is not true. Because he is deeply concerned about their continued spiritual growth, he must place loyalty to the Word of God far above allegiance to his own denomination.

Young people frequently come to their pastor to discuss college plans and to obtain his judgment concerning various institutions. In one instance in the present writer's pastoral experience two young people were sent on his recommendation to a Presbyterian college. These young people had received a thorough grounding in the Christian faith and went to college far better fortified than the ma-

jority of youth. It was not long before several members of the college faculty called in question the teachings these two boys had received in their own church. While their pastor might conceivably have been wrong in his teaching, such a claim would actually have constituted an indictment of the faculty of the leading Seminary of the Presbyterian Church where the pastor received his training. One thing is certain: either the faculty of the seminary or the faculty of the college was guilty of teaching error. They could not both be right. When the pastor made a sincere and gracious effort to call the attention of the Church to this condition, he was considered to be overly critical of his brethren in the ministry. He was also intimidated by the president of the college. Only the grace of God can prevent a man from becoming somewhat bitter when he sees no help forthcoming from those who must realize how momentous the issues involved really are. Later, when other young people came and sought advice, they were recommended to a college of another denomination where an intelligent faith in the Bible as the Word of God would not be undermined.

Conscientious Bible-believing pastors are faced with the same perplexing problem when questions arise concerning Summer Bible conferences for young people. For some reason difficult to understand, our denominational conferences are too often directed by those who hesitate to sound a positive note as to the need of personal regeneration. To criticisms raised on this score, the retort commonly is that the purpose of such conferences is not to conduct evangelistic services but to train young Christians for service in the church. On the surface this might appear to be a valid argument, but when a pastor discovers the colorless, not to say negative, quality of the teaching offered, he must conclude that his young people might better stay at home or be sent to some interdenominational conference where constructive evangelical teachings will be offered. Yet such a pastor must pay dearly for his convictions, even being accused of unfaithfulness to the Church which ordained him. By some he may be referred to as queer, critical, censorious, uncooperative and actively disloyal. As a matter of fact nothing could be further from the truth. A minister who takes such a stand is merely exercising discernment and showing real loyalty to the constitution of the Church and to his holy ordination vows. To say that such a man is disloyal is equivalent to saying that a man who is loyal to the constitution of the land is unpatriotic and disloyal because he cannot subscribe to the tenets and practices of a certain party that happens to be in power.

Another vexing problem with which a Bible-believing pastor is faced is the matter of supporting the agencies of his denomination. There can be no question but that a large percentage of the mis-

sionaries of the Presbyterian Church, both of the past and the present, have been and are men and women of unusual ability, devotion to duty, and high spiritual purpose. The splendid record of Presbyterian foreign missionary endeavor is convincing proof of this. One would think, therefore, that all pastors could present the cause of foreign missions without any deadening inhibitions. However a careful study of the facts concerning the present foreign missionary enterprises of our Church soon reveals that even this sacred area of Christian endeavor has not entirely escaped the blight of Inclusivism. Reports from our own missionaries have shown us that unique movements have led to dangerous compromise. One can therefore no longer be assured that money given to the Board of Foreign Missions will all be used for the perpetuation of evangelical Christianity. Exactly the same situation prevails with respect to church endeavors here at home. All these facts must of necessity serve to dampen a minister's ardor for promoting the cause of denominational agencies and institutions. He finds himself in the anomalous situation, where his very loyalty to the theology and constitution of his own Presbyterian Church clashes with his allegiance to its present policies and practices. All the foregoing practical problems must be faced by conscientious Bible believing pastors who are serving within a denomination in which doctrinal inclusivism holds sway. If they hold true to their convictions they will be misunderstood and maligned and their advancement blocked by influential ecclesiastical politicians.

During recent months the present writer has served as a Chaplain in two Army camps. Such work would seem to afford an avenue of escape from those troublesome correlates of doctrinal inclusivism which must be daily faced in the pastorate. But this has proved clearly not to be the case. Such an Army experience only serves to furnish further evidence of the havoc caused by the operation of the policy of Inclusivism in our Church. This writer is forced to record the fact that the majority of the Presbyterian Chaplains whom he has met are not men who preach the faith once delivered unto the saints. Some of them have openly ridiculed the doctrine of the substitutionary atonement. The result has been that, when joint services are conducted at a Post, men hear a strong Gospel message one Sunday and on the next they are forced to listen to a mild moralistic discourse. It is with sincerest regret and sorrow of heart that the present writer feels impelled to testify against men who are otherwise his friends. The issue so far outweighs personalities, however, that to keep silent is to give assent to such deplorable conditions within our Church.

One conclusion that may be safely drawn from all these foregoing illustrations is that many of the

Colleges and Seminaries, from which our ministers come, are not faithful to the Word of God and to the Reformed Faith. Any minister who possesses a modicum of theological ability and who has had a part in examining men who have recently graduated from our Seminaries must acknowledge that the evidence indisputably supports such a generalization. Do we not have the right to expect our seminaries to instruct prospective ministers as to the true nature of the Church? The Scriptures give ample warning as to the dangers of doctrinal laxity. The Apostle who wrote 1 Cor.: 13 also wrote Gal. 1:6-9 and Phil. 3:18. It was John, who has been referred to as the Apostle of Love, who in his Third Epistle wrote "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is a partaker of his evil deeds." These facts of Scripture are fully substantiated by the facts of Church History which prove decisively that whenever the Church has compromised on essential doctrines, it has in large measure lost its spiritual power and purity of life.

Advocates of a policy of appeasement have refused to face realistically the facts of Scripture and of history, showing by their very actions that they are either oblivious or indifferent to the grave dangers now besetting the Church. How vain it is to talk about church union and to seek for a larger denomination in the face of conditions bordering upon apostasy! The parable of the mustard seed furnishes a telling illustration. From a very modest beginning, like unto the mustard seed, our Church has become a great tree, harboring within its spreading branches a large variety of birds. These birds build their nests in its spreading limbs and apparently dominate the life of the tree. Thus today the Presbyterian Church, with the complete triumph of Inclusivism, harbors within its spreading branches groups and individuals who are out of

sympathy with or actively hostile to its historic position and creed and as such have therefore no organic connection with the source of its life. Like the fowl in the tree they partake of its shelter and are afforded protection by its abundant foliage. They feed upon the fruits and glory in the culture of our historic faith, but at the same time they are seeking to destroy the roots which are the source of its very life and strength. By a systematic spread of subversive teachings they are creating a spiritual dryrot that will in time leave the Church a hollow trunk, unable to withstand the force of totalitarian storms which are raising havoc with established institutions the world over.

Let us not forget that this problem is basically theological. The triumph of Inclusivism has made our great Church, which once glories in the virile intellectual, moral and spiritual theology of the Hodges, Warfield, Wilson, Vos, Patton and Machen, the nurturer of a theological hodge-podge of Modernism, Buchmanism, Barthianism, subjectivism and sentimentalism. There was undoubtedly a prophetic note in the words of Doctor J. Gresham Machen when he told his students that it would be necessary for someone to appear who would rediscover the Gospel in the Presbyterian Church. At that time this must have seemed a very extreme statement, but experience and study have led us to believe that the beloved Doctor may not have been so far from the truth. Few thinking men will deny that the strength and vigor of Presbyterianism have resided in its thoroughly logical and Biblical theology. Modern exponents of Inclusivism either deny or disregard the truths which have made our Church great. People who attend Presbyterian churches today will in all probability learn little of Calvinistic theology, but worse than that they will often hear no truly evangelical preaching. The Lord of the Church alone knows what will be the final outcome of this lamentable condition.

## Churchmen At Sea

Some three hundred and seventy-five delegates recently attended a conference at Ohio Wesleyan University under the auspices of the Federal Council of Churches. Representing many different denominations the group sought to chart a course for the time at the end of the war. In general, the destination apparently in mind is one of internationalism, collectivism and materialism. We do not esteem the ecclesiastics in this conference very good guides. Representing groups which have been utterly unable to accomplish even the most simple kinds of unity, they seem hardly fitted to draw the blueprints for a world organization. They may swing the top crust of conference-going church-

men, but we doubt if they make much impression upon the rank and file of church-going Christians. We judge they look for a totalitarianism, only, of course, one to their own taste. A quoted statement describes "a duly constituted world government of delegated powers: an international legislative body, an international court with adequate jurisdiction, international administrative bodies with necessary powers and adequate international police forces, and provision for enforcing its world-wide economic authority." This sounds like pacifism gone belligerent; the Sermon on the Mount "with teeth in it," and the Gospel at the point of a gun, all managed by Protestant churchmen who have never been able to manage their own churches.

—The Presbyterian.

# Christ's Words on War and Peace

BY ROBERT F. CAMPBELL, D.D.

*"He beareth not the sword in vain."* (Romans 13:4.)

*"Put up again thy sword into its place; for all they that take the sword shall perish by the sword."* (Matthew 26:52.)

When Paul declares in the first of these texts, "He beareth not the sword in vain," he is speaking of the civil ruler. He says that God has armed the civil ruler with a sword, and that in the proper use of that sword he is a minister of God to punish evil and evil-doers and to protect men of good-will, implying also the protection of the state, its citizens and their rights against those who are bent on injury or destruction.

#### Peter's Sword Against Caesar's

In the second text Christ is speaking of the sword, welded not by the civil ruler, but by an individual who draws it in resistance to the civil authorities. This is clearly seen, if we consider carefully the circumstances under which the words were spoken.

Serious charges had been brought against Jesus, that He had declared He would destroy the temple and abrogate the law of Moses. And so an order had been issued by the chief priests and elders of the Jews for His arrest. Remember that the Jews and their land were at this time under the jurisdiction of the Roman Government. It was the policy of this government to allow the subjugated nations to make and administer their own laws under restrictions imposed by the Emperor. This was true of the Jews in the sphere of their ecclesiastical laws and religious customs. Under this provision, authority was granted to the chief priests and rulers to enforce their ecclesiastical laws through lightly armed men, known as the temple police. But all this under the close supervision of the Roman Government.

Hence it was that the temple police who were sent to arrest Jesus were accompanied, as John tells us in his Gospel, by a band of Roman soldiers under their captain. It appears, then, that the arrest was made under this double authority of Jerusalem and Rome. When they approached to arrest Jesus, the ardent and impulsive Peter drew his sword and cut off the ear of one of the servants of the high priest.

Then it was that Jesus rebuked Peter, saying, "Put up thy sword again into its place; for all they that take the sword shall perish by the sword."

Now, in the light of these facts, what did Jesus mean by this rebuke? His meaning has been well

summarized by Bishop Porteus: "We are not to infer from this reproof that the use of the sword in self-defence is unlawful; but that the use of it against the magistrates and ministers of justice, which was the case in the present instance, is unlawful. It was meant also to check that propensity, which is but too strong and apparent in a large part of mankind to have recourse to the sword on all occasions, and more particularly to restrain private persons from avenging private injuries, which they should rather leave to the magistrate or to God. In all such cases, they who take the sword unjustly and rashly, will probably, as our Saviour here forewarns, perish with the sword; with the sword of their adversary, or of the magistrate."

#### Render Unto Caesar His Dues

In the light of this interpretation it is easy to see that the teachings of the Apostle Paul in the thirteenth chapter of Romans are in perfect accord with the teachings of Jesus.

Remember that when the question of obedience to the Roman Government in the paying of taxes was raised, Jesus had said, "Render unto Caesar the things that are Caesar's, and to God the things that are God's." In yielding to the arrest, even when there was no just cause for it, and in rebuking Peter for resisting, Jesus was rendering unto Caesar the things that were Caesar's, as He did in submitting to the judicial trials that followed.

If you or I should be accused of some breach of the law, of which we were entirely innocent, and officers of the law were sent by those in authority to arrest us, we should not be justified in resisting arrest. Our duty would be to render unto Caesar the submission due to Caesar, as Jesus taught and as Jesus did.

Paul tells us that we are to render submission, "not only because of the wrath, but also for conscience's sake"; that is, not only that we may escape the wrath of the civil government for our disobedience, but also that we may have a good conscience in the sight of God, who commands us to obey.

#### Misapplication Of The Lex Talionis

As Bishop Porteus says, Christ's reproof of Peter had two purposes: First, to warn us against resisting officers of the law. And, second, to warn us against taking the law into our own hands to avenge personal injuries by the use of force. This is a key to that saying of Christ's in the Sermon on the Mount: "Ye have heard that it was said

An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also."

This, as you know, is a quotation from the Law of Moses (Exodus 21:24), which Jesus said He had come not to destroy but to fulfill. It was addressed to the administrators of justice, and is a figurative way of saying that the penalty inflicted should be in proportion to the seriousness of the offence. It is a sound principle, and a wise provision against penalties that are either too light or too heavy.

But the Scribes and Pharisees taught that this law justified personal retaliation in kind for private injuries. They defended such a procedure by misapplying to private action what was given as a guide to the administration of public law.

This provision of the Mosaic Law still stands as a rule for the public administration of justice. It does not forbid but directs the use of force by the civil government in the infliction of penalties.

#### Exchanging Garments For Swords

It is remarkable how little Jesus had to say about war. He uses the word on only two occasions, and one of these in a parable or illustration (Luke 14:31-32.) The other occasion was in His prophetic address to His disciples a few days before His crucifixion, as recorded by Matthew, Mark, and Luke, in which He foretells "wars and rumors of wars."

Jesus was born and lived His entire life in a period of unprecedented peace, the Pax Romana, or Roman Peace, as it was called. It began with the victory of Octavius at Actium, 31 B.C., and lasted till the destruction of Jerusalem by the Roman army under Titus, A.D. 70, a period of 101 years.

It was of this that Milton wrote in the Hymn of Christ's Nativity:

"No war, or battle's sound  
Was heard the world around,  
The idle spear and shield were high up-hung;  
The hooked chariot stood  
Unstained with hostile blood;  
The trumpet spake not to the armed throng."

But Jesus warned His disciples that this era of peace was soon to be succeeded by a succession of "wars and rumors of wars." War implies weapons of war. And it was because of this that He said, "He that hath no sword, let him sell his garment (cloak) and buy one." That is, he will be called on by the government under which he lives and to which he owes allegiance to enlist and fight, and in order to get weapons with which to fight he will have to give up some things that seem as necessary as his outer garment or cloak. This was a

prediction as much as a prescription.

And do you not see that this is what we Americans are called on to do today? We have to exchange literally some of our garments of armament and munitions; silk stockings, for instance; then elastic belts, girdles and garters, raincoats with rubber, and overshoes; and tires must be rationed in order to save rubber for army trucks and tanks. A good many of our people will have to learn what their feet and legs were made for.

#### Church And State Divine Institutions

Another strange saying of Jesus that needs elucidation is found in His interview with Pilate, in which He said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews" (to be put to death.) Remember that the Jews had accused Him to Pilate of fomenting sedition, of withholding tribute from Caesar, and of assuming the royal title, thus attempting to set up a kingdom in opposition to Rome. Pilate, therefore, sought an interview with Him, in which he asked, Art thou the king of the Jews? To which Jesus answered, "My kingdom is not of this world." It is a spiritual kingdom, a kingdom based on truth, whose only weapon is the proclamation of the truth, as revealed in the Scriptures. But He goes on to declare, "If my kingdom were of this world, my servants would fight that I should not be delivered to the Jews," implying that it would be their duty as loyal subjects to defend their King from capture and death.

In these words of Christ we are brought face to face with the subject of Church and State, their divine appointment, and their separate functions.

When Jesus spoke of His Kingdom as a Spiritual Kingdom, He had in mind the Church as the visible representative of that Kingdom on earth.

When He spoke of the kingdoms of this world, He had in mind the civil government, the State, whose authority in its own sphere He had already recognized, as we have seen.

The failure to grasp Christ's recognition of the two institutions, the Church and the State, and their separate spheres, functions and weapons, is responsible for much of the confused thinking in regard to the place of war, under God's providential government, in His plan and purpose for the world, and in regard to the Christian's duty in case the government under which he lives goes to war.

The Church and the State are both divinely appointed institutions under which men are to live.

The State has been ordained by God, as Creator and Moral Governor of the world, for man as a

social being in contact with and in relation to other men.

The Church is an institution of God considered as the Saviour and Restorer of mankind. It deals with man as a sinner, and its function is to make known to sinful men the will of God for their salvation.

God has put into the hands of each of these institutions a weapon. To the State He has given a sword, which is not to be borne in vain, but is to be used for the ends of social justice, and for the defence of the State's existence and the protection of its people.

To the Church He has given as its weapon, the good news of salvation from sin. The Church is to witness to Christ as the Saviour, and through the proclamation of the Gospel in the power of the Holy Spirit, to bring men to repentance of sin and faith in Christ.

This cannot be accomplished by force, because repentance and faith are in their very nature free and voluntary acts of the soul.

The State, whose weapon is a sword, has authority to declare war, but it is responsible to God for the use it makes of this authority.

War is "not to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God." It is a solemn judicial act.

The Church, whose weapons are spiritual, has no right to declare or wage war. But it is one of the functions of the Church to declare, in accordance with God's Word, that the State is a divine institution, and that it is the obligation of all citizens to render due obedience and service to the State, both in peace and in war, as God has ordained. This is specially incumbent on citizens who are Christians, under the law of Christ, to render unto Caesar the things that are Caesar's.

We have seen how little Christ had to say about war. He had almost as little to say about peace, and in most instances He is speaking of inward peace, of mind and heart.

#### Not Peace But A Sword .

But there is one saying of His that seems at first sight strange and perplexing, Matt. 10:34. "Think not that I came to send peace on the earth: I came not to send peace, but a sword." Strange words from the mouth of Him who is called "The Prince of Peace." What did He mean? The meaning seems to be that Christ came to introduce principles that would inevitably cause divisions and conflicts between man and man, and between nation and nation.

His ultimate purpose is peace; but an immediate purpose is conflict as the only road to

peace. He is first King of Righteousness,<sup>2</sup> and after that also King of Peace.

#### Offences Must Needs Come

War is one of those offences, or occasions of stumbling, of which Christ said, "Offences must needs come, but woe to that man by whom the offence cometh."

Woe to those who by acts of aggression are responsible for armed conflict.

In a sinless world there would be no war, which is a dreadful manifestation of the corruption of human nature, and none of the nations at war can claim perfect freedom from responsibility. Our own nation has not always been free from guilt in its international policies and practices.

But if those whose general aim is the establishment of freedom and justice for all nations are to wait until they themselves have a perfect record of righteousness behind them, they will never act to carry out their aim. Counsels of perfection are well worthwhile as ideals toward which we are to strive. But when they are used to create the inferiority complex and to paralyze all effort toward the attainment of the perfection which they counsel, they become stumbling blocks to be kicked out of the path.

War calls forth some of the worst traits of human nature—hatred, bitterness, and revenge. But it need not be so. There is such a thing as righteous indignation without hate. "Be ye angry and sin not."

General Robert E. Lee was called "a foe without hate." Gamaliel Bradford says of him, he "breathed the spirit of lovingkindness into the intolerable hell of war."

War, on the other hand, calls forth some of the noblest traits of human nature—courage, loyalty, self-sacrifice, readiness to endure hardship and to die for something outside of self, bigger and greater than self. A soldier who has these traits is held up in the New Testament as a pattern for those who would be good soldiers of Jesus Christ.

Leland Stowe, a veteran war correspondent, tells us in his book, *No Other Road To Freedom*, that he has been asked what he personally got out of covering the war as a correspondent. His reply is: "I have had very many things which will be part of me for the rest of my days. But of them all nothing is richer and more heartwarmingly real than this: I have had the inestimable privilege of working and living and sometimes sharing a small part of their dangers with people for whom freedom is the breath of life itself, and death—just an episode. I have been with little people who were very great. I have seen what makes man more than man, and woman more than woman. I

have seen the tawdry, shameful abdication of frightened or greedy persons who would save their skins or their fortunes at all cost—at any cost. But I have seen, far more often and again and again, the sublime grandeur of a great legion of little people who would make no compromise with falsehoods, murder, slavery, and dishonor. I have seen men and women die and, dying, live forever."

Mr. Stowe tells of an Aragon peasant "who said good-bye to his wife and four small children, and how he looked back from up the road and saw them standing close together, a forlorn little group of forgotten humanity; and then, without a gun and without any military training, going to face Nazi-Fascist machine-guns and Nazi-Fascist bombers; and how, looking back, the peasant sighed and said to his companion, 'It is hard to leave them—but there is no other road to freedom.' Then the peasant strode on, toward the front that was yours and mine."\*

#### The Birthpangs Of A New World

In considering the sins that are associated with war we are prone to forget the subtler sins of peace. Ezekiel warns Israel in these words: "Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and prosperous ease."

Have not these men America's sins, and may it not be that this war has been sent to jolt us out of our pride, selfishness, and prosperous ease? Besides, war has no monopoly of bitterness and hate. Peace, in the sense of cessation of war, doesn't heal the plague of man's heart, which is the corruption of his whole nature.

The only peace that will do this is the peace to be established by Jesus Christ, who is "first king of righteousness, and after that also king of peace."

He, more than all others, saw life steadily and

saw it whole, but was not dismayed or appalled at what He saw.

He foresaw and foretold wars and rumors of war. But He was calm and said to His people: "See that ye be not troubled: for these things must needs come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom, and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail"—that is, of birth pangs.

In this age we are living "between two worlds, one dead, the other powerless to be born." But Christ will bring to glorious birth that new world wherein will dwell righteousness and peace, the legitimate daughter of righteousness.

"The end is not yet," but it will surely come. "For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay." (Habakkuk 2:3.)

"But in the latter days it shall come to pass that many peoples shall say, Come ye, and let us go up to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths. And he will judge between many peoples, and will decide concerning strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." (Mich 2:1-4.) Amen and Amen!

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## The Church and War

BY GENERAL DOUGLAS MacARTHUR

I appreciate very much the courtesy of the suggestion contained in your note of April 20, 1931, and am glad, indeed, to avail myself of the privilege of commenting on the general subject of the Church in war.

My predominant feeling with reference to the majority of the replies received by your paper from 19,372 clergymen is that of surprise. Surprise at the knowledge that so many of the clergymen of our country have placed themselves on record as repudiating in advance the constitutional obligations that will fall upon them equally with all other elements of our citizenship in supporting the coun-

try in case of need. To exercise privilege without assuming attendant responsibility and obligation is to occupy a position of license, a position apparently sought by men who do not hesitate to avail themselves of the privileges conferred by our democracy upon its citizens, but who in effect proclaim their willingness to see this nation perish rather than participate in its defense.

The question of war and peace is one that rests under our form of government, in Congress. In exercising this authority, Congress voices the will of the majority, whose right to rule is the cornerstone upon which our governmental edifice is built

Under the Constitution, its pronouncement on such a question is final, and is obligatory upon every citizen of the United States. That men who wear the cloth of the Church should openly defend repudiation of the laws of the land, with the necessary implications and ramifications arising from such a general attitude toward our statutes, seems almost unbelievable. It will certainly hearten every potential or actual criminal and malefactor who either has or contemplates breaking some other law. Anomalous as it seems, it apparently stamps the clergyman as a leading exponent of law violation at individual pleasure.

I am mindful of the right accorded every American citizen to endeavor by lawful means to secure such changes in the Constitution or statutes as he may desire. But to concede to him the right to defy existing law is to recognize a state of anarchy and the collapse of properly constituted authority. May I remark, also, that if we acknowledge the prerogative of the individual to disregard the obligations placed upon him by American citizenship, it seems only logical to ask him to forego all rights guaranteed by such citizenship.

It also surprises me that while apparently entering a plea for freedom of conscience, these clergymen are attempting to dictate to the consciences of those who honestly differ from them over questions of national defense. Their sentiments and implied efforts are injecting the Church into the affairs of State and endangering the very principle that they claim to uphold. Perhaps the greatest privilege of our country, which indeed was the genius of its foundation, is religious freedom. Religious freedom, however, can exist only so long as government survives. To render our country helpless would invite destruction not only of our political and economic freedom, but also of our religion.

Another surprise comes in the revelation that so many seem to be unfamiliar with the struggle of mankind for the free institutions that we enjoy. Magna Charta, The Declaration of Independence, The Emancipation Proclamation, the rights of small nations, and other birthrights of this generation have been bought with the high price of human suffering and human sacrifice, much of it on the fields of battle.

I am surprised that men of clear and logical minds confuse defensive warfare with the disease which it alone can cure when all other remedies have failed. Do they not know that police systems and armed national defense are the human agencies made necessary by the deep-seated disease of individual depravity, the menace of personal greed and hatred? Should not these clergymen turn their attention to the individual sinner and rid the country of crime rather than attack the national keepers

of the peace, the most potent governmental agency yet devised for this very purpose? It is a distinct disappointment to know that men who are called to wield the sword of the spirit are deluded into believing that the mechanical expedient of disarming men will transform hatred into love, and selfishness into altruism.

May I also express surprise that some have lost sight of the fact that in none of our past wars have clergymen been required to bear arms, and that under the terms of the Geneva Convention, ratified by the United States in 1907 (Section 130 and 132), chaplains are noncombatants and not authorized to be armed. And if United States Army chaplains are ever guilty of using inflammatory propaganda, such activity is without warrant or authority by any statute or order ever promulgated in the history of the country.

Perhaps I should also remind them that under the terms of the League of Nations the United States would be required to maintain a standing army of at least a half million men in order to be able to carry out its mandates. I am curious to know how many of the clergymen who voted for the League have read the articles and understand that under them the peace of the world is to be maintained in the last analysis by armed military forces. It is difficult to reconcile the faith of these people in the efficacy of newly organized international agencies to keep the peace and enforce respect for international covenants with their self-confessed intention to violate the existing laws of their own long-established government.

A few questions occur to me that could appropriately be asked the clergymen who replied to your questionnaire. In stating that they were in favor of the United States taking the lead in reducing armament, even if compelled to make greater proportionate reductions than other countries might be willing to make, did they know that the existing total of our land forces, including Regular Army, National Guard, and Organized Reserves, is about one-third of one per cent of our population? Did they know that in other great countries, except Germany whose army is limited by treaty, this ratio is from three to forty-five times as great? Did they know our total forces in actual size are exceeded by those of at least fifteen other nations, although in population we are exceeded only by Russia, China and India? Finally, did they consider the words of our Lord as given in the twenty-first verse of the eleventh chapter of St. Luke: "When a strong man armed keepeth his palace, his goods are in peace"?

In all modesty may I not say to the opponents of national defense that our Lord, who preached the Sermon on the Mount, later in His career declared: "Think not that I am come to send peace

on earth; I came not to send peace, but a sword" (Matthew 10:34). It is my humble belief that the religion which He came to establish is based upon sacrifice, and that men and women who follow in His train are called by it to the defense of certain priceless principles even at the cost of their own lives. And I can think of no principles more high and holy than those for which our national sacrifices have been made in the past. History teaches us that religion and patriotism have always gone hand in hand, while atheism has invariably been accompanied by radicalism, communism, bolshevism, and other enemies of free government.

Have not those who oppose our modern and reasonable efforts for national defense miscalculated the temper and innate spirit of patriotism in the average American? The fact that our citizens' military training camps are oversubscribed long

before the opening of the camps comforts me that patriotism is still a dominant power in our land. Any organization which opposes the defense of homeland and the principles hallowed by the blood of our ancestors, which sets up internationalism in the place of patriotism, which teaches the passive submission of right to the forces of the predatory strong, cannot prevail against the demonstrated staunchness of our population. I confidently believe that a red-blooded and virile humanity which loves peace devotedly, but is willing to die in the defense of the right, is Christian from center to circumference, and will continue to be dominant in the future as in the past.

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## Why Go On?

BY REV. SAMUEL MCP. GLASGOW, D.D.

*"Lo, I am with you always."* Matthew 28:20. *"And he (Jesus) . . . was in the ship . . ."* Mark 4:38.

*"Therefore . . . we faint not."* II. Corinthians 4:1.

In these darkening days, with relentless tragedy crowding men off the accustomed path of life, as we stand before the open door of an unknown future, this is a primary question, pressing for an adequate answer — "why go on?" Men everywhere must front this question. Many have fumbled their answers. Some have let life sag and become careless and cold. Some have quit trying. Some have quit forever.

Life's gravity current will serve men for a while, for a sunny while, but there comes a day, it always comes, when we must scrutinize and weigh life. When we do, we find that life demands a motive worthy, adequate, always available.

Thoughtful spirits constantly turn to this motive, they feel for it, they must be sure it is there, and they must have their souls certified to the fact that it is worthy.

Often life becomes snarled, twisted and knotted! Some sin admitted! Some testing tragedy! Some sudden change! Is it worthwhile, we say to our troubled heart, to sit down and patiently untangle it all again? Why? Why go on?

the land of ancient Gaul, a boatman had a high commission to carry a leader, whose identity he did not know, across a dark lake, through the biting wind and the bitter cold, and the beating waves. When the journey was half accomplished, the boatman felt his strength almost spent. The moon broke forth now and then from behind the scuttling clouds, revealing his passenger silent and impassive. Suddenly the royal passenger, sensing the crisis, arose in the boat, threw back his heavy cloak and revealing his royal identity said, "Row on, my man, row on, your boat carries Cæsar!"

The preciousness of the cargo gives a new courage and motive to the skipper. It summons an inexplicable determination. It issues in otherwise impossible accomplishments. "Row on, my man, row on, your boat carries Cæsar."

### Your Boat Carries Your Own Personality

"Most of the shadows of the earth are caused by standing in our own sunlight." Or, as we might express it in other words, "Most of the soot that soils our walls comes from our own chimneys."

Your life, your one life, your one brief life, is in your boat. You are the skipper. You must determine its experiences, accomplishments, issues, destinies.

We can lift life high and turn its facets one after another to catch the changing color and beauty and light. Or we can let life fade and die.

Centuries ago when another war was raging in

amidst things trivial, unworthy, or soiling. The issue is determined by the inner spiritual altitude.

The story is told of Dr. Johnson, to whom a royal messenger was sent with a shilling for a poem he had written. Disdainfully casting the coin at the messenger's feet, he said: "My king sends me a shilling for a poem because I live in an alley. Go and tell him 'your soul lives in an alley.' It's not a question primarily for us, 'where do you live?' The thing that really counts is 'where does your soul live?' Many a man lives on the boulevard or in the exclusive residential section, but has his 'soul lives in an alley.'

Constant pressure is on us for the finest choices. How vital it is to be discriminating; to select things that are pure and fair, true and of good report. They will be built into the permanent pattern which we shall wear. No one else can skipper our boat. Tragic, indeed, is it to find when it is growing late, life's sun is about to set, that we have fastened our lives to something shoddy. Our daily choices, our constant actions, put the ceiling, the granite ceiling, upon our future life and declare whether it shall be hampered and constricted, or limitless and free.

Life—fine life—will not be easy. It is not built after that fashion and some of us are glad that this is true. The daughter of the South's most distinguished commercial chemist, the late Dr. Charles Herty, is said to have had this experience: Home or Christmas holidays, her report in Vassar showed that she had excelled in everything but Botany. Talking it over with her father she expressed the desire to drop Botany. Her father consented, but added, "If I were you I wouldn't drop Botany, I'd master it." With no further conversation about it she returned to her school after the holidays and at the Commencement was awarded a scholarship in Botany. After her graduation a fellowship in Botany was given to her at a graduate university and when her preparation was completed she returned to Vassar to teach Botany.

"Row on, my man." Let every ounce of strength and courage be spent. The cargo is precious and is worthy of our best.

Before we move to our second objective, may I say this further word? Many of the "reverences" of other days have lapsed. We have lost them and the world is poorer and life is not quite so fine. They have to do with our endurance and courage. Years ago a girl tourist was visiting in Europe the museum where Beethoven's piano is kept as a sacred relic. When the guard was some distance away she sat down and played the instrument, contrary to all regulations. The guard returned and said, "Paderewski visited this shrine recently." To which the young girl, in eagerness to enlarge her experience, said, "I suppose he also played on

this piano?" "He did not," said the guard, "he said 'I am not worthy.'"

There is a strength in modesty and a power in self-discipline, and a peace in humility, none of which is found apart from these high possessions.

#### Your Boat Carries Other Personalities

I carry you. You carry me, and Mrs. Glasgow. You carry each other. Some of you in this audience are carrying a boy who may be at Pearl Harbor or Manila. Their happiness, their welfare, their destinies. You carry them. Life is inevitably interlocked. No man liveth to himself.

Love is a bond which hardship, separation, time, and even disgrace, can not annul. Your life is forevermore linked with those who pray and who have loved and paved the way for your feet hitherto. They travel in your boat for weal or woe. Every generation stems from the one proceeding and controls and colors the one to follow. This relationship is costly but when courageously carried is exceedingly precious.

There is a beautiful story of a young man talking with an old sage, whose maturity saw life in all its fullness. The youth is manifestly shocked and baffled by the agonizing groans of the toilers whom he hears far below in the valley. "Who are those and what are they doing?" he asked. The old sage said: "They are the workers. They are those who live not unto themselves; they are pouring out their lives patiently and with the finest sort of consecration to bridge the cataract that roars beneath and cuts across the path of life." Pausing just a moment, the old sage looks at the youth and says, "Will you go down and join them or will you choose only the easy paths of pleasure?" The boy hesitates, splendid, undecided, waiting, and then he hears the tramp-tramp-tramp behind him. "What is that?" he says to the sage. "That," replied the old man, "is the tread of a thousand feet, young and eager, pressing the path toward the valley and the cataract." With a light in his eye that spoke of a soul that knew the call of God when the accents fell upon his ears, the young man hesitated no longer: "I will go down," he said.

Your boat carries others, those closest to you, those who mean most to you, and those to whom you mean the most. Life will be constricted, often barren, unless we remember the obligation. I shall never forget the tender tears of appreciation in the eyes of a strong man as he told me the story of what had happened to his boy at school, concerning whom we had counselled the summer before. His son had gone to his first year at boarding school. Dear friends of mine, of whom I had told him, had given the son a birthday party and helped him over the homesick period. And then suddenly the boy was stricken. A serious operation

was indicated. There was no time to even notify the parents before the operation must be performed. The tender care of these friends, into whose hands this boy had fallen, had left such an impression upon this father and this mother that they were thanking me for a simple service that I had forgotten until they brought it to mind. Have a care, parents. Build the boys and girls strong and fine and true and free. Your life is indissolubly bound with theirs. Have a care, successful business men, professional men, leaders among men and women! Many lives are linked to yours of whom you are entirely unconscious and the blessing or the blight that falls upon them you may never know until the books are open. Your life may yield an upsurge, a lifting power, a strength. Or it may cause men to stumble and bruise themselves and life is spoiled and hearts are hurt and harmed. "Row on, my man, row on. Your boat carries others."

#### Your Boat Carries Christ

After a busy day, tired and spent, he sleeps in the bow of the little ship on Galilee, centuries ago. "And He (Jesus) . . . was in the ship." He is in your boat today, fellow-Christians, and He is not asleep. Your boat carries Christ. This, however, does not insure a tranquil voyage. Ah, no. Quite the contrary; for these disciples toiling with the sea encountered the direst storm of their experience. All their craft and knowledge was exhausted and yet the boat was filling with water. Here was a storm beyond their experience and power. So it may be with your life and mine. So possibly it has been with us. But remember that there is not only the wind, shredding the sails, and the waves, beating over the little ship, there is also and always the "peace be still," and the power to quiet the angry waves.

The unfolding of Christ's plan, the issues of His holy purpose, the evidences of His love—these you carry, fellow-Christians, in your boat, in your life. His interests are linked with you for today and tomorrow. How He is depending upon us!

All that many men know of Jesus is from the way you skipper your boat; for they know He is in your boat. "Lo, I am with you alway," and He (Jesus) was in the ship"; therefore, "we faint not."

Many lives today are hurt and confused. Tender feet are stumbling and fumbling in life and many Christians are finding the way steep and the burden very heavy. "Most of the difficulties of trying to live the Christian life arise from trying to half-live it." Men toy with Christianity, they play with it. They do not believe what Jesus said about Himself, and about their utter need and about eternal destinies.

*"I lived for myself, I thought for myself,  
For myself and none beside;  
Just as if Jesus had never lived,  
And as if He had never died."*

When I left Knoxville, Tenn., and took up my work in Savannah, beloved, I was in my study one day preparing a message on the text, "Sir, We Would See Jesus." As I sat there it seemed to me that the policeman from the corner, who guide the children safely across the street from school, the shop people, the business women, the professional men, the colored man in the elevator—on after another they came up my study steps and with one voice seemed to say: "Learning, eloquence gifts, you may or may not have, but we are no concerned for them. Is there not something, o some one who has the answer to life? If we could only really see Him, and be sure of the path! Sir we would see Jesus, in you and through you."

That experience crystallized into a bronze plate which meets me on the level of my eyes every time I go down my steps into my pulpit and on that plate is the legend—*Sir, We Would See Jesus.*

I must never lose my sense of responsibility and the poignant reality that my boat carries Christ

The first day that I spoke in the pulpit of the Independent Presbyterian Church, I said: "I have come to Savannah and to the Independent Church to love you and to serve you and to make the Name of Jesus glorious in this midst." Ah, beloved, that name is the only light that does not flicker in the storm. There is no wind created that can blow it out. But your own light, it may be selfish and darkened. Yes, some one has well said "Your light will go out, unless it goes out, fade out, steadily, always out."

God's great leader of other days, Moses, sensed the load upon his heart as he notes the wilderness journey and the order of a Nation's life therein cries, "If thy presence go not with me carry us not up hence." Swiftly and completely, Jehovah answers, "My presence shall go with thee and I will give thee rest." The generation with Moses pass and his successor, Joshua, in the same confidence leads on. At the end of his mighty career we hear Joshua saying: "And behold this day I am going the way of all the earth; and ye know in all your hearts, and in all your soul, that not one thing hath failed of all the good things which the Lord your God spake concerning you. All are come pass unto you, and not one thing has failed thereof."

Why go on? Why step across the threshold a threatening, unknown future? We can be sure that testings of furnace intensity await us on the journey.

Your boat carries your own life. It carries t

ives of others. And it carries Christ. He has a task. He has a testimony. He has a service. He has dedication. It awaits those who hear, who understand, who undertake.

Shading His eyes He scans the far distant horizon where men and life are badly broken. He sees the reign of the dark shadows of sin. Leveling His arm and pointing to the conflict, His eyes upon

you and upon me, He says: "All power is given unto me . . . go ye therefore . . . "

And as we poise and wait, we hear him adding this glowing word: "Remember, you do not go alone. Lo, I am with you alway." "For He (Jesus) was in the ship." Beloved, hear me, "Therefore, we faint not!"

## A United Church

BY REV. D. S. GAGE, D.D.

The statement that "A divided Church can never conquer the world" is one frequently heard. Like all "slogans", it is likely to lead to careless and hasty consideration of the matter it concerns. In what sense is the word conquer used? What sort of conquest is in mind? Does it mean the winning of the heathen world to Christianity? Certainly, till this is done, the Church cannot be said to have conquered the world. The Master's command, "Go ye into all the world, etc." will not be fulfilled till the Church has done that. But will organic union of the now divided denominations further this end? Do members of unions which have been consummated do more *after* union for Foreign Missions than the separated churches did before? The facts do not so testify. In Canada, does the united church give more for Foreign Missions and send out more missionaries than the formerly separated denominations? Figures do not so testify. Then mere union into one body will not of itself increase any member's zeal for the Lord, for His Gospel, nor for the spread of the Gospel. Why should it? In fact, the effect of union into a body, larger than the formerly separated bodies, is likely to have the opposite effect by making individuals feel that *now* their individual responsibility is not as great as it was before union. Figures show that the United Presbyterian Church has led other denominations in per capita gifts. Why? Several reasons. And one certainly is that they have undertaken pretty heavy loads and members must do their part if the work is not to fail. Organic union with the Church U.S.A. had several times been considered. It has been declined by the United Church. Suppose they had united, would that fact have increased the gifts and zeal of the members of the United Presbyterians? Why should it have had such an effect? Would it not almost certainly have made them feel that now the responsibility was not as great individually as before union because now they were members of a very large organization, which is wealthy besides? Mere union will not help spread the Gospel to\* foreign and heathen lands.

But, next, before the world is conquered for Christ there must be the real subjection of our home country to His will. The U. S. is nominally Christian,—so called because other religions here are very small in comparison with Protestant and Catholic Churches. But is it really a Christian land? As a nation does it obey the rule and seek to do the will of our Master? **Very far from it.** A very wise man learned in history and government said to me many years ago, "There has never

been a Christian Government in the world." Is he not right? And in our own land how many are out of Christ? Does the above slogan have this conquest in mind? Here, again, will union of itself alone increase evangelistic zeal on the part of our members? Will it help to make our Government more Christian? Further, does this conquest of the nation mean that all shall be led to accept Christ? If so, it is something that will never occur because there are some who **will not come** to Him. Further, will they be led to accept Him better by a church united outwardly but whose members do not all believe the same about Christ? Some who believe in His Deity,—some who do not,—some who believe He saves men by a vicarious atonement,—some thinking quite otherwise? Will not such a church speak with divided counsels? Would not a group all of whom has a belief which they held with firm assurance speak to men with more effect? And, does this conquest of the nation by the "united" church mean that the nation shall be cured of its grievous sins? Does it mean that intoxicants shall no longer be sold, that divorce shall cease save for the scriptural grounds, that other deep-seated national sins shall be eliminated and if this is the conquest which it is hoped and asserted that a united church can win, can union bring this about? It is clear that a united church including all denominations as things now are will have no specific beliefs. I read today an appeal for "unity of faith" on the part of all Christians. Would to God that it might come if it should be the Faith which is pleasing to God! But who shall bring us to that unity? Can any one accomplish it but the Holy Spirit? And is it not clear that man-made attempts bringing an outward unity can only delay the day of real inward unity of true Faith?

Evangelistic zeal on the part of individuals is increased when Christians realize that it is the duty of every disciple to preach the Word. A church of which I know recently undertook to use its members in personal work for Christ. Of course not all could be effectively used. But putting their personal responsibility before the membership, and using them, there was a large gathering this Easter. Organic union would have had no part in arousing such zeal. That is, organic union by itself, alone. No, mere organic union will do absolutely nothing toward conquering the world for Christ, either here or among the heathen of the world.

But, it may be said that the mere spectacle of a divided Church has a powerful influence upon

those who are outside the Church, and makes them less willing to accept Christ, when they see denominations quarreling, disagreeing on points, which to them seem trivial, and so on. But, on the other hand, if a man not a Christian, is asked to accept Christ as his Saviour, and told by any one who so approaches him,—that this is the heart of the matter,—and if he then thinks of membership in some Church, is it not the case that the very fact of differing denominations, each having its special doctrines, its methods of worship, and its “atmosphere”, makes it easier for him to find a congenial group with which he can henceforth serve his master more effectively than if he found but one group? The Holy Spirit has not lead all Christians wrongly when men have gone out from other groups and formed new denominations. The Wesleys were certainly not wrongly led. God certainly used them for His glory. Indeed, if the history of the formation of any special denomination is studied and one finds WHY that denomination was formed,—one will be surprised to find how the very fact that men often suffered, for what they thought important truth, made their zeal increase, brought souls into the Kingdom, wrought for the glory of God;—and in turn the church from any band separated was in practically every case led to consider itself, reform what seemed wrong, and in turn their zeal for the Master grew. Witness the “Counter Reformation” in the Catholic Church caused by the Reformation, witness the effect on the cold and almost spiritually dead Church of England, when the “Methodies”, as they were then called, withdrew because of its deadness.

How long does this increased zeal and power last? This is not the same in all cases. After a time it is apt to decline,—and especially if it happens that the circumstances which caused separation pass away.

Should separated denominations, therefore, never unite organically? Is the effect always bad on individual zeal? By no means. If the reason is **mere** union—if the so-called union conceals deep underlying differences so that there is no real unity in the united church, the result can hardly fail to be disastrous. But when two churches know that they are essentially one in all great doctrines of the faith, if their modes of work are closely alike, if the union has been carefully considered and all are convinced that the larger church can do work more effectively than the separated churches, there is good reason for union. Such a union seems to be that of the Evangelical and Reformed Churches. Both almost wholly German in membership, with similar customs, so that any member would feel “at home” in any church of the united church; of much the same size, so that neither feels that it is being absorbed by a larger body; and that whatever distinctive contributions it had made in the past, made towards the Lord’s work, would still be made, (and it is to make this distinctive contribution that nearly all denominations **began** their existence) both agreed on doctrines of the faith, neither bringing in any such number of those who do not really accept their creeds—or as one might call them “liberals,” as to disturb the inner harmony of the union, such a union seems justified and wise.

But all these circumstances should be present before there can be any union which will bring increased glory to the Kingdom. Where there are deep differences—where the church contains those

who believe and those who disbelieve in the Inspiration of the Bible,—who believe and disbelieve that Jesus was the Christ, the son of the living God,—that He is God incarnate in the flesh, or do not believe this,—those who believe in the Virgin Birth and those to whom it is a legend,—those who believe in the Resurrection and those who think it to be explained by some sort of hope for their Lord that caused the apostles and others to think they actually saw Him risen, when He never rose from the Dead,—those who believe that the Son of God died to satisfy divine justice and to reconcile us to God, and those who will say, as did one prominent writer some years ago, (I quote in substance) “I do not know what the Atonement did for man; it must have been something important else it would not have taken place; but I am sure of one thing,—that it was not to pay the penalty for the sins of man”,—or those who can say about the Virgin Birth that instead of its being proof of the real Deity of Jesus, as did one man in a letter to me,—(again in substance, but accurately), “I never could see what difference the manner of fertilization of a biological germ cell made”; and one might go on at length,—when such differences are present, there is only surface union. Beneath there are differences which will either again divide the church, or that not happening, will **effectively** choke the testimony to sound doctrine of those who hold it in the united church. Why will this happen? For exactly the same reason that bad money circulated freely with good will always drive out the good money. Unsound doctrine freely taught in the same church with sound doctrine will inevitably neutralize the preaching of the sound faith. And in such differences of doctrine as those named above, both can not be sound. Both can not be true. One may be the real Gospel. If so, the other must be what Paul calls anathema. Not even to be called “another Gospel” for whichever is the true Gospel the other is too far different to be called a “Gospel” at all.

One might also consider this. Even if all Protestant churches became one in some sort of union, there would still remain the Roman Catholic and the once great Greek Catholic church. When will the church cease to be divided? Only when the Holy Spirit brings us together in real unity of the Faith. And that time waits His pleasure. It will not come by hasty attempts by man to frame unions which are not unions but conceal within themselves the seeds of disunion or of complete surrender of sound doctrine.

Let us further note a very common thing all over this U. S. By the side of the larger Protestant churches, there spring up such churches as the Church of the Nazarene,—the Pentecostal Church, the Church of God, and others. Why do they spring up? I have had some earnest correspondence on this matter with the President of one of our Seminaries. In every community there are those who feel themselves in some way “out of place” in the regular churches. They may feel that the members are above them socially, educationally, or have other reasons. So they form their own churches, of those like themselves in all these respects. Also, (and this was the subject of the correspondence spoken of above) the preaching in our regular churches is “above their heads”, or not to their edification. I know a prosperous town of 900 inhabitants, in the heart of the corn belt of Illinois. It has had for a good many years two fairly strong churches,—a Methodist and a Chris-

tian. The country surrounding was of well-to-do or even rich farmers. Many were well educated. Naturally, those who were interested in religion were members of those two churches. But there was a considerable element who would not attend, for such reasons as given above. A Church of the Nazarene has been founded whose membership is now about equal to either of the others. And it has done great good. No one can question that who knows the community. And, let us never forget that as long as we have an open Bible,—as long as men are free to worship according to the dictates of their own consciences,—just so long will men form denominations of those who think alike, wish to worship in the same manner, like to listen to preaching of the same sort.

If all Protestant Churches in the U. S. would unite, it would not be six months till bands would separate if our **freedoms** were preserved. This division is not by any means an unmixed evil as

some would have us believe. Before one can prove that, let him prove the insincerity of those who thus separate; let him prove that none of them have the Holy Spirit in their hearts. Let him prove that none of them save souls and do not build up their members in the knowledge of Christ. And also let him consider the terms of general union. For manifestly, a few unions get us nowhere to a **united church**. Such a federal union can come only by the sacrifice of all doctrinal belief. And such a church would have no undivided message with which to "**conquer the world**." It would speak many messages of different sorts which would be worse than the present denominations, for its messages would have no power because they would neutralize each other. When a band of believers in the Lord Jesus, are of one faith, of one mind, then and then only will such a group testify with that power which can save. Let no other union be considered than such a one.

## The Aims and Purposes of The Federal Council

BY REV. DANIEL IVERSON, D.D.

The Federal Council of the Churches of Christ in America, the question of the Southern Presbyterian Church remaining in the Council and what are the true aims of this organization, are burning questions in the Southern Presbyterian Church today.

By way of introduction to these questions, we should canvass our present connection with it. Because of the Birth Control stand of the Council in 1930-31, the Southern Presbyterian Church withdraw. The council immediately took stock and officially modified its position on this question. Persistent efforts after this modification to have our church re-enter the council caused a referendum to be sent down to the Presbyteries in 1937. The vote of the Presbyteries was 48 against entrance into the council, 38 for and two not voting. The Assembly took the advice of the Presbyteries and decided against re-entering the council in 1938. The Federal Council was still persistent and determined. To the surprise of the church the 1941 Assembly voted our denomination into this body. A strong minority in the Assembly urged the body to do as in 1937; send the question back to the Presbyteries. This minority felt, since this precedent was established by a former Assembly just three years back, and since the answer on the question was definite at that time, it was only right that the Presbyteries be asked if they had changed their minds. There was evidence of dures in pressing this question at the 1941 Assembly. Having entered the council has opened this old sore in our church and we need to canvass the question again. So we ask what is the Federal Council and what are its aims and purposes?

The Federal Council was organized in 1905 to give denominations a rallying point on questions concerning religious and social work in America. Its primary purpose was to unify the religious forces of America. The Organization caused both conservative and liberal forces to rally to this

plea for Christian unity. The unfortunate part of the history of this organization, is, its thinking and planning have been largely in the hands of those who have followed a more liberal theology than that of the Southern Presbyterian Church. Names such as Dean Geo. Hodges, H. L. Morehouse, David H. Bauslin, Frank Mason North, W. H. P. Faunce, H. L. Willett, W. F. McDowell, Shailer Matthews, C. A. Steiner, Rausenbusch, Geo. Elliot, C. L. Stetzel are found to be the directors of the council's thinking. This does not include the list of those leading in its work to-day whose liberal theology is pretty well known throughout our land.

A new book has recently been written on the Federal Council entitled, "We Are Not Divided" by John A. Hutchinson. This book which is "a critical and historical study of the Federal Council" gives what is purported to be an accurate picture of the aims and purposes of this organization. In the introduction Mr. Hutchinson writes, "It remains only to express my gratitude to the many people who have helped with this study. The members of the Federal Council staff have given generously of their time and judgment. Professors Reinhold Niebuhr, Robert Hastings Nichols and Henry P. VanDusen of Union Seminary (New York) and Professor Ernest Johnson of Columbia University.—My thanks are tendered to the staff of the library of Union Seminary. Especially I wish to acknowledge my gratitude to Professor Herbert Schneider of the Department of Philosophy of Columbia University who supervised this study and contributed many helpful and clarifying suggestions". With this kind of help we are sure we have received from the pen of Mr. Hutchinson a fairly accurate picture of the aims and purposes of this influential body.

One of the aims of this organization has been and still is to bring about a unity that will be more than federal and without particular regard

to theology. Mr. Hutchinson in his book states, "The Council's thought about itself, about denominationalism and about church union generally has been pragmatic and if one may use the term without derogatory implications, opportunistic". H. Paul Douglas, a committee member according to Mr. Hutchinson made this statement in a report, "they (denominations) no longer have the social necessity which originally justified their existence and their significance for their adherents is changed from high powered inner authority to pale custom". Mr. Hutchinson says, "A sociological criterion would demand that denominations justify their existence, if they are able at the bar of society utility". While opposition to unity kept the council from taking action on the Douglas report "nevertheless from time to time, particularly in recent years it has been asserted that existing federation must in time give way to more complete and organic types of church unity. In 1937 this was officially recognized by the council by the appointment of a committee "For the Study of Christian Unity". "In this connection we may note the view of Dr. Samuel M. Cavert (well known to Southern General Assembly) that federal union may become organic. The only way of securing a still larger unity either of spirit or organization is to strengthen the cooperative and federate processes which are already under way". Dr. Luther Weigle, newly elected president of the Federal Council, predicts the creation of the North American Council of Churches which is another step in this unifying process.

Any participation toward unity with an organization so thoroughly out of harmony with the beliefs and practices of the Southern Presbyterian would be worse than a compromise.

Its views on matters pertaining to Theology would bear mentioning at this point. While it has been expressly stated that Theology is not a subject to be discussed and settled in the conferences, nevertheless opinions and beliefs have been stated and these views are "expressed in action" frequently. One of the first things decided upon was to give new meaning to the traditional language of the church. "The traditional notion of sin has been broadened to make room for social wrongs". "Denunciation of social wrongs has taken on the aspect of traditional evangelical religion". Bishop McConnell, one of the leading lights of the Council in past years, said, "One could perhaps describe the major interest of the Federal Council during the thirty years of its existence in its own term of 'kingdom building'. In this work all the traditional Christian symbols got a new significance. The vicarious atonement of Christ thus became 'the way of the cross' a social principle of non-violence and sacrifice to be apprehended and applied to all social relationships. Mr. Hutchinson in his book, referring to the 1934 meeting at which time Dr. Geo. W. Richards spoke, said, "It is explicitly pointed out what the gospel is not.—First it is not what is popularly known as personal salvation from sin and free entrance into eternal life. It includes forgiveness of sin and personal salvation but these are by products of the kingdom of God. Out of the Council's conception of man grows its pernicious doctrine of the social gospel. Mr. Hutchinson states, "Recognizing the Council as the precipitation of the Social Gospel into institutional form, it is not surprising to find embedded in much of its program the ideas of divine immanence, human goodness and progress and the like, which have been outstanding traits of the

Social Gospel from the beginning. Particularly is this true of the estimate of human nature. Indeed the worth and dignity of man might well be termed the keystone of all the Council's social thought and action. To be sure, the Council has always taken pains to point out that the sacredness of man's life is derived from his sonship to God. Yet it may be said of this relationship that the son reflects much credit on the father". "In general the doctrine of sin and depravity have been played down in relation to the divine image". This view of man is the foundation upon which the Social Gospel of the Council was built.

The Social Gospel, it is claimed, is "the response of American Christianity to modern industrial society." The Federal Council is treated "quite correctly as an official institutional embodiment of the Social Gospel". "The Social Gospel arose and has flourished under the influence of what may broadly speaking be termed a liberal theology which today is being questioned in many quarters". There is a real question in the mind of Mr. Hutchinson that the Social Gospel could survive if this so called 'liberal theology' was renounced.

The purpose of this Social Gospel which is the avowed purpose of the Federal Council is to bring about the Kingdom of God upon the earth through education, improving relationships in the field of economics and by the establishment of a world brotherhood. This Kingdom of God complex does not necessarily involve conversion to Jesus Christ. Bishop McConnell declared in 1928, "We seek to bring about a social atmosphere and a condition of things in communities throughout the world in which great saintliness becomes possible". Lynch and Gulick both said, "The kingdom of God is identified exclusively with a world wide brotherhood". "Christians must seek to establish the Kingdom of God on a world wide scale through methods of international righteousness and helpfulness". Such ideas, dreams and efforts are not in accordance with God's way of establishing His kingdom as revealed in His word. The movement could well be Christian Science, Jewish, Unitarian, Agnostic or what have you. Christ as a person is in the center of the Kingdom of God in the Scriptures. The Kingdom of God in the Federal Council does not necessarily need Christ. Christian principles are more important than He is.

The Federal Council's policy of pacifism and disarmament has proved to be disastrous and a reflection upon the Presbyterian Church in the United States. Our Confession of Faith says, "God the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good and to this end, hath armed them with the power of the sword" . . . "They may lawfully now under the New Testament wage war upon just and necessary occasions". The Federal Council in its "Memorial on World Peace" said, "To support war is to deny the Gospel we profess to believe". The Council's policy of disarmament and her well known opposition to the Japanese embargo have contributed much to our own lack of preparedness for the hour of tragedy that has come upon us.

The Federal Council's interference in industrial matters particularly the Hershey Incident of 1938 is enough justification for our feeling that the Southern Presbyterian Church should not endorse the activities of the Industrial Secretary of the Federal Council by our membership in it. The

effort to impose upon a community the CIO when the community had not invited the organization in and to have Mr. Myers advocate it publicly, led to bloodshed and trouble in that area. The ministers of Hershey should be asked for their side in this incident.

In the Honea Path affair in South Carolina Dr. Worth M. Tippy advocated in the meeting held there that the unions were always right and must be followed by the laboring man.

Having as briefly as possible canvassed some of the aims and purposes of this organization from sources that are about as official as we are able to attain them at this time, we would conclude in the light of the above that the Southern Presby-

terian Church cannot allow any organization with such views, aims and purposes to become its official representative in any field.

The history of our connection with this organization has indeed been a disturbing history. Why should we be subjected year after year with this Kingdom of God complex. It can never be realized because it has never been realized. We are saved by grace, through faith. Not of works lest any man should boast. We should not only withdraw from the council but we should declare a sort of moratorium against the councils appearance upon the floor of the Assembly for at least five years so that we can be rid of this discussion for a season.

## Independent Presbyterian Church

SAVANNAH . GEORGIA

Two weeks of clear and demanding preaching, covering the great essentials of our Faith, through the winsome personality of Rev. Gipsy Smith, Jr., closed here on April 5. They have greatly blessed our people.

Mr. Smith's messages centered in the cardinal doctrines which bulwark the Gospel of the Grace of God. His dealing with Sin was masterful and searching, and yet, patient and understanding. His emphasis on Regeneration was royally clear and appeared in almost every message which he brought. Justification and Sanctification, in terms inescapable for the average mind and heart, were fearlessly projected.

Mr. Smith's preaching on these great doctrines profoundly stirred our people and our officers, drew great crowds and issued in widespread, lasting blessing. Twenty-four have already united with our Church, of whom sixteen have come upon confession. The vast spiritual issues of such a meeting can never be measured by statistics. This is the third great evangelistic campaign which Mr. Smith has held in Savannah. His campaigns have been in the years 1922, 1932, and 1942.

## Bombing Raid Described In Book Of Isaiah

It is impossible for God's children to find themselves in situations shut off from His love. Seven hundred years before Christ the Holy Spirit directed Isaiah to describe accurately and minutely a bombing raid. Even in the horrors of modern warfare we can find in Him peace and strength. Listen to these words—"For thou hast been a strength to the poor, a strength to the needy in its distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Isaiah 25:4.

—L.N.B.

## MY SON

(These lines were written by the mother of one of the lads who took his place on the Nation's "Honor Roll" when the ill-fated submarine, the S-26, went down in the waters of Panama after the collision of January 24, 1942. They are published here as a tribute to the faith and courage of American Motherhood!)

I do not ask the reason why  
God took my son,  
So full of youth and love of all the beautiful,  
His work had just begun.  
There are no accidents to those who know and  
understand,  
With an all-wise Heavenly Father,  
It was a part of His great plan,  
And on that dark and fateful night,  
Entombed beneath the sea,  
I know Oh Christ! he lived and died in Thee—  
And with his simple, steadfast faith  
Helped others, not as strong as he,  
To see the glory of Thy Grace.  
This war should not be a race for might,  
For only as we see the Light—  
God hung on Calvary,  
Will victory be won.  
Though bowed beneath my cross of grief,  
I lift my tear-dimmed eyes to Him,  
And humbly say—  
Thy will be done.

## Twenty-Five Cents

I am twenty-five cents.  
I am not on speaking terms with the butcher.  
I am too small to buy a quart of ice cream.  
I am not large enough to purchase a box of candy.  
I am too small to buy a ticket to a movie.  
I am hardly fit for a tip, but—believe me, when I go to church on Sunday, I am considered **some** money!

# BOOK REVIEWS

## Prayer

By George A. Buttrick. Published By  
Abingdon-Cokesbury. Price \$2.75.

Prayer has become stylish in many places in the last few years. The psychiatrist recommends it, and the physician prescribes it. The skeptical attitude toward prayer that prevailed in some quarters, is disappearing. Before we take too much encouragement from this, however, it is well to realize that many people differ in their concept of prayer and its efficacy. Some have no faith in prayer beyond its reflex influence. Others believe in the instrumental value of prayer as well as its reflex influence.

Those who have read Dr. Buttrick's former volume, "The Christian Faith And Modern Doubt," will be prepared to find the author helpful in some of his statements, but unsafe to follow in others. Dr. Buttrick apparently has a low view of the absolute authority of the Bible in all of its assertions, and a high view of the theory of evolution and biblical criticism.

The discriminating reader will find some parts of this book worth underscoring and using in the future. Here are a few samples: "The science which poked fun at an 'anthropomorphic God,' is now found guilty of an 'anthropomorphic Science.'" "Materialism in its present form seems doomed, for if all thought is dust, Science is dust." "Luncheon clubs hail His Golden Rule, but do they pray? We cannot keep the Golden Rule and discard the prayer. The prophets of social justice proclaim Him champion of the poor, and they are right, but do they pray? We cannot keep His compassion, and discard His prayers." "We are creatures, and know not anything. We cannot create; we can but fashion clumsily from materials which God gives to hand and mind."

The average layman will not find this volume easy reading. Perhaps it was not written for the layman. The layman who wants a book on prayer to help him over the rough places of life, would find the little volume written some years ago by Andrew Murray, called, "With Christ In The School Of Prayer," more useful.

The working pastor will doubtless find his money's worth in this book, as there are passages he may use advantageously in his private devotional life as well as in the preparation of his sermons. He will draw more inspiration to actually pray, however, from such a volume as Alexander Whyte's "Lord Teach Us To Pray." After all, the final test of any book on prayer is, does it constrain and impel the reader to really pray?

—John R. Richardson.

## Booklets For Soldiers

We would like to commend two booklets, "Officers And Service Men Look At Life" and "The New Soldiers' Guide," as well worth giving or sending to men in our armed services. They slip into a letter easily and both of them bring a heart-warming message of the love and power of Christ. Both may be purchased in quantity from the Good News Publishing Company, 322 West Washington Street, Chicago, Ill.

## Defending The Bulwarks

By Rev. Hunter B. Blakely, Jr., D.D., Th.D.  
The Knox Press. Price 25c.

A clear and clarion call!

The permanency and expansion of the Christian College should be assured by this book. It reveals the handsome part the Christian College is playing in the premier interest of our Nation; and in the very life of our Church.

This book by Dr. Blakely, who is the President of our Queens College in Charlotte, exposes the hand of God in the Christian College, building fine-fibered men and women for homes where Christ is honored, stabilizing Godly communities by strong Christian leadership and producing seasoned and capable Christian men and women to move into the forefront of all life, professional and commercial.

Besides all this, and of vital interest to us, the Christian College helps assure the future strength and growth of our beloved Church. The dignified and distinguished contribution of the Christian College to the history of education in America leaves the Christian reader with his head up and should garrison his heart for loyal support and fill his hands with generous gifts.

This little book, which can be purchased for 25 cents, should be widely read by our clergy and laymen and may be profitably reviewed by ministers for their people's intelligent co-operation in the "Forward to Victory Campaign" in our Church for its Christian schools and colleges. —S.M.G.

## Should 'Give Us Pause'

The following from an English preacher should cause serious thought here in America:

"We have been a pleasure-loving people, dis honoring God's day, picnicking and bathing, and now the seashores are barred.

"We have preferred motor travel to church going, and now there is no fuel for our motors.

"We have ignored the ringing of the church bells, calling us to worship, and now the bells cannot ring except to warn us of invasion.

"We have left our churches half empty on the Lord's day, and now the buildings are in ruins.

"We would not listen to the way of peace, and now we are forced to listen to the way of war.

"The money we would not give to the Lord is now taken from us for taxes.

"The food for which we forgot to say thanks, is now unattainable.

"Nights we would not spend in prayer are now spent in anxious air raids.

"The evils of modernism we would not fight, and now we face the Germany in death struggle, which produced these teachings.

"In view of such results the truth of God's plain words ought to sink into people's hearts all over the world: 'If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their lands.' (II. Chron. 7:14.)

# THE SOUTHERN PRESBYTERIAN • • • JOURNAL • • •

*A Presbyterian monthly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints.*

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By Vernon W. Patterson

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By Rev. Robert F. Gribble, D.D.

### WOMAN'S WORK

By Mrs. R. T. Faucette

## WINNING THE ONES FOR THE MASTER

By Tom Glasgow

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By Rev. E. E. Bigger

## THE SOUTHERN PRESBYTERIAN JOURNAL

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**BOARD OF DIRECTORS****APPLICATION FOR ENTRY AS SECOND-CLASS MATTER IS PENDING****Impressions From The General Assembly In Knoxville**

The eighty-second General Assembly of the Presbyterian Church in the United States met in the First Presbyterian Church, Knoxville, Tenn., on Thursday evening, May 28, 1942, at 7:30 o'clock.

The opening sermon was preached by Rev. Chas. E. Diehl, D.D., President of Southwestern Presbyterian University, Memphis, Tenn., and retiring Moderator of the General Assembly. His subject was "The Time Is At Hand," and the text Mark 1:15. The message dealt largely with the social and moral welfare of the world. The first half of the message was taken up with a recital of the alleged failures of our Nation to measure up to her moral and social responsibilities, nationally and internationally, after World War Number One. He then set forth under four heads "some progress" which has been made during the past quarter of a century. "(a) Our pulpits are no longer used as recruiting stations, nor is the Church blessing war. It is recognized as wrong, un-Christian, terrible, and can be tolerated only because it is now the only alternative for Hitlerism, which is a worse wrong. (b) There seems to be more objectivity in our consideration of the general situation, less of bitter hate and name-calling on the part of the nations which love freedom. (c) A saner conception exists with regard to the causes of war, and a realization that all of us must accept our share of the responsibility for this catastrophe. There is an increasingly penitent recognition of the fact that the status quo, the old world order, which we cherished and tried to perpetuate, was inadequate and wrong. If Hitler had not challenged it someone else would have. It happened that our selfishness and unbrotherliness, our greed and avarice and pride, impinged most heavily upon Germany, Italy, and Japan, and these nations have started a crusade for a new and intolerable world order. (d) There has never been such honest, intelligent, persistent

and widespread endeavors to discover the basis of a just and enduring peace. In England and in this country, the question is being considered with a sanctified commonsense which has hitherto been unknown.

The vision of Jesus included a redeemed world, an international Christianity, across all boundaries of race and people. His message was simple and understandable—the Fatherhood of God, with its corollary, the brotherhood of man, the infinite value of the human soul, and love as the life and law of the universe.

The Kingdom of God, of which Jesus spoke, is very different from the kingdom of the world, which is the kingdom of self. The Golden Age of freedom and justice and mercy and love and pity and courage and self-forgetfulness is not easily ushered in. It cannot be realized by mere economic or social reform, but only by changing the hearts and minds of the individuals who compose society, and that requires supernatural aid.

The Kingdom of God on earth involves a moral revolution, and that can come only as a result of radically changed attitudes.

Christianity is not the religion of a book or of a creed, though the Bible is its source book, and the creeds are honest attempt on the part of good men to set down in systematic form their ideas of the teachings of the Source Book. Christianity is the religion of a Person, the religion of the Spirit.

Because Christianity is the religion of the Spirit, it is not static but dynamic. It is geared to the needs of a changing world, and to our enlarged conception of the implications of the Gospel message. It was so designed.

The civilization of the future must be built, not upon the sword, but upon the things of the spirit. The principles of Christ must be applied in all the affairs of life—social, political, economic, commercial, and the rest. It is not enough to say that all this sinful world needs is the Gospel of Christ. That Gospel must be implemented by the best thought of our age. The sacredness of personality, which is the only intrinsic value we know, must be

defended at all hazards, and in all its implications. Two of the strongest foes of Christianity are ignorance and insincerity, and these foes must be exorcised by Christian education.

None of us is wise enough to suggest a blueprint of the future, but the Church of Jesus Christ cannot save its face if it does not wholeheartedly subscribe to the declaration of the Jerusalem Missionary Conference in 1928, which added: "We believe in a Christian world. We know nothing better, we can be content with nothing less." When we believe this strongly enough, when we want it badly enough, we will begin with ourselves, and then things will happen. If we take the Gospel message too much to heart, people will think us odd. They will again call us "People of the Way," but don't forget that Calvary is the story of a Man who took things terribly to heart.

#### Editorial Comment

As we listened our hearts burned within us that the speaker would only present "Christ as very and eternal God, who became man by being born of a virgin, who offered Himself a sacrifice to satisfy Divine justice and reconcile us to God, who rose from the dead with the same body with which He suffered, and who will come again to judge the world," and hold Him up as the **one** and **only** Saviour of men who are dead in their trespasses and sins and totally without hope save in His vicarious atonement.

The first ballot for the election of the Moderator for this Assembly gave Judge Charles G. Rose 142 votes; Rev. Thomas K. Young, D.D., 88 votes; and Rev. L. Ross Lynn, D.D., 85 votes. The second ballot gave Judge Rose 197 votes and Dr. Young 115 votes. Judge Rose is an honored Elder of our Church, a member of the First Presbyterian Church of Fayetteville, N. C., of which town he is a native and where he still resides. He has been active in that Church and in the Church at large since early manhood. He was for twenty-seven years the Superintendent of the Sunday School of his Church, and for the past ten years has taught the Men's Bible Class. He has been a Commissioner to the General Assembly three times, and last fall was elected Moderator of the Synod of North Carolina. He is a graduate of Davidson College and the University of North Carolina, and has practiced law for some forty years. He presided in a most capable way, expediting the business of the Assembly and yet showing extreme courtesy and fairness to all men and all sides at all times.

The devotional hours were very helpful. The high spot in these came on Sunday when in the morning the message was brought by Rev. John M. Alexander, D.D., the Moderator's Pastor at Lexington, N. C. This message seemed to draw us all closer to God and to prepare us for the Communion of the Lord's Supper which followed. This latter service was presided over by Rev. Dunbar H. Ogden, D.D., and Rev. Egbert W. Smith, D.D. A number of Commissioners expressed themselves as feeling that this was one of the very finest communion services they had ever participated in. In the afternoon a popular meeting in the interest of Foreign Missions was largely attended, and the speakers set forth in a forceful way the obligations of our Church to carry the Gospel even unto the uttermost parts of the earth.

On Monday evening the Assembly joined with the Pastor, the Officers and the Congregation of the First Presbyterian Church in the celebration of the one hundred and fiftieth anniversary of this Church.

The following petition was sent up to the General Assembly relative to The Southern Presbyterian Journal:

"May 20, 1942.

"To the General Assembly of the Presbyterian Church in the United States, in session at Knoxville, Tenn., May 23, 1942:

"Inasmuch as the first number of a new publication bearing the name, **The Southern Presbyterian Journal**, appeared after the spring meetings of Presbyteries, we, the undersigned ministers, members from three Presbyteries, submit the following facts for the consideration of the General Assembly:

"1. That this publication is using the name by which the Presbyterian in the United States is popularly known throughout this country.

"2. In so doing it may create the impression on the uninformed that it officially represents the Church whose name it has assumed.

"3. Despite the preliminary statement of the editorial staff, in a circular preceding the first issue, that the publication of this paper 'is not a divisive movement,' the first copy (a copy of which is herewith submitted) gives evidence that the editorial staff intends to deal with highly controversial questions in a belligerent and apparently authoritative tone.

In the light of these facts and the probable consequences, we respectfully overture the General Assembly to advise the Board of Directors of this organ to refrain from using a name which implies an official connection with our Church.

"(Signed): W. J. Millard, Memphis Presbytery; R. L. Jetton, Memphis Presbytery; W. H. McFadden, Memphis Presbytery; Thomas E. Hill, Memphis Presbytery; W. O. Shewmaker, South Mississippi Presbytery; V. L. Bryant, Memphis Presbytery; James E. Green, North Mississippi Presbytery; F. B. Gear, Mississippi Presbytery."

This was referred to the Committee on Bills and Overtures, which reported as follows:

"That since the management of The Southern Presbyterian Journal has indicated its intention of carrying in the masthead the statement that it has no official connection with the Presbyterian Church in the United States, we therefore recommend that the communication be answered in the negative.

Chas. E. Diehl, Chmn."

This action was then taken by the General Assembly.

Much interest was manifested in the Report of the Committee on Foreign Relations, particularly to that part dealing with our participation in the Federal Council of Churches and the Committee on Co-operation and Union. Majority and minority reports were brought in on these two matters.

The Presbytery of Knoxville had presented the following overture:

"The General Assembly has placed the administration of its missionary and educational work with Executive Committees and has authorized these committees to co-operate with the agencies of other Presbyterian and Reformed Churches wherever the work will be advanced thereby.

"These Executive Committees represent the entire Church in the fields they are appointed to serve. As the question of church union is a controversial one, the Presbytery of Knoxville expresses the sincere conviction that it would not be wise for any Assembly agency to be associated with the work of the Committee on Co-operation and Union, which has its own distinctive responsibility."

## THE SOUTHERN PRESBYTERIAN JOURNAL

Representatives of the Committee on Co-operation and Union came before the Foreign Relations Committee and asked that this recommendation be not recommended by that Committee to the General Assembly on the ground that it would hamper them in their efforts toward plans for Union. The Foreign Relations Committee acceded to their request and recommended to the Assembly that this be answered in the negative. On the floor of the Assembly, Rev. Homer McMillan, D.D., Executive Secretary of Assembly's Home Missions, and Rev. C. Darby Fulton, D.D., Executive Secretary of Foreign Missions, both spoke in favor of the Knoxville Overture. The Assembly answered the overture in the affirmative by a large majority.

Seven Presbyteries—Augusta, Knoxville, Meridian, Florida, West Hanover, Paris, and North Alabama—overruled the Assembly to sever its relation with the Federal Council of the Churches of Christ in America. The majority report recommended that these be answered in the negative. The minority report, signed by Rev. H. B. Dendy, D.D., of Asheville Presbytery, and Rev. W. H. McIntosh, D.D., of Meridian Presbytery, recommended that an affirmative answer be given.

Those supporting the majority report spoke particularly with reference to the Federal Council's work on the behalf of our chaplains and soldiers. Those opposing spoke especially of the Council as a politico-religious organization with radical leanings in politics and modernistic tendencies in religion. The majority recommendation carried by a vote of around two to one.

Fourteen Presbyteries—Kings Mountain, Concord, Abingdon, Athens, Arkansas, Pine Bluff, Knoxville, New Orleans, LaFayette, Harmany, Dallas, Paris, and North Alabama—sent up overtures asking that the General Assembly instruct its Committee on Co-operation and Union, together with the corresponding Committee of the U.S.A. Church, in any plan of Union proposed to our Church to make a deliverance setting forth in a clear and definite statement the belief of the Assemblies on these several doctrines: "The acceptance of the infallible truth and divine authority of the Scriptures, and of Christ as very and eternal God, who became man by being born of a virgin, who offered Himself a sacrifice to satisfy divine justice and reconcile us to God, who rose from the dead with the same body with which He suffered, and who will return again to judge the world, as being involved in the ordination vows to which we (ministers and elders) subscribe."

The majority report recommended that these overtures be answered in the negative on the ground that the matters referred to are already a part of the standards of the Churches U. S. and U.S.A., and are therefore embodied in the ordination vows now prescribed by both churches. The minority report, signed by Dendy and McIntosh, recommended that the Assembly instruct its Committee on Co-operation and Union to include in any proposed plan of Union, an **express declaration** that our ordination vows involve the acceptance of the infallible truth and Divine authority of the Scriptures, and of Christ as very and eternal God, who became man by being born of a virgin, who offered Himself a sacrifice to satisfy Divine justice and reconcile us to God, who rose from the dead with the same body with which He suffered, and will return again to judge the world. This report was defeated and the majority report carried by about two to one.

A resolution, introduced by Rev. E. G. Lilly, of Charleston, S. C., to the effect that this action did not in any wise mean that we were rejecting these doctrines, carried.

The minority report also recommended that the General Assembly instruct its Committee on Co-operation and Union to thoroughly safeguard the great truth of the sufficiency of the Scriptures in relation to discipline, in any proposed plan of Union by incorporating into such plan Section 10 of our Book of Church Order; the statement in Section 58 that the Church Courts can make no laws binding on the conscience; and the definition of an offense in Section 173. This was voted down by the majority as above.

The following resolution, introduced by Rev. John R. Richardson, D.D., of Alexandria, La., was passed by practically a unanimous vote:

"1. Whereas, the Federal Council affirms that one of its aims is to develop interest in the World Council; therefore, the General Assembly of the Presbyterian Church in the United States hereby petitions the Federal Council of Churches of Christ in America to place itself upon the doctrinal basis of a World Council of Churches; to place its secretarial personnel upon this basis, and to call this basis to the attention of each minister, speaking under its auspices for its appropriate regard.

"2. In accord with her doctrine of the sufficiency of Scripture, the Presbyterian Church in the United States hereby declares that she does not accept any pronouncement of the Federal Council, its agencies or secretaries which go beyond the teachings of the Holy Scriptures as part of the official position or testimony of the Church as law or recommendations binding the consciences of her members, but only as the opinion of representative Christian gentlemen."

Dr. McGukin and his fine corps of helpers, together with the entire membership of this Church and their friends, did an excellent job of entertaining the Assembly. It is not an easy matter to take care of all the needs of the various commissioners, but this was done in a most acceptable manner. May God's great blessings continue upon this great Church, Pastor, and People.—H.B.D.

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The famous theologian and writer of Holland, Dr. Abraham Kuyper, went to his first pastorate with advanced liberal views. In his first pastoral visit in the home of a day laborer, a daughter of the home, kindly but positively raised objections to his preaching, and admonished him on the necessity of his conversion, on taking refuge in the blood of the atonement. On leaving, she refused to shake hands with him, as a protest to his spiritual character. The visit was repeated with the result: "I have accepted the foolishness of the cross, as the highest and only wisdom."

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**Tennessee:** "The first copy of The Journal came yesterday and both Mr. \_\_\_\_\_ and I have read it from cover to cover and enjoyed it. I know there is a place for an outspoken, fundamental paper in our Church today, for many of us are taking \_\_\_\_\_ or \_\_\_\_\_ or some similar magazine. We are praying God's guidance on you as you send out the truth and expose the error. There are so many in distress today and they are praying, but they do not feel the need of repentance, either individually or as a Church or as a Nation. I would like to see The Journal lead in a call for repentance."

## Southern Presbyterians Not Isolationists

Recently an article on this subject was published in *The Presbyterian of The South*. The title is merely a statement of fact for which many have long contended, but the fact does not merit the conclusion that all roads lead to the Federal Council, and that there is no legitimate reason for our Church holding back.

There are one or two inaccuracies in this statement which should be pointed out. At the present time the Home Missions Council, the Foreign Missions Council, the Council on Religious Education and the Stewardship Council, while having some joint committees, do not stem from the Federal Council. The Federal Council had nothing whatever to do with the creation of the Home Missions Council, and thus far has had nothing to do with determining its policies. The same is true of the other Councils that have been created for specific tasks.

It is true that the Federal Council is engineering a movement to bring all these Councils into one omnibus organization under its protecting wing and to make them the agencies of its social and economic propaganda. This has not yet been accomplished, and even if recommended by the joint committee now exploring the matter, there is no assurance that all of the agencies composing the Councils will be carried into this union, or be willing to be used in this way.

Specific reference is made to the World Council of Churches. The World Council of Churches has no official connection with the Federal Council. The World Council of Churches is not a council of councils as some of the promoters wished it to be, but it is a council of churches with direct denominational representation. It is true that some of the members and officials of the Federal Council and of the World Council are connected with both Councils, but the representation of the World Council is by denominational appointment and not otherwise. Thus the whole church world has not committed its life and testimony and program to the tender care of the Federal Council as this article so earnestly strives to make it appear.

The World Council of Churches does have a creedal basis governing the denominational representation. Membership is open only to those churches that acknowledge our Lord Jesus Christ as God and Savior. This means omission from the World Council of those churches that deny, or in any way limit the Godhead of Jesus Christ.

If the Federal Council of Churches has a distinctive evangelical doctrinal test, it is so broad and inclusive as to have little significance. The Federal Council is not primarily concerned with Christian doctrine. Its main purpose is to line up the various Christian denominations behind its social and economic program.

Dr. Francis L. Patton, in his funeral sermon on the death of Dr. Wistar Hodge, of Princeton 1891, foresaw the infidel attack on the Christian faith and said: "The issue will be joined, by and by, on the essential truth of a miraculous and God-given revelation. And then we must be ready to fight, and, if need be, die, in defense of the blood-bought truths of the common salvation."

## TOLERANCE

The Journal has been founded for one purpose,—to rally our Church to deeper consecration, more study of and loyalty to God's Word, and, in this way to promote a Spiritual revival.

Many approve of this step. In fact, the enthusiastic response resulting in more than one thousand individual paid subscriptions in the first month, and hundreds of sympathetic and approving letters, are concrete evidence that *The Journal* meets a need.

Aside from the thousands in pulpit and pew who approve, there are also many who are indifferent. Then too, there are a few who openly oppose. It is of these that we ask the tolerance which some are willing to accord men and institutions whose beliefs are openly at variance with historical Christianity. A tolerance only granted the liberal viewpoint can hardly be called tolerance.

But, regardless of your attitude toward *The Journal* we would like to ask your prayers. If you are sympathetic pray for us. If you are indifferent we want your prayers for prayer may change your luke-warm attitude. If you oppose us won't you pray for us? Prayer will insure that *The Journal* attains its objective, God's glory.

The very few who have openly expressed resistance toward *The Journal* have affirmed that it is an attempt to sit in judgment on men and organizations. We would simply reply that it will be a tragic day for the Church when the voice of opposition cannot be raised against what is felt to be serious mistakes or tendencies within the Church. Church history proves this again and again.

It is probable that we will also make mistakes. That is why we so earnestly request your prayers. At the same time we do claim the God-given right to present the issues, now facing the Church, in the light of what we believe to be the teaching of the Bible and the historic position of our Southern Presbyterian Church.

To keep silent would be a sin and a dereliction of duty towards our Church. Only by God's grace and strength and thru the leading of the Spirit can we accomplish our purpose. Brethren, pray for us.

—L.N.B.

## The Authority Of Assurance

"For we have not followed cunningly devised fables." II. Peter 1:16.

Authoritative preaching brings results. Not preaching based on man's wisdom and assumptions, but messages backed by a "Thus saith the Lord."

Paul and Peter made it very plain that they were assured in their hearts that the Gospel which they preached was divine in origin and transforming in effect on the life and future destiny of their hearers. It was not a system of cunningly devised fables. To them it was an assured fact that all men are sinners, that the wages of sin is death, and that in Christ Jesus is the one and only means of salvation.

In the business world the salesman who knows and believes in the product he is called on to sell is the one who is successful in convincing his customers.

This holds true in preaching. The minister who today brings an authoritative message based on

the assurance which comes from saturation with God's Word will have his congregation saying with the disciples of the Emmaus road, "Did not our heart burn within us, while he talked with us on the way, and while he opened to us the Scriptures?"

Paul knew how to preach and how not to preach. He knew the pitfalls of scholarly preaching based on human wisdom. To the Corinthians he said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I

determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of man, but in the power of God."

Thank God a minister can have the authority of assurance in times like these. His is the sure foundation of "Thus saith the Lord." —L.N.B.

## Bases Of A Just and Durable Peace

As Proposed By The Federal Council Of Churches

By Vernon W. Patterson\*

In this day of many startling events, one of the most astounding was the action taken at the Conference sponsored by the Federal Council of Churches at Ohio Wesleyan University, Delaware, Ohio, March 3-5, 1942. This Conference passed resolutions stating what it considered "the bases of a just and durable peace" and the means of establishing such a peace. The importance of the action lies both in the prominence and influence of the group making the proposals and in the fact that the Federal Council is calling upon all of its own constituency and upon all Christians and the United States to get behind the proposed program.

The Conference was composed of 377 delegates, of whom, according to the very excellent report of the meeting appearing in *Time*, March 16, 1942, there were "15 bishops of five denominations, seven seminary heads (including Yale, Chicago, Princeton, Colgate-Rochester), eight college and university presidents (including Princeton's Harold W. Dodds), practically all of the ranking officials of the Federal Council and a group of well-known laymen, including John R. Mott, Irving Fisher and Harvey S. Firestone, Jr. 'Intellectually,' said Methodist Bishop Ivan Lee Holt of Texas, 'this is the most distinguished American church gathering I have seen in 30 years of conference-going.'

The complete text of the resolutions adopted has since been published in booklet form. A casual reading may give the impression of high idealism and fine Christian sentiment; but a careful analysis of just what is proposed and a thorough consideration of the probable ultimate outcome of the principles stated brings a sense of amazement, if not shock, that such a program should now be seriously and boldly presented to our democracy by leading churchmen and educators in the name of Christianity.

In order to establish a just and durable peace, the Conference proposes, in brief, that an international world government be set up, to which all governments shall relinquish essentially their sovereignty and turn over their armed forces, reserving only a sufficient number "for the preservation of domestic order." There must be "the progressive elimination of—tariffs and quotas," freedom of immigration, "a universal system of money" with an international bank, "equal access to natural resources," and "autonomy for all subject and colonial peoples." The prin-

ciple is endorsed that "national inter-dependence now replaces independence."

The foundation upon which all this idealistic structure is built is the belief that, to use the words of the resolution, "man is a child of God and all men are brothers one of another." "Human solidarity and brotherhood in a potential family of God" is said to be a basic doctrine. The true nature of this "brotherhood" is seen in the membership of the Conference, which naturally would exemplify the "brotherhood" meant in its highest form. There were included among the delegates Unitarians, Universalists, and Christian Scientists. Also there were men who for years in public speech and writing have disclaimed belief in the authority of the Scriptures, the deity of Christ, His substitutionary atonement, and His bodily resurrection. There were even a number who have often appeared in public alongside leaders of the Communist Party and other radical elements in advocacy of their policies and programs. In short, here is a "brotherhood" without faith in the deity and redeeming blood of Christ, without regeneration or the new birth, a purely naturalistic brotherhood based solely upon a common membership in the human species. From such a starting point, it becomes quite easy to extend this "brotherhood" to "all men"—Mohammedan, Buddhist, Shintoist, Atheist, and members of all pagan cults—and to set as the missionary objective of the church the "responsibility to bring all men into full relationship as children of God."

The means by which the Conference proposes to bring about the new "world order" deserves serious consideration. "An inclusive educational program" is proposed, which is to include "cumulative courses for use in church schools and study groups," "cooperation of denominational boards," "youth programs," "study of peace issues in public and private day schools," the employment of "all vehicles for the transmission of ideals, including magazines, motion pictures and radio," the supporting of "government officials who are promoting far-sighted peace proposals." A systematic attempt will be made "to crystallize public opinion," and "the influence of the churches shall be employed to keep the foregoing principles before the attention of diplomats and statesmen." Lastly, the churches are to be solicited to give cooperation to the World Council of Churches,

now in process of formation, and this World Council is to make arrangements for a meeting "whenever or wherever any official peace conference or conferences may be held," "in order that through such a session the influence of Christian thought (may) be brought to bear upon the formulation of plans for peace settlement."

Here is a strategy designed to influence governmental agencies that would be worthy of the shrewdest political party. One cannot help but wonder what, in the thinking of these leaders, has become of the principle of the separation of church and state, which was basic in the founding of our democracy. Here the church not only advocates political machinery and methods, but does so with the avowed purpose of influencing, and if possible dominating, a political peace conference in order that an international government after its own ideas may be set up. The lesson of history is unmistakable that the church cannot meddle in the affairs of the state without becoming controlled by the state. But here apparently this warning of the past has either been ignored, or has been set aside in the hope that the church will now be able to dominate this super-state of its own begetting.

Politically, here is to be a world government, initiated by and therefore probably dominated by, a world church. It will have absolute power, for it will have at its disposal all armed forces, except small national groups left for local police duty.

In accord with the Conference's principle of "brotherhood," it is stated that in the peace settlement, "there should be no punitive reparations, no humiliating decrees of war guilt, no arbitrary dismemberment of nations." All such, of course, would seriously wound the feelings of Germany and Japan, and this would not be brotherly. No one must suggest that they were guilty or presume to ask them to pay in part (they could never pay in full) for the terrible devastation and destruction wrought.

However, our own country is censured on the ground that selfishly it has allowed "irresponsible forces" to shape the world, though it has "held preponderant economic power" and "the capacity to influence decisively" world events. It is said that "a very heavy responsibility devolves upon the United States." "Changes of national policy on the part of the United States" are required. The United States "must accept the responsibility for constructive action commensurate with its power and opportunity," and should "play its full and essential part in the creation of a moral way of international living."

Economically, the profit-motive developing into "economic nationalism" is severely criticized. Then there is recognized "an alternative way of production—based on complete management and control of all economic life by government"—in other words, the Communistic or totalitarian way. But the church, while it "has a manifest duty in the economic field," must not "line up on the side of any economic system." Here are two mutually destructive economic principles, but the church must not side with either. The leanings of the Conference, however, are clearly indicated. "Any economic program," it says, "which regiments human beings and denies freedom of collective bargaining, thus reducing labor to a mere commodity—is manifestly wrong." "We believe," the resolution continues, "that a new ordering of economic life is both imminent and imperative, and that it will come either through voluntary

cooperation within the framework of democracy or through explosive political revolution." These statements will be easily recognized as the principles, even largely the words, of the radical labor and extreme socialistic groups. In addition to this, "labor is to be given an increasing responsibility for participation in industrial management." There are to be various cooperative producer's associations, a national economic council, industrial councils, and "a tax program" so formulated "that our wealth may be more equitably distributed."

Socially, there should "be equitable treatment of all racial groups." "Peoples of other races" are not to be denied "the essential position of brothers in the common family of mankind." American Negroes in this country should be subject to no discrimination. The full intention of these statements is indicated in the further appeal that negroes "be given suitable recognition in the Administrative and Judicial Departments of the Government," and that they "should be welcomed into the membership, administrative personnel, and fellowship of our churches, local and national."

If such a program were ever actually put into operation, one instinctively shudders at the tremendous possibilities that may result. It is interesting to speculate what position the representative from the United States would be assigned in such a world government. When the international council or congress composed of delegates from Germany, Italy, Japan, Spain, Russia, Turkey, Great Britain, the United States, and others came to elect officers, just where would we come in? Would we be given a Vice-Presidency? Or a Secretaryship? Or would we be assigned the Portfolio of Finance and Credit? Of course, that would remain to be seen, but almost certainly we should not be in a dominant position. The headquarters also would without doubt be in Europe. So our nation from then on would take orders from a foreign ruler across the seas.

The wise counsel of George Washington in his Farewell Address seems to have been completely forgotten. "Against the insidious wiles of foreign influence," he warned, "(I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to be constantly awake; since history and experience prove that foreign influence is one of the most baneful foes of Republican Government. —The great rule of conduct for us, in regard to foreign nations, is in extending our commercial relations, to have with them as little political connection as possible. . . . 'Tis our true policy to steer clear of permanent alliances, with any portion of the foreign world. . . . Taking care always to keep ourselves, by suitable establishments, on a respectable defensive posture, we may safely trust to temporary alliances for extraordinary emergencies."

The ancient question of the prophet Amos is appropriate in this connection, "Can two walk together, except they be agreed?" (Am. 3:3.)

Here also another serious question intrudes. With lust for power inherent in human nature, how long could the President or head of such a world government with such vast powers at his disposal keep back his hand from seizing world dictatorship?

Again, with the world church exercising, presumably, such a dominant place in world affairs, where does the Roman Catholic Church fit in? Temporal and political world sovereignty has always been the dream of this church. It already has the most intricately organized and world-wide

political machine on the face of the earth. Furthermore, there have been for years marked tendencies on the part of the British churches, and even on the part of the Federal Council, toward reunion with "the Mother Church." If these American and British churches, uniting in the World Council, join in co-operation with the Catholic Church and are successful in setting up the proposed world government, which will come out in the dominant position ecclesiastically, the Protestants or Catholics? Will the World Council, which would so readily ask our nation to surrender its sovereignty politically, just so easily submit itself ecclesiastically to the Catholic Church? These are solemn questions, and not to be lightly brushed aside.

We cannot help but question also what our forefathers, who bought our freedom with sacrifice and blood, would say to such proposals. Imagine the reaction of Patrick Henry, Jefferson, Monroe, John Adams, Daniel Webster, and others of the founders and builders of our republic. We do well to refresh our minds as to some of the things that have been said by the far-sighted leaders of the past. Benjamin Franklin tersely said, "They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety." And Abraham Lincoln has warned, "At what point then is the approach of danger to be expected? I answer if it ever reach us it must spring up amongst us; it cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of free men, we must live through all time or die by suicide."

"All men are brothers." Imagine in a zoo the lamb, the deer, and the goat proposing to the lion, leopard, and bear that, since they are all brothers, and since bars and barriers create suspicion and ill feeling, these should all be removed and a community organization of brotherhood and cooperation set up. What would become of the lamb, deer, and goat, if such a plan were carried out? They, of course, would be quickly destroyed. It could not be otherwise so long as the nature of the lion, leopard, and bear is ferocious and bloodthirsty.

If this is true in the animal realm, how could it be different among men, who have so often

shown themselves to be as quick to kill and destroy as wild beasts? Often lately we have heard certain groups of men referred to as wolves, mad-dogs, and rattlesnakes. What is meant, of course, is that these men are in their natures as full of hate and cruelty as are these deadly creatures. Their hearts are evil. As long as this is so, there will inevitably be enmity and strife. There must be a transformation of nature before there can be peace. This is self-evident.

And here the strangest of all strange things in connection with the Delaware Conference appears. These church leaders are supposed to hold in their possession as a sacred trust the one, the only message that has power to transform human nature, the message of the crucified and risen Saviour, through faith in whose blood vile men are made pure, and hateful men are made loving and unselfish. And yet this message, which is their chief responsibility, has been pushed aside for dangerous dabbling in strange political, economic, and social theories. For these fancies, they would eagerly risk all the religious liberty, political freedom, and priceless heritage, which has been bought for us by the blood of our forefathers through all the struggles since the foundation of our democracy and even back to the days of the Reformation.

Paragraphs and pages are given to economic theories and political policies and formulas—both of which are lacking sadly any adequate realistic apprehensions of the fallibility of unregenerated mankind. Little or no space in the imposing resolutions of these great churchmen is dedicated to the essential and inescapable fact of the necessity of the regeneration of mankind through the purging blood of Jesus Christ which the Christian world knows to be a condition precedent to international justice and world peace.

In conclusion it is interesting to note that many of those at this imposing conference also have been outstanding among the pacifists of the nation and in no small way are believed to be responsible for our serious military unpreparedness. It would seem a bit unusual that those who have contributed least to the winning of this staggering war should thus elect themselves the arbiters of the peace which they did not help to win.

## Meeting Of The Columbia Theological Seminary Alumni

Decatur, Ga., May 26, 1942. — The Alumni Association of Columbia Theological Seminary met on May 26, for dinner, at the Seminary. In the absence of the President, Dr. A. W. Dick, Rev. Cecil Thompson, of Valdosta, Ga., called the meeting to order.

Guests of the Association were the Ministers' Association of Atlanta, the Board of Directors of the Seminary, and the graduating class. The alumni enjoyed addresses by Rev. Alton Glasure, of Marietta, Ga.; Dr. R. E. McAlpine, formerly a Missionary in Japan; and Rev. E. H. Hamilton, Missionary in China.

Dr. J. McDowell Richards, President of the Seminary, announced the following bequests received by the Seminary in the past two years:

(1) The Fanny J. Bryan bequest of \$35,000 for fellowships, from Columbia, S. C.; (2) The Luther Maxwell bequest of \$15,000, for student loans,

from Tuscaloosa, Ala.; (3) The bequest of \$27,000, made by Mrs. Clyde King, Sr., of Atlanta, Ga., for student loans—this is a memorial to her son, John King; (4) The David Crowell Campbell bequest of \$20,000, a memorial to his father and mother, for general endowment, from Knoxville, Tenn. The Alumni expressed their sincere appreciation for these friends of the Seminary who remembered it in their wills.

The officers of the Alumni Association for the coming year are: Rev. Cecil Thompson, Valdosta, Ga., President; Rev. John Melton, Rome, Ga., Vice-President; and Dr. G. T. Preer, College Park, Ga., Secretary.

A period of prayer was held for the alumni in the service of our country. There are at least 35 in the chaplaincy.

The Association plans to appoint one alumnus in each Presbytery as a nucleus for its activities.

# It Is Corban

By Rev. Robert F. Gribble, D.D.

There are three reasons, other than the Devil and original sin, why we "sink i' the scale": (1) **the crowd:** it is so easy to do the known wrong with the crowd, or at least to get into error by contact with it; (2) **the duration:** when a process is protracted, its edge of warning wears off; (3) **the minute:** should evil become decomposed, its diminutiveness is deceptive. That is, the whole may be perceptible evil: the parts seem so innocent. And a fourth may be added, if apparently in contradiction to the second: **the sudden:** what one does rashly, on the spur of the moment, on soberer thought, he may find to be quite improper.

"Korban" was a gift (so translated in the LXX), in the general sense of a sacrifice dedicated to God. The Jewish leadership of the time of our Lord on earth openly honored parents; but they made a way to avoid possible embarrassment touching the fifth commandment by the invocation of what none could gainsay to be a higher law, viz., obligation to God direct. It is the old story of cultus and ethic, of formal versus real. But we are astounded that anyone (to say naught of ministers of religion) should ever have come to the point where he could nullify a known law of God under cover of devotion to the Lord's interests in a supposedly larger way. Glass houses may expose us; but surely here is cause for indignation righteous in color. If the Korbanites used gifts thus devoted, in their own interests, such added iniquity does not particularly concern us here; but we understand that it was "customary" for one selfishly inclined, to say, "It is corban," as regards certain possessions which he wished to employ for his own purposes, thus being quit of obligation to his parents touching such goods. What is of vital concern for us is, making void the revealed will of God by this "tradition" in the guise of larger devotion in a higher realm. Here is a general principle: its applications are multiple: "And many such like things do ye." (Mark 7:13).

There is great point in reaching numbers of people for the Saviour. Evangelism and Christianization must go on. Our energies are obligated to bend thereto, and our time and abilities, and our all. But shall we seek the crowd at any price? Is it right for a Christian organization to conduct week-day frolics in the church rooms on Sunday nights in order to get the crowd? If a hundred can be inveigled in by the use of secular games and dances, is it justifiable, on the score of giving the Gospel message to a larger number, when otherwise only two dozen would come? Using the bait, if we dedicate it to God . . . and peradventure the whole is for His glory . . . It is corban.

Further concerning the Lord's Day, some look upon it as a fossil. Nobody observes the Puritanical Sabbath now, it is said. The crowd has turned from it. Perhaps it never was so sacrosanct as our forebears felt it to be. Times have changed, and changing, have changed customs. We used to feel it wrong to buy articles short of necessity on the Holy Day; but now we are beyond that. And the rising theolog feels free to purchase candy, soda, and tobacco, as at other times. The Sabbath was made for man: man is the important thing. In

addition we are preachers, and we possess a kind of immunity to lesser laws: we serve the Lord Christ. It is corban.

And more, a group of young leaders feels need to retire from sights and sounds that pall, for the special purpose of planning the year's work ahead. They are in school; and one cannot miss school schedules. But a week-end will be a fine time. They serve the Lord even though shunting the worship of the Sanctuary; and they have their own worship in the great out-of-doors. The leaders connive at it, perhaps foster it. All centers practice it. So we enjoy a good time with our work, a week-end vacation at the expense of the Lord's Day. It is all for His glory. It is corban.

A score of years ago (that is a long while back, and years make so much difference), a certain Synod, practically to a man, as it appeared to one present, entered into a kind of blood covenant (sans the blood) touching the observance of the Sabbath Day, taking open stand against riding public conveyance to appointments on such Day. And now does anyone hesitate to do it? Of course it is solely in the interests of the Lord's work. It is for the sake of the Kingdom. And surely on such high ground none can feel that God would object. It is corban.

Then, we have young men studying for the ministry, who have given oath to attend to definite duties. They assumed certain vows before Presbyterianity when taken "under care" thereof. They entered solemnly (how solemnly!) into compact with God to become ministers of His grace. It was voluntary. Yet some became Benedicts while in the course of preparation; and therefore they could not come—that is, not always. And some, while novices indeed, engaged in the care of churches; and the churches could not be allowed to suffer (forsitan et haec olim meminisse!) And some had undertaken other studies of secular character, but very vital; and then there were clubs and various organizations that demanded quite properly a modicum of time. So it came to pass that the bounden obligations of class-room and chapel and seminary affairs, were thrust aside if unfortunately they were in conflict with the larger outlets of service, the Scriptural obligations to family, the more ambitious responsibilities in connection with the work general . . . great church . . . great men . . . It is corban. (Let whom the shoe fits, wear it).

We come to beliefs. What of the older views in re the revelation of God as being just that, viz., the revelation from God, and not a mere record of human expression and aspiration? And what also of the once common attitude towards certain reputed facts of history, recorded in the Bible as being facts and not theories? And again what about the miracles, the supernatural, the superhuman, and all matters which the finite mind cannot reduce to the limits of its own comprehension and approval? Should these by any chance be relegated to the negligible by a self-adulatory scholarship which refuses to stomach anything eccentric to Hegel's "the rational is real and the real is rational" (the reader will take note that no charges

are here made), then do we hear that what must be must be? Are we to be broad, tolerant, intelligent, advanced, at any price? We don't believe in magic; but enter the magicians, the Scribes and Pharisees; and all is "fixed," *mirabile dictu!* It is corban.

We come to the matter of religious education. To those who in loyalty to the psychology, pedagogy, theology and religion of the Bible, have refused to budge, we owe much. But we must say that if there are those who demand that their principles be adopted at any cost; the cost of foregoing the Book, of forsaking the Faith, of denying the fundamentals, we cannot walk in their company. If they claim super-Biblical insight, or extra-Scriptural acumen, or contra-Evangelical conclusions, their novelty does not prevent their being traditionalists. We have heard strange things, how that in the name of intelligence, and of progress, for the sake of the pupil, the antique yoke of bondage must be thrown off. If this should in any wise be true, is it not corban?

It has taken us quite a long time, and many resisted, feeling twinges of conscience about the matter, but finally the inherent power of the larger interests prevailed—I speak in re the cinematograph. There is of course some evil in the invention; and the shows do lower the level of morals by their constant betrayal of old-fashioned proprieties; lechery and lust are now to be accepted as commonplace in all polite circles, i.e. save, of course, in the persons of a few antiquarians, who like the poor are present perennially. But it is especially advisable for the preacher, and the more so in the case of the budding ministers, to know first-hand regarding all that goes on. Thus it is, in view of the greater things in the scale, that the known prohibitions, and the conscience once enlightened of God and keen-edged, must be bowed out of court. For this the up-to-date adult must surely agree with the recently overheard expression of a man and his wife (aside: they own the picture-show): "What a blessing the movies are! How fortunate that we have them particularly on Sundays (contrary to Texas law). They are such a boon to parents in keeping their children off of the streets on Sunday afternoons." ("Quo usque tandem!") It is corban.

There is more, if one cares to apply the idea further. Anyone who has employed his right of franchise is aware of the item labelled *polities*. It has long since gotten out of Plato's hands: to it, time and usage have been unkind. The term now involves reproach, deviousness, wire-pulling, and the like. And one has seen the semblance of *polities* in the proceedings of the Church—for shame be it said. Does the idea seem to be that we must have certain measures passed, even at the sacrifice of propriety, and of politeness, and of the commonly accepted laws of procedure? For it will accrue to the benefit of the whole: it is solely in the welfare of the greater good, "the greatest good for the greatest number." Is there any truth in the insinuation? If the officer proposed by one clique is elected by unethical methods, the end justifies the means. Should private caucuses operate, instead of democratic principles and Christian fair-play (I write supposititiously), it redounds to the larger interests, in which we must center. The ecumenical is the great concern. We'll

call it Democracy; and we shall excuse the transgressions by invoking the magic formula: It is corban.

A final application: What about the specific articles of the Creed as over against the blanket subscription to the system of doctrine? Some say: Take the whole; we accept the parts but disregard them. Others say: We reject some parts: we stand on the whole. To one who accepts all the parts and believes the whole, these two attitudes seem to look in the same direction. Is it easier to make a blanket vow than to assent to specific articles? If one does say, the creed is the thing, disregard details, the sound is the sound of corban. With a broad inclusivistic gesture shall we embosom merger, smothering particular items fundamental to any possible bona fide association! Are we to justify an amalgamation which tolerates loose subscription, perhaps even trampling on the parts (which make up the whole of belief), by appeal to the great impetus for the Christian movement among men? In embracing the system, do the doctrines vanish away? Then in so doing, the impression gets abroad of merely gilding again the ominous words: It is corban.

Enough! We go back to the beginning. *Vulgarly*, we often proceed. Others are doing it. The crowd excuses us. It could not be far wrong, since so many were engaged in the custom. *Minutely*, we loose our grip on things fundamental. By gradual decomposition we lose some foundation stones. Petrification is bad: disintegration is worse! *Slowly*, we drift from our moorings; and because it is so slow, it seems stability, or even advance! The gradual encroachment of evil, at one time clearly seen and hated, leads to indifference: an immediate vision would have made it abhorrent. *Hastily*, we may do that of which we repent at leisure. By such routes comes progress, or regress, to danger-point. To have a revival does not require an ascent into the heavens, nor a descent into the depths: it is nigh us. Christians always live dangerously. The indicated necessity, both in practice and in preaching, in belief and in conduct, in public and in private, in individual and in church general—is to quit looking at rush-lights, no matter how brilliant they may seem to be: we must set our eyes on the Sun of Righteousness. To the law and the testimony we are bound to appeal, and not to any deliverance of man or practices or pronouncements of the sons of men which do not preserve intact the Faith once delivered. Let us keep clear of the danger of steering by a compass geared to the magnetic pole of this transient sphere. The only safe course is that determined by the gyroscope, whose relationship is celestial, in harmony with a moral and therefore a permanent system.

"*L'état c'est moi*" has a flamboyant sound. (Light is inaudible sound; and sound is invisible light). But nor king nor prelate, on throne or in pulpit, has the right to abrogate any known law of God on the specious plea of dedication to and maintenance of a higher goal or cause, even the goal of taking the world for the Christ! Which is the word of God; and which is tradition? There is the problem. But once clearly seen, there can be no question about which to follow—not for the Christian . . . All of which is said without any claim to exemption from taking this physic.

A concluding word: No one asked me to write

this. Ye editor may not publish it. These are some animadversions which have been causing me discomfort for many a day. This is not a sermon. However, I am sure that liberalism is an *ignis fatuus*; it always has been; but the "foundation of God standeth sure." We have an apostolic, Scriptural, Presbyterian, Church: there is no need

for another. And if this new journal, which is not a substitute for, nor a combatant of, our other honored publications, is provocative of gratuitous division, then it were better for it to be mill-stoned and cast into the sea. And I very readily understand that some may say that this also is corban!

## Woman's Work

By Mrs. R. T. Faucette\*

Have you ever, during the Sunday School and Church hour, had occasion to drive through a street in some city where Negroes live, or through some slum district where the underprivileged call "home" or the country or mountainside where many are living? If you have, what did you find? You found crowds of children playing in the streets and grown ups, women predominating, sitting on the porches, but without hope in their eyes. You found the men not in evidence. In the country you found a ballgame going on and the roads filled with people, but not going to worship.

This is the picture on the Lord's day of our beloved Southland where, at present, over half of our population is not affiliated with any Church.

This is a sad picture depicting a desperate condition, if we believe Christ when He said in John 3:7-19—"For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." There are thousands of condemned souls near any one of us. They are condemned for eternity unless they accept Christ as their Saviour.

Poverty, bad housing, sickness and disease stir our sympathy, but none of it or all of it are comparable to one lost soul. Are we doing anything about it?

June is the month that the Auxiliaries are presenting and studying Synodical and Presbyterian work, which includes Outposts and Chapel work. It is so interesting to learn through an Auxiliary program what has been done by others in this great work, but it is very easy to sit down and let the inspiration of the meeting pass from us and then quietly let all opportunities that come our way go by us without disturbing in any way our usual lives. The following is given with the prayer that many may catch a vision and begin a work which will draw the drifting souls around them away from sin unto the Lord:

Several years ago, when the book "The Land of the Saddle Bags" was being read by Auxiliaries, it fell into the hands of two women who already had been told that in their country there were more out of the Church than in it. This fact had laid hold upon their hearts. They could not dismiss it. It came before them when they prayed, but they did not know how to start. When they read this book they found that in other communities some had begun a real Christian work by affiliating with various kinds of community work

already in process, or by using help which was available through the extension departments of state organizations and that they could make a beginning without having to raise any funds. These women, who definitely wanted to reach the rural population in their country for Christ, instructed and inspired by this advice which they found in "The Land of the Saddle Bags," saw their opportunity and immediately rented a small house near a county school for a very nominal sum. They then secured one of the Christian teachers in that school to live in the house, giving her the rent of it, and she in turn was to use her hours at home in having the girls and boys come to her for Christian clubs of study, recreation and social life.

This was a small and modest beginning of an effort to enlist our rural people for Christ, but it has resulted in a splendid mission station. A manse has been built and a Presbyterian minister lives there and gives part of his time to that community. Souls are being saved every week.

These two women continued to look for other opportunities. They found that the American Sunday School Union, the right arm of rural Christian work, had sent one of their missionaries into their county. They, with eight other women, have cooperated with him for ten years and the result has been Sunday Schools in more than sixty communities where no services were held up to that time. Many of these are manned by Presbyterians from the city Churches and all are having the Word of God in its purity taught to them in love and with prayer.

After establishing Sunday Schools these American Sunday School Union missionaries often move on to other fields and the only criticism has been that the Sunday Schools they establish are left without leadership and without affiliations. Because of the prayerful cooperation and work of these two women and others that they have brought into it, this will not be the case here.

Is it not wonderful what God does through those who yield themselves sacrificially to His revealed will?

Has the June study on Synodical and Presbyterian Home Missions given you a challenge? Do you feel that something should be done about it? If so, will you start?

\*Member of First Presbyterian Church, Chattanooga, Tenn.

# Winning The Ones For The Master

(John 1:41-42)

By Tom Glasgow\*

Surely no one decries the perfected organizations, the improved Church buildings and equipment and the great emphasis of this day and time on behalf of Christian Education. However, as these come into "their day," does it seem in some way that more of us, ministers and laymen, are consciously or unconsciously losing our sense of personal responsibility to witness for the Master?

Somehow I feel many of us are relying upon these agencies and equipments to accomplish the task and responsibility which is inescapably ours. I for one would plead guilty. Perchance some of you who linger to read may join with me in that plea.

How many of us spoke personally to some one yesterday—or last week about his immortal soul's salvation? No? Then last month? Or April? or March? How many of us **this year**—almost six full months gone—have left our home, or office, or work, or play to go see a single soul—a friend or acquaintance, loved one or stranger whom we believe to be without Christ, (and if so—lost for time and Eternity!) to witness for the Master and invite him personally to take Christ as his personal Savior?

We talk business and war and rationing and tires and priorities—but **personal salvation through Jesus Christ**, we just don't get around to it! I ask myself: "Why is this the case?" The answer, I believe, is two-fold: (1) We forget that if we really witness for the Master we will be bragging, not on ourselves, **but on our Savior**; and (2) Moral cowardice and actual spiritual indifference? I don't like this second answer! I do not apply it to another. However, when I face the issue fairly and honestly, and frankly, I can't dodge it for myself—I wish that I could! (Decide for yourself on number 2—"guilty" or "not guilty" but as a Christian, face it frankly!) If I believe they are eternally **lost**—what but cowardice or Spiritual indifference could keep me from witnessing?

One season at Montreal three speakers of power were on the platform—the late Dr. "Billy" Anderson of Dallas, Dr. Timothy Stone of Chicago, and Dr. George Truett also of Dallas. I tried to analyze the source of their surpassing power as they held and inspired the large audiences that flocked to hear them. They seemed to have one thing in common which I believe was the key to the power of their message. Each wove into his message **how God had used him to lead this man or that woman to find Christ a personal Saviour** with the attending blessing incident thereto!

Great Christian Laymen who have blessed my life have inevitably been the great soul winners that I have been privileged to know. In Ministers or Laymen it is those who have dared to bear personal testimony who speak or inspire with greatest force and power. We look to our ministry for leadership in things Spiritual. It is both normal and proper that we do so.

Some years back I attended a conference at Blue Ridge, N. C. composed of some of the strongest laymen in our Church. I discussed with

the President of one of our Seminaries, and also with a leading Pastor in our Church, the conversation which had taken place at this conference. Both the President and the Pastor urged that this conference conversation be recorded and released. At that time I prepared an article entitled "**Sales- Managers Wanted**." May I here quote therefrom as embodying at least a partial solution to the vital problem of "Winning the Ones for the Master."

In this conversation we were discussing the appalling absence of any definite personal evangelistic effort among Christian Laymen and the reason therefor. In the discussion I asked these gentlemen: "Have any of you ever been asked by your Pastor to go with him to help win a soul for Jesus Christ?" To my amazement, one by one they all answered: "No."

I have been active in Sunday School work or as a Church Officer for more than twenty-five years. During that time I have served under five different pastors—all of them good men. However, never has one of them said to me, "Tom, come go with me and let's try to win so and so for Christ."

The Pastor is inescapably and wisely the cornerstone around which each Church's standards must be built. Evangelism or any other Church activity will not rise much higher than the standards he sets. He is the accepted leader so far as his congregation is concerned, and rightly so. Unless he leads, with rare exceptions, there will be no leadership.

I wonder how many pastors are truly leading their Officers, earnest Laymen, and splendid women into active personal work. Some are, I know, but how many? My heart goes out in full and understanding sympathy to those who have failed to do so. They are human like us all. It takes courage and consecration of a high type to do active personal work. I don't mean to extend an invitation from the platform. That is comparatively easy, but to leave your desk and go unaided, alone, single-handed and talk to a man, not about joining the Church, but about taking Christ as his personal Savior takes real courage! But Pastors, listen! There are thousands of your officers and members throughout the Church who would gladly follow your leadership if asked to work with you to win souls for the Kingdom. There are more thousands who, if asked, out of loyalty to you, would go with you on such a mission, and there, tasting the thrill of having a part in the salvation of an immortal soul would soon be eager to have a part with you again and again. However, without your leadership probably, they will never know that joy. Don't send them. Take them. You remember, "Come ye after me (come along with me) and I will make you fishers of men." Rare fellowship with your officers and members awaits you in this work, if you will lead.

Your sermons are of vital importance. They deserve your diligent, earnest and best effort. Personal visits among your members go far to endear you to them, and widen your field of service. However, it's so easy honestly to put in all your time in preparing your sermon, pastoral calls,

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etc., when your greater work, giving untold power to your preaching and life, lies in leading your people as they "introduce" a lost soul to its Savior.

I was keenly interested in hearing one of the splendid pastors of our Church say that often at the devotional period with his staff each morning, he told them that they all could honestly be truly busy with regular routine all day, but unless some time was put in to help win a soul, the day would be lacking its sunset of worthwhile glory.

I headed this letter "Sales Manager Wanted." I live in the business world. I love it. Among my duties with our firm is that of sales manager. As I thought of this letter, I thought of the sales manager's job. We're sending out a new salesman. He's untried, green and inexperienced. First, we train him as best we can in the house. Then we have a conference and tell him all we can as to how to meet the prospect and "land" the order. Then the sales manager or an experienced salesman goes out into the territory with him, first doing the selling and letting the new man look on; then letting him take part in the selling; and then letting him do the selling, while the sales manager looks on. After a while, he's ready to try it alone,

coming in for a conference and suggestions from time to time, until he is full-fledged and eager for his task.

And so, Pastors, I urge you to lead me and the thousands you scarcely realize are awaiting your leadership throughout the Christian Church in the capacity of our spiritual sales managers, sales managers for that glorious Company "Father, Son, and Holy Ghost" with charter unlimited, "offering" the redeeming pardon of a Savior's love to a lost and sin-sick world. It will be a great experience for us. It will be a great experience for you. I earnestly believe that under your leadership, faithfully and tactfully following such a program, there awaits the Christian Church the richest days of blessing and usefulness in its history.

Have I dreamed a dream? Maybe so, but I am persuaded that under your consecrated leadership, as our sales managers, guided by the Master Sales Manager of Galilee, this dream will blossom into beautiful fruition, and a vitality be given the Christian Church, glorious and gratifying to Him and to you.

## The Righteous Nation Which Keepeth Faith

By Rev. Edgar A. Woods — Statesboro, Ga.

In Isaiah 26:2 these words of commendation are spoken to Israel, when she should prove faithful: "Open ye the gates, that the righteous nation which keepeth faith may enter in." And in Matthew 21:43 these words of condemnation are spoken by our Lord to Israel when she had turned from the truth: "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof."

We think and speak of God as dealing primarily with individuals in the world, and it is true. But in a time like this we remember, too, that the Bible pictures God as dealing with nations as nations. These are days when we need to reaffirm our faith in the truth that "the kingdom is Jehovah's, and He is ruler over the nations" (Ps. 22:28), and that "God is the king of all earth; God reigneth over the nations." (Ps. 47:7a-8a).

Yet there are many earnest people who are troubled at heart, for God seems far away. What shall be said about nations that seem to have gotten completely beyond God's control, aggressor nations going their wilful way, apparently unchecked by the divine hand; attacking, despoiling, and oppressing weaker nations? Some months ago an article appeared in the Sunday School Times entitled "Why Doesn't God Do Something?" The question was not asked querulously nor cynically, but it was a reverent attempt to throw some light upon our dark world. It is a question that many have asked. In the light of present world events, how shall we explain the government of a righteous and omnipotent God?

Let us begin with the words of our Lord. Long ago Jesus said: "Ye shall hear of wars and rumors of wars: see that ye be not troubled." What did

he mean? Surely not that we should be indifferent to the tragedy and suffering of it all. Not that we should be unconcerned about the progress of hostilities as it affects our homeland. But that we are not to be confused by the apparent chaos of the world. We are not to conclude that God is either indifferent or impotent in the face of it all. "See that ye be not troubled, for all these things must come to pass, but the end is not yet." God's final day of judgment has not yet come. But, says Jesus, be very sure that it will come.

In the meantime, even now, God is working and judging. Individual souls are to be judged in the next world, but nations are being judged in this. Spiritual history is the record of nations reaping what they sow, the record of how they keep faith with God who raised them up.

What then is to be said about ruthless nations which seem to succeed? The Bible has this truth to state, a truth illustrated all through history: while God never wills nor initiates sin or wickedness and cruelty in the world, yet, when a nation has embarked upon its wilful way, God sometimes uses its very wilful action to accomplish His purpose. He sometimes even uses wicked nations to punish, discipline, and call to repentance His peoples; but, after he has used such nations, he surely punishes them for their cruelty. God spoke through Habbakkuk the prophet: "Behold ye among the nations, and look and wonder marvelously; for I am working a work in your days, which ye would not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, that march through the breadth of the earth to possess dwelling places that are not theirs." (Hab. 1:5-6). Of the same nation God said, "Thou art

my battle-axe and weapons of war: and with thee will I break in pieces the nations; and with thee I will destroy the kingdoms." But when He is finished using it, God says: "I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith Jehovah." (Jer. 51:20-24). So as Assyria an instrument in God's hand: "Ho, Assyrian, the rod of mine anger, the staff in whose hand is mine indignation. I will send him against a profane nation, and against the people of my wrath will I give him a charge." But when He is finished using Assyria: "Wherefore it shall come to pass that when the Lord has performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria. . . . For he hath said, by the strength of my hand have I done it, and by my wisdom." (Isa. 10:5-6-12-13). How well Psalm 68:10 expressed this truth: "Surely the wrath of man shall praise Thee: the remainder of wrath shall thou restrain."

So the Old Testament is largely a record of God's choosing of, and his dealing with, the people of Israel. In their history they are repeatedly tested and disciplined in order that they might be fitted to carry out the purpose that God had for them. What was true of Israel has been true of many a nation through the centuries. God offers to that nation the kingdom of God, the saving knowledge of Christ Jesus, raises it up, prospers it, entrusts it with a mission and a heritage in the world. "Happy indeed in the nation whose God is the Lord, and the people whom He has chosen for His own inheritance." (Ps. 33:12).

From the days of Pilate it never has been Christ who is standing on trial. Always it has been that nation in whose midst Christ stands that is being put to the test. Our Lord declared that the stone upon which a nation makes or breaks itself, is the question as to what that nation does with Christ in its faith and life. (Matt. 21:42-43). The Roman governor asked the mob outside his palace in Jerusalem the abiding question: "What shall I then do with Jesus, who is called the Christ?" And that mob as spokesmen of the Jewish nation shouted: "Away with Him. Crucify Him. His blood be upon us and our children." The torch was offered the Jew and he rejected it. And the Jews today are scattered to the four winds of the earth, a separated people, and with a great hope, but persecuted everywhere to this day. Our Lord has said: "The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof."

So followed the history of Greece and Rome. Martin Luther in his book **Admonition to My Beloved Germans** said: "What's gone is gone. The Jews had Christ, but they rejected Him, and they are now scattered abroad. Greece had the pure Gospel, but now she has the Turk. Rome and the Latin nations had the truth, but now they have the Pope. Germany has now her great opportunity, but unfaithfulness will drive it away." For awhile Germany was very gloriously faithful, but in these latter years she has set up a strange nationalistic, militaristic idolatry, denying the very Lord who raised her to her former greatness. Is it possible that the Germany of Luther and Huss and other great fathers will have to hear the words: "The Kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof?"

John Buchan, the British writer and statesman, an elder in the Presbyterian Church of Scotland, until his death in 1938 Governor General of Canada, saw the events leading up to the present conflict, and wrote to the British people: "Our peril in recent years has been an indifference; and that is a grave peril, for rust will crumble a metal when hammer blows will only harden it, I believe—and this is our great hope—that the challenge with which we are faced may restore to us that manly humility which alone gives us power. It may bring us back to God."

Words like that apply to us in America. To no nation has the kingdom of God been offered so richly with all its accompanying blessings. But are we bringing forth the fruits thereof? This freedom that we enjoy did not come by accident, but as a gift from God as our forefathers honored Him. We have no assurance that these blessings will continue to come regardless of how we as people believe and live. As we watch this warfare which has engulfed nation after nation, even as America girds her national strength to check the ruthless aggression that is loose in the world, surely we ought to give thought to things fundamental (those things the preservation of which is essential, not because they are old merely, but because they are from God and are true, and reach down to the roots of our lives). God's Book and God's Day and God's House and God's service.

Is there anything more needed than a great turning to God—as in the days of Moody and Wesley and Knox and Luther and the New Testament Church? In the words of Paul, "We preach unto you that ye should turn . . . unto the living God, which made heaven and earth and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own way. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." (Acts 14:15-17).

Yes, God has been very good to us in America. One has only to live outside this country a short time to realize it. How much better that "the goodness of God should lead us to repentance." Rom. 2:4. But if it should be otherwise; if God should have to lay a heavy hand upon our nation and land and people before the war is over, then may his discipline have its cleansing effect upon our hearts, renewing within us a right spirit.

God forbid that America should ever hear the words: "The Kingdom of God shall be taken away from you." But God grant that when these days of trial are past, we may hear the words: "Open ye the gates, that the righteous nation which keepeth faith may enter in."

North Carolina: "I have read the first issue of The Southern Presbyterian Journal with deep interest and highest approval. I think it meets a real need and will be a great blessing in our Church."

Mississippi: "I have received the May issue of The Southern Presbyterian Journal, and am much pleased with it. I think you have made an excellent beginning, and I trust that you and your associates will be Divinely guided in making this publication of great value to the cause of Christ as represented by our Church."

# Why Seek Jesus' Help For America In This Crisis?

(Psalm 50:14-15)

By S. B. M. Ghiselin\*

Our text gives three things each one can do. "Offer unto God thanksgiving", calls upon us to thank Him for His loving kindness and tender mercy. "Pay thy vows unto the Most High", means to be true to our covenant of loyalty to the church with our prayers, gifts and attendance, to build a home that will reunite in heaven, to be faithful to Christ in our daily walk. "Call upon Me", is a trumpet call to prayer.

Why obey God's clear directions in seeking Christ's help for America in this crisis?

1. Because our Father's unfathomable love has allowed trouble to come to lead us in penitence to Christ for help. When cruel and bitter persecution broke out against the church, James the brother of John being slain with the sword and Peter being jailed with the expectation of death, that little group of Christians driven in desperation to their knees appealed to the One "very present help in trouble". "Prayer was made without ceasing of the church unto God for him." When Jonah was at the end of his tether, when all human resources were inadequate, in hopeless helplessness he cried in penitence to One Who is Mighty: "When my soul fainted within me then I remembered God". A beloved physician in the mountains of Virginia was a nominal Christian but too busy to attend church until the Father in infinite love took away the idol of his heart, little Sam, his seven-year-old son. In penitence for his wasted influence he vowed never to treat another patient without speaking to him of Christ. Ever after, loyal, he died a beloved and honored elder. To a youth climbing a high peak in the Alps the guide shouted, "On your knees Sir: you are not safe in these fierce gales except on your knees". The Eternal Guardian of our liberties calls to America, to every heart and heart: "On your knees, America. On your knees. You are not safe in this tornado except on your knees in penitence crying to Christ for forgiveness and help." Will you, beloved, at this very moment, "offer unto God thanksgiving, and pay thy vows unto the Most High. Call upon Me in the day of trouble, I will deliver thee?" In this day of crises isn't one a traitor not only to himself but to our land to refuse to obey God's directions for safety?

## II. Because Jesus answers prayer.

1. By giving peace in trouble. As Peter faced death sleeping between two soldiers he was at peace. Two mothers whom I know had sons at Pearl Harbor on Dec. 7 unaccounted for. One mother who had forsaken the church and the Christ she once loved was in desperation and wild with grief. The other, a most loyal Christian, said, "I daily commit my boy to the One Who loves him best. He is able to care for him. Why should I worry?" On your knees you too will hear His voice, "Peace I leave with you, My Peace I give unto you".

2. By giving help and deliverance. When the

Jerusalem Christians had prayed, "Behold an angel of the Lord came upon him", "a light shone in the prison", "the chains fell from off his hands", "the iron gate opened of its own accord", Peter cried, "Now I know of a surety that God has sent His angel and delivered me out of the hand of Herod." True prayer is America's first line of defense and offense. Let us repent and pray. Jehovah has infinite resources. One hundred and sixteen times the Bible speaks of God using the wind to fulfill His purpose. In one hour He can sweep cities off the map or cause the sea to swallow fleets. The Spanish Armada was crashed to bits by a furious hurricane. One hundred and two times the Bible tells of God sending rain to do His bidding. It was rain at Waterloo that prevented Napoleon from using his artillery till help came to Wellington. Our very eyes this winter have witnessed the bitter cold and snows helping those who, helpless and at their wits' end, have called upon God in their trouble.

Chang Kai Chek's wife and mother-in-law—persuaded him to form the habit of reading his Bible daily. Daily they prayed for his conversion. Urged to accept Christ and confess Him thru baptism, Mr. Chang replied, "I wish to learn more before I publicly acknowledge Christ." Shortly after he and his armies, trap by his enemies, faced annihilation. Remembering Christ's promises and the help that came to David and Hezekiah, Mr. Chang prayed to Christ promising if He would send deliverance he would publicly confess his faith. A heavy snow blocked the enemy. Reinforcements brought Chang a great victory. Immediately entering a Methodist Chapel, Mr. Chang said to the Minister, "I wish to be baptized, I feel the need of such a God as Jesus Christ."

The greatest peril of America is within. Will our land, like France, fall thru Fifth Columnists? Who are those who would betray us to our enemies? (1) Those inside who profane God's Holy Day with movies or business or pleasure, trampling under foot God's Holy Law, "Ye shall reverence My Sabbaths." (2) Those of us who are disloyal to God's House. Shall we not like those ransomed from Babylonian bondage enter a Covenant with all our hearts to live separate from the world, not to buy or sell on the Sabbath, to pay our dues to the House of God, and not to forsake the House of our God? (Neh. 10). (3) Those who defile themselves with that which "at last biteth like a serpent and stingeth like an adder". (4) Our own citizens and church members who do not read the Bible and pray in their homes. Read Deut. 6:1-8 the great charter for the Christian Home. One of the greatest tributes paid to Lord Roberts that Great Christian Field Marshal of the British Army was a letter read in the House of Lords written by his own hand: "We have had Family Prayers for fifty-five years in our home. As a rule all the servants and guests come regularly on hearing the bell".

Let us humbly repent of these sins which like cancers will eat out our vitals. Let us come to ourselves, "and arise and go to our Father and say 'Father we have sinned'". Let us build our lives and homes like the Pilgrims on the one safe foundation for America, God's Word.

John Newton was raised by a sweet Christian mother, one of God's most precious gifts. Turning his back on that Mother's Savior he became impure blaspheming the God he had been taught to love. Sin sick, in despair, breaking his engagement to a fine Christian sweetheart, John ran away to find work on a slave trader. Enslaved by the crew, he ate the bones and scraps kept for the dog. Mother and Sweetheart faithfully kept on praying for the boy they loved. A storm arose in

its fury. All hope gone, despair filled every heart. At his wits' end John remembered those who loved him, and their tender prayers for his wicked lost soul. Kneeling in midnight darkness as he humbly cried, "God be merciful to me a sinner", Light shone in his soul. Peace came. Transformed, John Newton became a noble Christian Minister, the inspiration of many thousands. May you and I and America repent like John Newton! The same mighty Christ will give peace and victory to us. Shall anyone dare, by refusing, to betray America? Unreservedly and whole-heartedly shall we not this very moment and for aye "offer unto God thanksgiving: pay thy vows unto the Most High; Call upon me in the day of trouble: I will deliver thee"?

## Our Men In Service

By Rev. Walter G. Somerville — McConnellsburg, S. C.

Many appeals are being made these days for the men who are giving themselves for the defense of life and liberty. As a veteran of World War One, pastor of a number of men now in service, and father of a son just entering military service, I wish to appeal for more earnest and prayerful care for the spiritual welfare of our men.

One of the most pathetic statements of the Bible is found in Psalm 142:4, "No man careth for my soul". It is true that much is being done for the spiritual welfare of service men by the Chaplains, American Bible Society, the Defense Service Council of our own Church, and similar agencies of other branches of the Christian Church; and by pastor and people of individual congregations.

It is of the service which may be rendered by the pastor and his people that I wish to speak. Having trained thousands of men during 1917-18, the greater part of the time as a company commander, I know what it means to the men in camp to have news from home. Even men, who when at home seemed unresponsive to efforts of the pastor and church members to interest them in Christian activities, welcome personal messages from the home church.

What should we write our men in service? Each letter from the home church should carry a definite message from God's Word. Men who wear the uniform, by the very circumstances of life, are stirred to think of God, sin and salvation. It was the writer's privilege to take part in a Y.M.C.A. service at Camp Lee, Virginia in 1918 when an invitation was given at the close of the service to accept Christ. More than two score men signified their acceptance of Christ by coming forward.

There are many splendid leaflets and tracts, published by the American Scripture Gift Mission, 325 North 13th St. Phila. Penna; the Bible Institute Colportage Association 843-45 North Wells St., Chicago, Ill., and similar agencies. One of these, "For Distinguished Service" published by the Bible Institute Colportage Association (price 20c per dozen) has proved a blessing in my own pastoral work. It tells the story of Lieut. Marshall

J. Anderson of Oklahoma City, who, on January 17, 1942, was awarded the Distinguished Service Cross by General Douglas MacArthur and two days later was killed in action. His father's words when notified of his son's death were: "The boy gave his life for this home as well as for all the others in the nation". At the age of nine Lieut. Anderson had given his life to the Lord, and at that time memorized a verse which had proved a comfort many times, "What time I am afraid, I will trust in Thee." (Psalm 56:3). Recently, when presenting his fiancee with a New Testament, he wrote on the fly leaf, "I can do all things through Christ which strengtheneth me" (Philippians 4:13), adding, "If anything should happen this will carry us through." He proved his faith in the Word of God to the last, for the final entry in his diary on Jan. 17th mentioned the Bible.

This account of Lieut. Anderson's life of faith and victory over sin and death ends with an appeal to believe and be saved, "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). "He that believeth on the Son hath everlasting life; and he that believeth on the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

In Isaiah 26:3 we read "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." This was the peace which was Lieut. Anderson's in life and in death. This peace sustained him while his body was being riddled with machine gun bullets; and he was promoted to the service of the King in the "land that is fairer than day".

May God help us pastors, parents and other friends of the service men to take advantage of every opportunity to lead to Christ those who are unsaved; and to comfort and strengthen the Christian men. In doing this let us make use of the Word of God which is living and powerful; and which God has promised to bless. Let us make use of the written messages such as the story of the life and death of Lieut. Anderson. I believe with all my heart that God will use us to save and bless many of our men in service if we are willing to pray and work to that end. May He make us faithful in this service.

# The Covenant Of Grace

By George H. Gilmer — Draper, Va.

A covenant is "an agreement between two or more persons." It is a bargain or compact, by which one party to the covenant agrees to do certain things on condition that the other party to the covenant do certain other things. Let me reduce it to its simplest terms. A farmer makes a covenant with a carpenter. The carpenter agrees to build the farmer a certain kind of house; the farmer agrees to deliver the carpenter so much corn and wheat. That is a covenant reduced to its simplest terms. The covenant of grace is just as simple if you divest it of its theological terms. It is an agreement made between God the Father and God the Son for the redemption of sinful man. The Holy Spirit also enters into the covenant, but in this article we deal chiefly with the Father and the Son. Note carefully these facts about the covenant:

It was made before the creation of man. "According as he hath chosen us in him (that is in Christ) before the foundation of the world." Eph. 1:4. And "in hope of eternal life, which God, that can not lie, promised before the world began." Titus 1:2. God promised eternal life to Christ on behalf of man "before the world began." It was in the mind of God to create man in His own image, and to create him free, to sin or not to sin. But it was never God's purpose to leave man in an estate of sin and misery, but always His purpose to bring him into an estate of salvation by a Redeemer. Here is where the covenant of grace comes in. God agreed to save man if Christ would suffer in His place. Christ agreed to suffer in man's place. God agreed to bring about Christ's birth from a chosen virgin, to protect Him in His infancy, youth, manhood; and at last to forsake Him in the hour of His death, that He might feel the full penalty of sin.

Christ agreed to endure all this, and He did endure it. When "his hour was come," He dismissed His spirit. ("He gave up the ghost," it is translated). No man actually took the life of Christ. God took it as an offering for sin. Christ aid of His life: "No man taketh it from me, but lay it down of myself. I have power to lay it down and I have power to take it again." John 0:18. Thus the covenant of grace was carried out in time, although it was planned in eternity.

To become a party to this covenant, or rather beneficiary of it, we have only to repent and believe. These two graces always go together. We have only to turn from sin (repentance) and to rest in the promises of the covenant (faith). Thus the scripture saith: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast." Eph. 2:8-9. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31.

In Hebrews 13:20 we read of "the blood of the everlasting covenant." Now I want to tell you in the simplest terms, and in their logical connection, of the four great things the blood will do for you if you accept Christ as your Saviour.

It will wash away your sins, to use the figurative language of scripture. When John was given vision of a great multitude in heaven of all nations, and it was asked how they got there, the answer was: "These are they that come out of the

great tribulation, and they washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. A.R.V.

John Wesley was once accosted by a highwayman who demanded his money. He gave it to him and said: "The time may come when you will regret the life you are living. Remember this text, 'The blood of Jesus Christ His Son cleanseth us from all sin.'" Years later Wesley was addressed by a man who reminded him of this incident and said: "I am that man, and the text you gave me resulted in a complete change in my life." A so-called "social gospel" could not work such a change, but the blood covenant could and did. Christ told the religious formalist and moralist, Nicodemus, that "except a man be born again, he can not see the kingdom of God." Christ taught that a man is not saved by a self-imposed moral reformation, which is impossible, but by the power of God in a new birth, and that then repentance, faith and good works, social and otherwise, would follow as naturally as a good tree brings forth good fruit. This is God's clearly revealed method of reforming society, by regenerating the individual, and by the preaching of the gospel of the grace of God. Forgiveness comes through the covenant of grace because God agreed in that covenant to forgive the repentant sinner. He will keep His word. God's word cannot be broken.

Then reconciliation logically follows. Many years ago England and France were at war. A French whaling vessel was returning from a long voyage and was out of drinking water. Their signal of distress was seen from an English harbor, and the answer went back: "The war is over, sail in and get water." They refused to believe it, but later did and were saved. Let me say to the sinner, the war is over between you and God through "the blood of the everlasting covenant."

## "O Be Ye Reconciled"

Then adoption follows at once. Do not be deceived by that false siren of hope, "the universal Fatherhood of God." Christ said to the unbelieving Jews: "Ye are of your father the devil and the lusts of your father ye will do." Sonship comes after forgiveness and reconciliation, and all come through the blood covenant. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. Forgiveness, reconciliation, sonship, is the logical order; and all come through the covenant of grace, sealed by the blood of the Son of God. Finally heirship comes. The son is a natural heir. "And if children then heirs: heirs of God, and joint-heirs with Christ." Rom. 8:17.

A Christian judge was on his death-bed and his pastor sat by him. The judge said to the preacher: "Do you know what joint-tenancy is?" The preacher replied that he was not sure. The judge explained: "If you and I were joint-tenants on a farm, you could not say, 'This is my blade of grass, or my stalk of wheat, and that yours.' We would share and share alike in all things. I have just been lying here thinking that I am an heir of God with Christ. We share and share alike now and forever. I have shared His suffering here and I shall share His glory hereafter." Read I. Peter 1:3-5 and note what kind of inheritance we have

because we are joint-heirs with Christ. I said the Holy Spirit is a party to the covenant of grace. We have not space to develop this thought. He comes to the sinner and "persuades and enables" him to believe. Do not resist the Spirit. Yield now.

I have preached this gospel of grace to more

than fifty thousand people and I know what I will do for those who believe. I have seen it tested. It never fails. Redeem the individual and society is redeemed. The gospel of grace will merge into the "social gospel" when all believe.

# The Full Assurance-Certainty Of Salvation

By Rev. E. E. Bigger

The Apostle emphasizes the importance of this subject by its treatment under a three-fold division: "The full assurance of understanding," Col. 2:2; "The full assurance of faith," Heb. 10:22; and "The full assurance of hope to the end," Heb. 6:11. These three form a dependable chain of salvation. The first link is anchored in God and His infallible word. The second link is anchored in "a true heart in full assurance of faith." And the third link is anchored in "a full assurance of hope in heaven, awaiting the consummation in glory."

## First: "The Full Assurance Of Understanding."

The Apostle says: "By one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5:12. The only way to escape death, the penalty of sin, is by a substitute. "Christ died for our sins, according to the Scriptures." I. Cor. 15:3. The sinner is saved, by accepting Christ by faith, as his substitute. Paul said to the Ephesians, "In whom ye also trusted, after that ye heard the word of truth, the gospel of our salvation." Eph. 1:13. They could not trust Christ until they were instructed that "He was delivered for our offences, and raised again for our justification." Rom. 4:25. Paul says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me." Gal. 2:20. Paul here represents himself as identified with Christ in His crucifixion. So are all believers in Christ. Peter, writing to believers, admonishes them: "Sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." I. Peter 3:15. To be able to give a clear Scriptural reason for your hope of salvation, is absolutely necessary for a well-grounded, full assurance of saving faith. And yet how few believers can do this. They are without excuse, with the open Bible before them. "Sin is the transgression of the law." I. John 3:4. But "Christ is the end of the law for righteousness to every one that believeth" in Christ. Rom. 10:4. The law of God, in the death of Christ, reached the limit of its death claim on the believer. Baldy Morgan was drafted in the Confederate Army. Wiley, his son, a boyhood chum of mine, took his father's place, and was killed in his first engagement. Wiley died in his father's place. The father was dead to the Confederacy in his son, hence the Confederacy had no further claim on him. What Wiley did for his father, Christ did for the sinner. "Who his own self bare our sins in his own body on the tree." I. Peter 2:24. Christ, at his coming,

"broke down the middle wall of partition" between the Jew and Gentile. "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10:12-15. Hence the great commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." Matt. 28:19-20. This is what Paul did for the Ephesians "I have not shunned to declare unto you all the counsel of God". Acts 20:27. Paul expresses his desire that the Colossians may have not only a **understanding** of the truths of the gospel, but the **assurance** of that understanding; and beyond this the **fullness** of that understanding; and further still, the **riches** of the full assurance of salvation.

## Second: "The Full Assurance Of Faith."

Now that the full assurance of understanding of the plan of salvation is made clear, let us consider "the full assurance of faith". The Apostle says, "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation". Rom. 10:9-10. This passage furnishes clear connection between these two conditions—"The full assurance of understanding", and "the full assurance of faith". Christ's personality is confessed in the "Lord Jesus", the **God man**; an His **vicarious death**, in that "God raised him from the dead, and saving faith in His imputed righteousness". Here all the conditions of salvation are met in an outspoken confession of faith from the heart. Further he says, "Let us draw near with true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water". Heb. 10:22. Here we have the baptism of the Holy Spirit followed by the symbol, water baptism by sprinkling. The sinner having complied with the above conditions, it is up to him to show unquestionable proof, in his experience, the genuineness of his confession. The Apostle charges the Corinthians "Examine yourselves, whether ye be in the faith to prove your own selves." 2 Cor. 13:5. This is accomplished in many elements of character, in renewed heart. After the Holy Spirit renews the sinful heart, He takes up His abode there, and begins His work of producing fruits "meet for

penitance". "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law". Gal. 5:22-23. The first and necessary fruit of the Spirit, in a renewed heart, is love, love to God. "The carnal mind is enmity against God". Rom. 8:7. This enmity against God is supplanted by love in the new heart. Test your attitude and feelings toward God, His commandments. "He that abideth my commandments, **and keepeth them**, he it that loveth me". John 14:21; **toward your brethren**—"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death".

John 3:14. "By this shall all men know that ye are my disciples, if ye have love one to another". John 13:35. With whom do you find the most congenial fellowship, the lighthearted and wordly minded, or the serious and spiritually minded, yet cheerful and buoyant? "They that feared the Lord, spoke often one to another". Mal. 3:16. What are your feelings toward those that oppose and ill-treat you? Christ says, "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you". Matt. 5:44. If you respond favorably to the above tests, even though be in quite an imperfect degree, it is proof that you have been born of the Spirit, and are a child of God. Love is the acid test of a new heart. If you are really concerned to know whether or not you have been born again, give yourself the test of the 12th Chapter of Romans. If you feel that you measure up in any degree to the conduct of the believer there shown, then you may rest in the certainty of your salvation. One may be a true Christian without having any real assurance of it. To be content with confession and joining the church, will not bring assurance. Indolence, indifference and worldliness leave you, if you are born again, a babe, **stagnant in the beginning of life**. The new birth is the work of the Holy Spirit, holly independent of the subject, and takes up its abode in the new heart, to **cooperate** with the new born soul in the development of the spiritual life. Peter, in his second epistle, is addressing those who have "obtained like precious faith" with himself. He urges them: "Giving all diligence, add to your faith, virtue, and to virtue knowledge, and to knowledge, temperance, and to temperance, patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, then make you that ye shall neither be barren nor fruitless in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Therefore the other, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall". II. Pet. 1:5-10. This passage shows that a sinner may be an elect and even born of the Spirit, without any assurance of it. To make your "calling and election sure", is the exercise of diligence, "all diligence", to get away from your babyhood into manhood in Christ. "As new born babes, desire the sincere milk of the word, that ye may grow thereby". I. Peter 2:2. Use the "milk of the word" freely and constant, and you will soon need the "meat" of the word. Strong meat belongeth to them that are of full age". Heb. 5:14. And Paul won his assurance by the same "all diligence". "Not as though I had already attained, either were already perfect—but this one thing I do, forgetting those things

which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12-14. The true believer cannot rest content with any present attainment in the Christian life, and be assured of his salvation. Let the professor be aware, that in the event of his being called in death, in his estate of uncertainty of his destiny, his faith may prove to be false, **which would land him in the unbeliever's hell!! This is the possible fate of every one living in an estate of uncertainty!! O thou quiescent immortal soul. Will not this intolerable, dire situation, startle you to put forth all the powers of your being to attain unquestioned full assurance of salvation from such an impending fate?** I. Peter 4:17-18.

The believer's life is one of warfare, the opposing forces are "not flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand". Eph. 6:12-18. "There is no discharge in this war". Ecc. 8:8. Paul, a prisoner awaiting his martyrdom, says, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness" II. Tim. 4:8. If a crown of righteousness awaits you, it is after you have followed in Paul's footsteps, after you have fought a good fight, and "kept the faith", thus finishing your course. I assume that no saved, yes, nor unsaved sinner can seriously follow this subject, as herein developed, to its tragic conclusion, without being driven, by the innate sense of self-preservation, to press to the coveted full assurance of salvation. Having obtained with "a true heart the full assurance of faith", the certainty of salvation, the believer may reverently and gratefully rejoice in

### III. "The Full Assurance Of Hope To The End."

The believer now having responded favorably and decisively to the tests of "the riches of the full assurance of understanding", and "with a true heart in full assurance of faith, in the certainty of salvation, the door now swings wide open to **"the full assurance of hope to the end"**, to a glorious immortality. The fall of the race "brought all mankind into an estate of sin and misery". But God gave promise of redemption from this estate by a Redeemer. Even in ignorance of this promise, hope has been the intuition of the suffering race, that relief would come from somewhere, from some source. Hence no people of the race is without their religion.

"Hope springs eternal in the human breast! Man never is,—but always to be blessed; The soul uneasy, and confined from home, Rests and expatiates in a life to come".

Hope is the spur to tired energies, to press on to the assured attainment of the shining goal. The believer's assurance of hope is made fast and secure, by keeping in view the inheritance to which he is heir. Peter, the apostle of hope, brings the cheering and sustaining word: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible and undefiled, and that fadeth not

away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time". I. Peter 1:3-5. Paul also stresses the believer's inheritance, as the impelling incentive to "press toward the mark of the high calling". He says, "In whom (Christ) also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation". Eph. 1:11-13. One of the chief ambitions of the race, is to win honor and distinction above their fellows. But here is honor so transcendent that it is the wonder of wonders, that God should choose, elect, poor, sinful, corrupt, degraded and cast-out man through whom His highest praises and glory are to be won in His Kingdom!!! "Glory to God in the highest". Surely, here is the highest, the superlative incentive to engage to the limit, all human powers

in "all diligence to reach the full assurance of hope to the end". The believer, like Parson Spence should live so close to heaven, that he would have "one foot in heaven", with the "full assurance" that the other foot would, in the end, land by it mate in heaven! I repeat my prophecy, that neither the saved nor the unsaved sinner can entertain this subject with the seriousness his well being demands, and fail to attain the coveted prize, "The full assurance of hope to the end".

"Eternal hope! when yonder spheres sublime  
Pealed their first notes to sound the march o  
time,

Thy joyous youth began, but not to fade  
When all thy sister planets had decayed;  
When wrapt in flames the clouds of ether glow  
And heaven's last thunder shakes the world below  
Thou undismayed shall o'er the ruins smile,  
And light thy torch at nature's funeral pile".

Campbell: Pleasures of Hope.

## A Steward's Accounting

By Cecil H. Lang

Having recently made an official report of my year's activities to the Defense Service Council, I am happy to use the columns of the Presbyterian Journal to make known to the entire church something as to my activities as Chaplain. On April 22, 1941, after a very happy ten years, I left the pastorate of the First Presbyterian Church of Kilgore, Texas and entered military service as a chaplain. Having served for two years during World War I, I had retained my commission in the Reserve Corps and had advanced during that time to the rank of Lieutenant Colonel.

When I asked Paris Presbytery for permission to labor outside its bounds, one of my dear friends arose and expressed his sympathy that I was having to go. I told the brethren that I felt like I merited their congratulations rather than their sympathy. Every day of this year of service has strengthened my conviction that we who are chaplains are to be congratulated and that we are the most privileged of any group in the Christian ministry today.

During the year in my own personal ministry I have spoken to or directly contacted some 51,349 men. In addition to this I have had the privilege of directing the entire Corps of Chaplains here. Ours is a Replacement Training Center. We receive men fresh from civil life and have them for the first thirteen weeks of military service. From the very first day they arrive in camp we are challenged with the privilege and opportunity of helping to set in their hearts the spirit which shall be theirs for the duration. In our personal conferences as well as in preaching services we are helping the young men to have the proper attitude toward things both spiritual and military.

The government is doing its full part in furnishing beautiful well-equipped chapels and a splendid corps of chaplains. If the chaplains in other places are comparable to the nineteen we have thus far had on duty here, the men in service are being well ministered to.

The church is doing its part first in giving up from regular pastorates some of its best ministers,

then in keeping in touch with men, in service and then supporting the work of the church in local communities. Through such church supported agencies as The American Bible Society, The Gideons, The Moody Bible Institute Colportage Association, and others, the chaplains receive literature for distribution to the men.

The men are showing a splendid response to the efforts of the chaplain and the church. Church attendance figures in this camp are most encouraging, averaging from twenty-five to thirty three and one-third percent of the entire personnel. This figure percentage may not seem large, yet remembering that it is taken from the entire personnel of the camp we feel that it compare most favorably with the church attendance in an civilian community. In addition to that many men visit the churches in nearby cities and towns. Frequently open invitations for acceptance of Christ are extended in the service and encouraging responses are had. In special Pre-Easter services had some eighteen men make definite profession of faith. In a recent regular Sunday morning Chapel Service twenty-seven made definite expressions of that purpose. During the year I have spoken fifty-five times to various church and civic groups in adjacent towns and communities.

I am ever reminded of the fact that we have been church approved before being government commissioned. I am conscious of the fact that we wear the cross we represent the entire Christian church as well as our own denomination. I am always happy to "render an account of my stewardship." And while we are privileged in the matter of personal ministry to the men in service, I am always reminded of David's law of reward when he said, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff. They shall part alike."

We feel that you who are carrying on in the home, the home church, and the home pulpit really have the more definite task. And as we covet your prayers for us we assure you of our continue remembrances of you.

## Why I Believe In Sunday School Extension

By Rev. E. Bert. Wilkinson\*

I believe in Sunday School Extension because:

1. It is the Bible way of spreading the gospel. Jesus sent his disciples out to preach wherever they could find an audience. He preached not only in synagogues, but also in the open spaces, under trees, on mountainsides, by the seashore. The apostles and the converts preached wherever they went after the persecutions broke out. They took the gospel to the people. It is the business of the church to cure souls of sin sickness. There is only one way to do this, and that is to get people to study God's Word. Many people will not come to the regular organized Sunday Schools and Churches. We must take the Word to them. This is often best done by the use of outpost Sunday Schools and Vacation Bible Schools, and sometimes with weekday Bible Schools.

2. Because people are not truly converted until they understand the saving grace of Jesus Christ, and this depends on a knowledge of God's Word. As Dr. B. R. Lacy, in the Smythe Lectures at Columbia Seminary, has just told us, the great revivals of the past followed the study of the Bible. When people know the Bible, they will as a general rule accept Christ as Savior. But when the Bible is a hidden book, they cannot accept Christ, for they do not know about Him. The Holy Spirit uses the Word of God to convert sinners. Make the truth known in the hearts and minds of people, and the Holy Spirit will make them to become followers of Christ.

3. Because of spiritual destitution. The people do not have a spiritual mind, because in many cases they do not know about God. In the bonds of our Assembly there is much spiritual neglect. There are more people who are not attending Sunday school, than those attending. If we had more Sunday schools teaching more people about God, we would have more people in our churches. There is need for spiritual food. We who have that food in abundance should be busy in providing it for a starving world. Sunday School Extension is one of the best ways of making Christ known.

4. Because Sunday School Extension will help us to rebuild the Presbyterian Church in the United States. Our opportunity lies with those who are unreached by any church. It seems to me that if we can reach these people who are not now interested in any church that we can recapture some of the ground that our Church lost during the past one hundred and fifty years. The church that ministers to the poor and underprivileged will be the church that survives and grows in its influence on the life of the community.

5. Because it helps to prevent crime. Eminent juvenile jurists testify that at least 95% of our juvenile delinquency comes from the groups that are unchurched and without Sunday schools. Of course there are many children who live within the shadow of the church, but who never come to Sunday school. Nevertheless, it is our duty and privilege to take the Sunday school to all those who will come. Practical results will be a lowering of crime costs, and an increase in church membership.

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## Paul And Total War

The Axis powers have demonstrated to the world the horrors and the efficacy of total war. We have been forced to realize that to combat this form of warfare nothing less than a total effort is necessary.

But, only too often we Christians have been blind to the fact that Satan is also waging a total war against those who are the Lord's.

In Ephesians 6:10-18 Paul makes it clear that we are in a war to the death and that to obtain victory we must put on the whole armor of God.

Our warfare is primarily not against "flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This being true, the Christian should avail himself of the armour which God provides.

Why is the Church not more influential today? Certainly one of the reasons is that the world has gotten into the Church through worldly Christians. Paul told the believers at Colosse, "Set your affection on the things above, not on things on the earth." To the Romans he wrote, "Be not conformed to this world." John tells us, "Love not the world, neither the things that are in the world."

Are we, as Christians, heeding these clear admonitions today? The writer once heard a sermon on "Being Too Religious," and the plea was not to take one's religion too seriously. What a travesty on the Gospel Paul preached.

If we are to win the total war, being waged against us by Satan, we must accept and use God's provision. It is interesting to note that in this passage in Ephesians there is only one offensive weapon, the sword of the Spirit, which is the Word of God. Defense alone is not sufficient to win a war, we must accept the Bible as the sword of the Spirit, live by it and fight evil with it. If we believe this in our hearts let us make a practical application of this faith in our daily lives.

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

—L.N.B.

**Georgia:** "I have just finished a careful examination of the first issue of *The Southern Presbyterian Journal*. I agree with you when you say that for years the Southern Church has needed a rallying point for those who believe the old Gospel of historic Christianity and the doctrines of Calvinism which have made the Presbyterian heritage what it is. You have my heartiest congratulations, and I want to assure you that you can count on my co-operation to the limit of my ability in your splendid purpose, as stated on the front cover of *The Journal*."

**Georgia:** "I have just finished reading the first copy of *The Southern Presbyterian Journal*. It certainly is time an organ of that sort began circulation. There is so much laxity in thinking and so much scoffing at the things which have been most certainly believed among us that it is refreshing to turn to something which is positive than negative in tone."

# BOOK REVIEWS

## Christian Doctrine

By J. S. Whale

New York: The Macmillan Co. 1941.  
197 pages. \$2.00.

We are frequently reminded that the Church's interest in doctrine is on the increase. And it is true that it is less popular now than a decade or two ago to say that Christianity is simply a way of life. Earnest Christians will rejoice at the thought of a return to doctrine. Until that revival of interest strikes the pulpit, however, it will mean little. And only when that doctrine is distinctly and historically Christian, will the Church have any reason to rejoice.

In view of this, it is interesting to examine a recent book, *Christian Doctrine*, by the English theologian, J. S. Whale.

The book reproduces and expands eight lectures delivered recently in the University of Cambridge. The author does not pretend to give a systematic or comprehensive survey of Christian doctrine. The lectures concern such basic matters as Creation, the Fall, the Atonement, the Trinity and the Incarnation, and Last Things. They have marked clarity and vigor. That the lectures were intensely interesting is evident from the fact that six hundred men and women of all faculties attended them regularly. The lecturer put theology within the layman's grasp.

The book sounds many an encouraging note. "Moral evil," we read, "is sin; more than a private thing like vice, and more than a social or public think like crime, sin is moral evil seen in relation to God." Again, "To say that God revealed himself in Jesus, or that God was in Christ reconciling the world unto himself, is to say nothing of real meaning unless we take our stand with the New Testament at one decisive point. That point is where God manifests Jesus as the Son of God with power, by the Resurrection from the dead. . . . The burden of the good news or gospel was not 'Follow this Teacher, and do your best', but 'Jesus and the Resurrection.'" And the following is worth noting: "The stupendous claim that the Son of Man is the Son of God goes back indubitably to Christ himself." The book abounds in such statements.

The reader will note, however, many a serious departure from Christian doctrine. Historic Christianity proclaims the sole authority of the Scriptures. The doctrine of an inerrant Bible the author rejects as "narrow biblicalism." He preaches a doctrine of "three interlocking authorities—the threefold operation of the Holy Spirit in the Bible, in the Church and in the soul of the individual believer." To him the Bible is only a channel of the Word of God. There is no Word without a man's response. This would restore the Church to its pre-Reformation slavery. With a low view of the Scriptures we may expect other departures from Christian doctrine.

God's creation of all things out of nothing historic Christianity accepts as a fact. Dr. Whale contends, however, that "creation is a symbolic assertion, not that the world was made by the Great Artificer as a carpenter makes a box, but that man in all his felt finitude comes from God and goes to God. . . . The Christian doctrine of creation does not arise from our interest in ex-

plaining the world or accounting for its 'origin' at some approximately dateable time in the cosmic past. The doctrine of creation 'out of nothing' is not a scientific description of the time series.' All of that leaves us free, of course, to accept any current theory of evolution. The first of Genesis does not mean what it says. Christianity talks about creation only to express "our adoring sense of the transcendent majesty of God and our utter dependence upon him." That obviously is not Christian doctrine.

Original guilt is an element in original sin. The author proclaims the latter and denies the former. "It cannot be stated too emphatically," he declares, "that 'Original Sin' neither implies nor means 'Original Guilt.' The latter expression carries with it forensic and penal implication which outrage the moral sense. No man can be judged guilty because of the misdeeds of his ancestor." With that denial goes his rejection of the historical character of the Fall. It "is symbolism . . . Eden is on no map, and Adam's fall fits no historical calendar . . . The Fall refers not to some dateable aboriginal calamity in the historic past of humanity, but to a dimension of human experience which is always present—namely, that we who have been created for fellowship with God repudiate it continually; and that the whole of mankind does this along with us. Every man is his own 'Adam,' and all men are solidarily 'Adam.'" If the doctrine of the imputation of the guilt of Adam's first transgression outrages one's moral sense, so must the laying of our sin on the Lamb of God, and so must God's reckoning to us Christ's perfect righteousness. If every man is his own Adam, he likewise must be his own righteousness. That leaves the sinner another gospel which is not another.

It is a Christian doctrine, and a most precious one, that Christ once offered himself a sacrifice to satisfy divine justice and to reconcile us to God. Dr. Whale speaks of Christ's bearing the sin of others. He calls Christ's suffering "representative" and "vicarious." But "substitution" does not mean "the simple transference of punishment from the guilty to the innocent." Men are to behold Christ bearing the suffering which should have been theirs. "And—this is the point—they see what it means; they recognize and acknowledge their sin and repent. In this sense they share in the sacrificial offering of the Servant and make it their own." If that be true, forgiveness is on some other basis than the perfect satisfaction of divine justice by Christ. The atonement is not objective but subjective. It is aimed not at God but at man. The cross saves no man; everyman saves himself. The gospel Christianity has preached and sinners have understood, the power of God unto salvation, is the very doctrine this volume rejects—Christ's penal substitutionary atonement. Paul states it most clearly: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on tree."

Christian doctrine is the crying need of the Church. We may add that it is also the world's. Dr. Whale's book, however capable and popular by no means meets the need. We dare welcome nothing short of historic Christian doctrine.

—Adrian DeYoung.

## The Word Of The Cross

By William Childs Robinson, Th.D., D.D.

published by Sovereign Grace Union, London, and  
distributed by Zondervan Publishing House, Grand  
Rapids, Mich. Price \$1.00.

Dr. Alexander Whyte, the distinguished pulpiteer and professor of Edinburgh, knew the value of books in a minister's life. When he wanted to stress the value of an important volume he was wont to say, "Buy this book if you have to sell our bed to buy it." Had this celebrated preacher been living to have heard these lectures delivered in his city on The Word of the Cross, your reviewer feels sure he would have advised Christian ministers and theological students to purchase this volume if they had to make a sacrifice to get it. There is much wisdom in little space. It is a book as the Scotch would say, "with all the whey pressed out." It has substance and weight. It is solid and strong. It is convincing to the mind, and comforting to the penitent heart.

Although these lectures reveal the wide scholarship of the author, they are not pedantic, and the Christian not trained in systematic theology can read them with understanding and profit. Dr. Robinson writes with grace and charm, but is careful to avoid rhetoric that might obscure theross. There are so many fine statements in this book that it is difficult to select samples exhibiting its depth of insight into the mystery of redemption. Here are several choice ones: "Remove the reality of divine wrath, deny the satisfaction of divine justice, empty the cup of Gethsemane and the dereliction of Golgotha of any direct Godward reference, and Calvary becomes a mere passion-play, with paganism superceding Christianity in the real business of life." "His justice required the reconciliation; His love wrought it. And the one tribute is as significant to the whole process as the other." "The truth of the Gospel is not proved true at the bar of reason, but by the fact that it shines in its own light—the light of God—and lumineses everything it touches. To permit unassisted reason to condemn truths that are beyond reason is just as irrational as to permit persons that are color-blind to deny the fact of color, or observers who look only from the outside to deny the beauty of a cathedral window. To faith which an intuition awakened by the Holy Spirit the truths of the Gospel authenticate themselves as vine by their own light."

This book contains six lectures on the following subjects: "The Centrality of the Cross," "The Enigma of Calvary," "Reconciled By His Death," "The Sole Foundation for a Just Forgiveness," "A Meditation of Love," and "The Lamb of God." While not exhaustive, these lectures set forth the cardinal ideas of the Reformed View of Christ's atoning Work on the Cross. All who love this great central subject of the Christian religion will feel deeply indebted to Dr. Robinson for this able and stimulating contribution to Christian thought. Teachers who will thoroughly digest the contents of this volume will soon find their sermons enriched by The Word of the Cross.

## SERVICE FLAGS

There is a service flag in our church, bearing on its white bosom forty-two blue stars. They are encircled by a royal red border.

The deep blue—loyalty of the inner spirit—speaks of the utter devotion to a great cause to which these men are committed completely.

The white field, on which they rest, speaks of a holy passion in their hearts for liberty and peace, for righteousness and God.

The crimson border! It tells how far they are willing to go to get the thing done. It is blood-red. These men have faced the ultimate in their commitment.

Another Leader in a far-off day, and for a finer, holier cause, sounded a call for volunteers: "If any man will come after me, let him deny himself, and take up his cross daily and follow me."

That cross is heavy. That cross is heavier than our unaided strength, and, yet, with that weight pressing, this same Leader one day asked this further, final question: "Will ye also go away? Do you want to quit?"

In every age this challenge stands. In every age men waver. Let's let Peter speak for us as he did for himself and his brethren in that high hour: "No, we will not go away. If we thought of going away, where could we go? To whom shall we go? We have come to believe and to know that: Thou art and Thou hast—Thou art that Christ, the Son of the Living God. Thou hast the words of eternal life. Thou art God. Thou hast in Thine hand life, life abundant and endless."

Is there a star for me on God's Service Flag?

## The Davidson College Commencement

Davidson, N. C., June 10.—Presided over by President John Reed Cunningham, the 106th commencement exercises of Davidson College were held on Monday in Chambers Auditorium as 124 seniors stepped into the ranks of the alumni.

Opening with an alumni luncheon on Saturday, at which time fifty-year diplomas were awarded to the Class of '92, Toastmaster Dr. Oren Moore, of Charlotte, N. C., welcomed into the Alumni Association the Class of '42. The principal address of the afternoon was delivered by Senator Cameron Morrison, who spoke of the spirit of Davidson College as being identical with that which, 150 years ago, demolished the army of Cornwallis as he marched through North Carolina to Yorktown.

The baccalaureate sermon was delivered Sunday morning by Dr. Teunis E. Gouwens, pastor of the Second Presbyterian Church of Louisville, Ky. That afternoon an organ recital of sacred music was presented by Alwin Burns, of the graduating class.

Albert C. Winn, '42, recently president of the student body, delivered the valedictory address, urging Davidson to "keep on" in all the best for which she has stood over the years. President Cunningham spoke to the graduates in terms of the connotation of the word "good-bye," as found in the Latin, Greek, Hebrew and English languages.

The ceremony was concluded as the class gathered around the campus flagpole for the awarding of 41 army commissions and the lowering of the class flag. President Cunningham delivered the benediction.

**Alabama:** "I am delighted to know that you are calling our Church—all of its officers and people, back to thorough orthodoxy and to Paul's inspired teaching of 'Jesus Christ and Him crucified,' as the only way of salvation. I have read nearly all of the first number of The Journal. In these days of too much laxness in Bible teaching and preaching too, in certain places, it is strengthening and refreshing to go back to the safe and true interpretations of the Bible after the manner of Girardeau, Palmer, Hemphill, McPheeters, and others like them, as in The Journal. I pray for you a very large circulation and the greatest spiritual and material success."

**Texas:** "Let me offer my congratulations on the first issue of The Journal. A medium of expression has certainly been needed by the conservative leadership of our beloved Church. I am deeply grateful for the strong stand you and your colleagues are taking for the faith once delivered. I admire the courageous and yet kindly criticism of men and movements not true to the Word."

**Mississippi:** "Please enter my subscription for The Southern Presbyterian Journal for one year, for which I enclose \$1.00. I wish to congratulate you upon the fine appearance and the splendid content of the first issue of The Journal. I feel that you have made a splendid beginning and that

a great door of opportunity is open to you."

**Alabama:** "Am most favorably impressed with the first issue."

**Virginia:** "I enclose check for two subscriptions to The Southern Presbyterian Journal. I am much interested in the success of your Journal and have long felt the need of such a paper in our Church."

**Florida:** "Dear Journal: I rejoice at your birth and wish for you a long and useful life. I think there is a place for you in the realm of religious journalism. The men behind you presage a future of sound and safe service in behalf of truth. **Bes** **wishes to you.**"

**Alabama:** "The first issue of The Journal was most encouraging. It struck the right note. I shall continue to pray for the paper's ministry. The need for it is great."

**Louisiana:** "If the copy of The Southern Presbyterian Journal which I have just this afternoon received is a fair sample of what the new paper is to be, I want to say with all emphasis of which am capable, I am with you in every possible way. I have been for many years very much interested in such a paper and have wanted to help in doing the thing you men have done. Wishing you all success and praying for your continued usefulness I am."

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We have received hundreds of encouraging letters, excerpts of which are given on this and other pages. We now have over one thousand bona-fide subscribers, with additional ones coming in on every mail. If you believe in the things we are working for, then please help us secure additional subscriptions.

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian monthly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints.*

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## APPLICATION FOR ENTRY AS SECOND-CLASS MATTER IS PENDING

## EDITORIAL

We praise God for His wonderful blessing upon the efforts of those who have been working for the success of the Southern Presbyterian Journal. He has so marvelously answered prayer in so many, many ways. Our every financial need has thus far been met.

The first issue (May) went out to 720 bona fide subscribers; the second issue (June) was sent to 1114 subscribers. The subscriptions continue to come in on every mail.

Several hundred heart-warming letters of encouragement have come in to us from ministers, elders, laymen and the women and young people of our Church. Quite a number have told us that a friend loaned them his or her copy, and after reading it they sent in their own subscriptions.

Our readers may help in a very real way by giving others their estimate of the Journal. If you believe in those things for which God's Word stands; if you believe in the historic position of our beloved Presbyterian Church, as interpreted in our Standards; if you want to help out in a positive way with the statement, defense and propagation of these great truths, we invite you to have a part in the ministry of the Southern Presbyterian Journal. Pray for us, speak a good word for us as you have opportunity, enlist other prayer helpers, and send us the names of men, women and young people who you think would be definitely interested in the work we are doing.

We take great courage in the Lord and go forward in His strength.

—H. B. D.

## Our Church Courts

This Editor has just heard of a system recently adopted by one of our leading Churches—the Myers Park Presbyterian Church at Charlotte, N. C., with regard to the Elder Representative of that Church at Church Courts—Presbytery, and Synod.

Heretofore this representation was by alphabetical rotation, irrespective of the Elders' interest in or gifts for performing this service. Under the new system, each year the Session will elect a Church Court Committee composed

of two—a Principal and an Alternate. These two will serve for a year, the Alternate taking over when the Principal is unable to attend. The other Elders will be assigned in alphabetical rotation to attend as "observers" to keep refreshed on how the Court operates.

We feel that the reasoning back of this is very sound. We hope other Church Sessions will follow this wise procedure which will unquestionably greatly strengthen these Courts.

Taken by and large, the Presbyterian Eldership is composed of able, strong, and judicious men, experienced and capable in affairs of both Church and State. Industrial and professional leadership abounds in its membership. It is significant, however, how seldom our Elders take an active or leading part in our Church Courts. The reason for this we feel is simple. The Elder attending once every two or three years knows personally very few members of the Court; he knows nothing about the docket nor what took place at the last meeting. The fact that he is a capable man will insure his silence until he "gets the lay of the land."

By the time he is beginning to know some members of the Court and what is being considered, the meeting is over, and he retires for two or three years from active service. This results in the Court receiving little or no benefit from his judgment and experience in influencing its decisions.

Too frequently our Churches send Elders in order that these Officers may learn how the Presbytery or Synod acts and operates. This may do good to the Elder but is certainly hard on the Court! Church Courts are supposed to be Courts! They project and determine the policies of the Church. We need the strength and judgment of our seasoned and court-informed Elders taking an actual and active part in their sessions and decisions. This will come only from Elders who are at home in the Court and familiar with its personnel and operation. We feel that this plan adopted by the Myers Park Church is a wise step in the right direction. If adopted generally by our Churches, our Church Courts would be greatly strengthened thereby.

H. B. D.

# Unholy Alliances

By Rev. Robert Ervin Hough, D.D.\*

A veritable wave of unionism is sweeping over the world. War, politics, business, and even religion are making strange bed fellows. The main purpose today is not so much to maintain a position, defend the truth, or sustain an unswerving testimony to Christ, but to get together organizationally. The strength of the Church is not so much in Jehovah as it is in numbers. Smallness is a calamity; bigness is a blessing, no matter what may be the component parts of the mass which wins our admiration. A campaign of no mean proportion has been inaugurated to bring together the various religious beliefs into one great organization. Gatherings are being held in various sections of the country in which representatives not merely of the same faith and order but of divergent beliefs and practices sit down together with the idea of discovering a common ground of fellowship, however flimsy that ground may be.

The idea is an appealing one, and we would most heartily support it provided the one and only ground of Christian fellowship was adopted. Christ is the sole foundation for such fellowship. "For other foundation can no man lay than that is laid, which is Jesus Christ." Apart from Him there is no true basis of fellowship no matter how much else may be held in common. The Scriptures, which are our only authority in such matters, make this point plain. For example, in the First Epistle of Peter, Christ is presented as the heart and center of every feature and phase of Christian doctrine and fellowship. Here our Lord is described as the "living stone" and all true believers as the "living stones", each possessing the same life and having the same nature as the "living stone". These "living stones"—the believers—are "builded together for an habitation of God through the Spirit." In this building Christ Himself is the "chief corner stone", which means that He not only supports the building but holds it together. It means that all believers are to find their union only in Him who is made the head of the corner.

We need constantly to remind ourselves that as God has only one way of saving sinners He has only one way of uniting saints, and that is in and through Christ Jesus our Lord. It is therefore impossible to establish and maintain Christian fellowship apart from Him. "Now therefore", writes Paul to the Ephesians, "ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye are builded together for an habitation of God through the Spirit" (Eph. 2:19-22). As some one has said, "We may have juxtapositions, connections, clubs, fleeting and superficial relationships, but the only enduring brotherhood is the brotherhood which is built upon faith in Christ Jesus as Saviour." Christ is the all-essential of unity just as He is for everything else in Christian living and doctrine. Whether we are willing therefore to admit it or not, there can be no unity save that which comes through Christ, the Chief Corner Stone, and produced by the Holy Spirit.

And yet with all this body of truth before it, the religious world is rushing pell mell into all sorts of fellowships and federations in utter dis-

regard as to whether Christ is accepted in His true sphere or rejected, honored or dishonored. Moreover, "this growing spirit of oneness in the great program of the churches" is hailed as conclusive evidence that the religious world is "coming more into line with the mind of the Master of us all" than at any other time in the history of the Church. And it is now no uncommon sight to see, "all faiths" sitting together in blissful "unity" listening to eulogies of the Man Christ Jesus, despite the fact that a goodly proportion of the group deny outright practically every cardinal doctrine of our most holy faith.

Nor is this all. If one has any particular conviction concerning these blessed doctrines and insists on testifying concerning them, he is forthwith denounced as a narrow, bigoted obstructionist, a wilful opponent of progress and good will; while, on the other hand, the one who has no such convictions and no doctrine to uphold and defend is proclaimed the very embodiment of Christianity and given a high seat among the mighty.

It is generally agreed that the Church is far from being at its best spiritually. It is not measuring up to its privileges and opportunities. And facing this fact, many have concluded that the only way to remedy this weakness is by organization and union. If we could all get together in the Spirit and mind of Christ all our difficulties would be settled. But the union sought today is of our own making; it is external and superficial; it is wrought by accommodation and compromise concerning the essentials of our Christian faith. A recent correspondent from the occupied countries of Europe has a word to say concerning the churches there which we would do well to ponder. He writes, "The churches of Europe have never been weaker organizationally; they have never been stronger spiritually." And the explanation which he offers is this, "The churches being shut in from organizational programs and activities, both clergy and the lay people have been driven into the deeper elements of their religious faith." The refining process must come here also. But why wait until some compulsion from without, such as has brought it to pass in Europe, should be visited upon us? Is it not perfectly clear that what we need to do is to spend far less time and effort on the incidentals, and get down to the great primary things of Christian service? Let us cease all this agitation about federations and unions, which at best do not touch the vitals of Christianity, and stand sure and steadfast "for the faith which was once delivered unto the saints", and do the work which He has commanded us. This we should do not only for our own sake, but also for the sake of the lost world around us. To be sure in taking the position as a perpetual protestant against all unholy affiliations, one will most certainly incur the criticism of many of his professed fellow believers, but he should remember that in so doing he will have the blessed assurance that in honoring the Saviour in all things he will be well pleasing unto God, who has promised to receive him, be a father unto him, and regard him with loving interest as one of His own blood bought children. That alone counts, and is worth infinitely more than it costs in criticism and misunderstanding. When we form alliances, therefore, let us be sure that we do so on the right basis.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." (2 John vs. 7-11).

Thus we come back to our starting point. We are the representatives and trustees of the glorious gospel of the blessed Christ which more than any-

thing else the world is needing, and which alone can guide our feet into the paths of righteousness and peace. But we can be effective representatives and trustees only in proportion as our hearts and minds and wills are given to Him who loved us and gave Himself for us. Let us therefore re-affirm our loyalty to Jesus Christ as alone entitled to our absolute allegiance, and join hands only with those who are of like mind and heart.

\*Pastor of the Central Presbyterian Church, Jackson, Miss.

## Men For Missions Movement

R. T. Faucette . Chairman

MONTREAT (N. C.) CONFERENCE

August 14-16, 1942.

The third **Laymen's Foreign Mission Conference** will be held at Montreat the week-end of August 14-16. This announcement has been deferred pending the recent meeting of our General Assembly. Our highest Church court ruled:

"That our Assembly advises its Committee on Foreign Missions that when the deficit now existing has been paid, it should begin to accumulate a reserve fund for the restoration of ruined mission properties in war areas, and for the sending out of many new missionaries as promptly as possible after the cessation of hostilities."

Under the most terrific handicaps, our Church is continuing its support of a large number of our missionaries in the far east right in the midst of war. Africa, Mexico, and our American neighbors to the south of us are offering us marvelous opportunities with wide open doors and are simply crying for missionaries.

Our young men and women are offering their lives for the supreme sacrifice of taking the Gospel to the uttermost parts of the earth in astounding numbers.

Our Lord's Great Commission was never intended to fold up at the sound of war: This Command is—"Onward Christian soldiers, marching as to war, with the cross of Jesus going on before."

Surely we now need the full armour of God. Our Montreat program is planned to so equip those who attend. The following speakers guarantee—Information, Inspiration and Encouragement:

Dr. Chas. R. Erdman, Dr. William Crowe, Dr. M. G. Gutzke, Rev. Edgar Woods, Hon. Chas. G. Rose, Dr. George McKee, Dr. H. M. Washburn, Dr. C. Darby Fulton, Mr. S. J. Patterson.

If the result of this war should be to open the heart of the world to the Gospel of Christ, let's equip our forces now for such an opportunity. If distance prevents your coming to Montreat this summer, please pray, work and "tell others" of the purposes to which we are dedicating ourselves in this Movement.

Let's display now in this battle some of the courage, sacrifice, and fortitude with which our sons, who are on other far flung battle fronts, are thrilling the hearts of decent men around the world.

Can we claim the promises of our Master if we disclaim His last Command? All roads lead to Montreat for August 14-16. Won't you take the road then? Meantime, pray—"Lord, what wilt Thou have me do?"

## Calvinistic Conference

On June 3 to 5 there was held at Grand Rapids, Michigan, the Second Calvinistic Conference. This three-day conference, with a registered attendance of 400 at the day-sessions and larger evening attendances, had as its general theme: The Word of God.

This Conference opened Wednesday evening at Calvin College with a most inspiring address on the Word of God by the Rev. Harold J. Ockenga, Ph.D., of Park Church, Boston. On Thursday morning the Rev. Louis Berkhof, President of Calvin Seminary, Grand Rapids, delivered a scholarly address on "What is the Word of God?" and in the afternoon Dr. Henry Stob, professor of philosophy at Calvin College, read an excellent paper on "The Word of God and Philosophy". In the evening of the same day Dr. O. T. Allis delivered a very clear address on "Present-Day Interpretations of the Word of God", pointing out the fallacies of both the higher critical approach to and the dispensational interpretation of the Scriptures.

On Friday Dr. John De Vries, professor of Chemistry at Calvin College, read an excellent paper on "The Word of God and Science", showing that there is not a conflict between true scientific teaching and the teachings of the Word of God. Dr. Leon Wincelius, professor of French Literature at Swarthmore, and still a French citizen, read a scholarly paper on "The Word of God and Culture". The speaker, an ardent student of John Calvin, pointed out that Calvin was far more appreciative of art and literature than his opponents give him credit. At the Friday afternoon session Prof. Thomas Welmers, of Hope College, an institution of the Reformed Church of America, read a paper on "The Word of God and Education", speaking about the Calvinistic view of the child and the purpose of education.

At the final banquet meeting Dr. William Crowe, minister in the Presbyterian Church South, spoke to 300 guests on "Calvinism and Tomorrow". He reminded us that Democracy and its continuance depends upon faith in the Sovereignty of God. At this meeting there were also short toasts to Calvinism given by Dr. Leon Wincelius, a native of France, Dr. Stephen Szabo, a Hungarian minister stranded in this country, and Dr. John Van Lonkhuyzen, a refugee from the Netherlands.

Throughout the conference the Word of God was held up before us as the only guide of faith and practice, and Calvinism was shown to be a system of truth that can and must be applied to every sphere and domain of life.

# The Real Word of God

By Rev. Wil. R. Johnson, D.D.\*

Human beings are the neediest of all earthly creatures. Our physical construction is such that almost every hour of every day is filled with a clamouring for satisfaction, of one form or another. But in this we are not immeasurably removed from the animal creation. In the realm of the mental our needs are far more pronounced. The ability to think is a terrifically disturbing thing, and most human souls know the hell of groping in an impenetrable fog of doubt and fear, created by ignorance. But it is in the realm of the spiritual that our need assumes crushing proportions. There is something inherent in the human heart which can never be satisfied with anything less than a realization of the Ultimate Assurance. No better name has ever been found for this than "God." St. Augustine fully described this supreme human need when he said: "O God, Thou hast made us for Thyself; and our souls are restless till they find rest in Thee."

While this heart hunger is a universal experience, the search for satisfaction has been marked by a vast number of pitiful wrecks, as men have blindly sought for the indefinable, indispensable Something, like

"Children crying in the night  
Children crying for a light—  
With nothing but a cry!"

All seek. Some catch a fleeting glimpse of the Eternal Truth, and follow the gleam with flickering hope. A few find their way from darkness into His glorious light. But it would seem that most miss the way, and wander hopelessly, for "strait is the gate, and narrow is the way that leads to life, and few there be that find it".

These convictions are begotten of many personal experiences, as well as long years of observation. As a result I believe I have discovered a profound secret which I would share with those who are burdened with the same problems that almost crushed me.

In the final analysis, disaster can be traced to a breakdown in the realm of faith. Yet faith is so intangible, that the average man finds great difficulty in recognising its reality, and making it a controlling factor in his life. In His infinite wisdom God has provided an instrument whereby that can be done by any man—and that instrument is the Bible.

Whatever we may, or may not think about the inspiration of the Book of Books, only that part of it is experimentally inspired that impresses itself upon us with Divine authority, as the Spirit of God speaks through the printed page. Then the "dead letter" becomes "living Spirit," and is in very truth the Word of God to us. This I have learned to be true, beyond a peradventure of doubt, and can never be grateful enough for the many experiences by which I have been taught. Several crises in my life will be sufficient to illustrate this.

I was born and raised in an irreligious atmosphere, with every incentive and opportunity to become a sceptic. As a young man I was suddenly confronted with the unpleasant realization that I had made a bad mess of my life, and was faced by inevitable ruin unless some kind of miracle happened. In great distress of mind, and hunger

of heart, I one night cried out to God for help. In my room was a very much dilapidated copy of the Bible, into which I had never looked. Reaching out for it, with an inarticulate prayer in my heart for help, I opened it and read "Blessed are they that hunger and thirst after righteousness, for they shall be filled." (Mat. 6:6). That was the first message from the Book that ever meant anything to me—and it meant everything. If God Himself had been visibly present, and audibly spoken, the truth could not have been more definite nor more welcome. From that time on there was a more or less vivid realization of His Presence with me, leading me in the way I should go. In every testing hour, the same secret has revealed itself.

There came a day when my work seemed to be doomed to humiliating failure. Nothing seemed right, and nothing so much out of kilter and completely haywire as myself. God seemed to have withdrawn himself, and doubt rode high. In desperation I dropped to my knees at my bedside, and cried "O God, if there is a God, speak to me so that I can be sure of your voice, or I cannot go on." Half unconsciously opening a Bible that lay before me one verse seemed to catch fire "For this cause also we thank God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." I could scarcely believe my eyes! A great wave of emotion swept over me, and rising from my knees, I clasped the open Bible to my heart crying. "This is in very truth the Word of God to me. And no man can take it away from me. It is my guide and my stay."

Overwork, coupled with an accident, brought on a serious breakdown. Awful despondency settled like a pall over me for the best part of two years. I spent much time alone, wandering the hills. One day I stood on the edge of a cliff, several hundred feet high, overlooking the sea. An irresistible temptation came to me to step off into space and end it all. I did, but found my feet on a ledge, like a man in a dream, I clambered down from ledge to ledge to the last over-hang. Exhausted I rested for a final moment, and an impulse came to me, prompting as a literal voice: "Read Joshua. Read Joshua!" Having a small copy of the Scriptures in my pocket, I opened and read: "There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee nor forsake thee." New courage came creeping into my heart. I bowed my head and prayed with tears; climbed back up the cliff, and found my feet on the pathway to full recovery.

Again and again, many times, the fires of testing were heated seven times, so it seemed to me. For the moment forgetting the neverfailing faithfulness of God, and yielding to impulse to complain, and ask "Why?" God brought me up with a round turn, so to speak, with this gracious word: "He knoweth the way that I take; when He hath tried me, I shall come forth as gold."

And so the story could go on almost indefinitely through the years. Whenever the light has for the moment faded, and I have missed the way of faith, I know there is a secret which never fails to meet my need. Here it is—"A quiet corner, an

open Bible, a simple prayer for the voice of God, a listening heart, as I quietly and prayerfully read, and presently, without fail the light of the Spirit shines on the written message, and God speaks in the sanctuary of my soul "This is the way, walk ye in it." And if we walk in the light as He is in the light, how can we have dark times. We can only walk with confidence when we walk

by faith, and "faith cometh by hearing and hearing by the Word of God." What a blessed world this would be if the perplexed people of the earth only knew this.

\*Pastor of the First Presbyterian Church, Galveston, Tex.

## The Broken Ideal

By Samuel McPheeeters Glasgow, D.D.

"My little children of whom I am again in travail until Christ be (fully) formed in you." Gal. 4:19.

There was a serious sag in the Galatian Christianity. The group in that Church had been caught by a mechanical legality and thereby had lost the preciousness of the gospel of grace. Paul feels that they are his spiritual children, and that their real life, their spiritual life, is growing only as Christ grows in them. His father-heart can not be satisfied with arrested development. Nothing will satisfy him short of the complete and symmetrical formation of Christ in them, Lord of every area of their life. Retarded growth grieves his heart. There continues in his soul the birth-pains which had marked his sacrificial service in bringing them into spiritual life. However far short they may have stopped of the precious ideal which was the passion of his soul for them, Paul holds fast to the ideal.

One of the tragic spectacles of life is to note the arrested development, the malformation, the anaemic and bloodless complexion of many Christian lives. The reasons for these distressing conditions are often manifest.

There are deadly foes cunningly feeling for the throat of the Christian that they may strangle his life, and that spiritual health and vigor may not be his portion.

Paul's practical ideal in this figure is that within the Christian Christ is born and grows, that it is no longer the old man that is living but Christ living again His life in the Christian, and the great objective is that Christ may be full-grown, symmetrical and complete in the Christian and in possession of the great citadel of his will and undisputed as Master of his life.

There are three foes to which we now direct our attention that lead to The Broken Ideal, that make the heart of Christ cry out in the words of the apostle of our text.

### I.—Suffocation.

The first method that is used to deplete the strength and to defeat the growth of Christ in the Christian is the method of Suffocation. In Luke 11:1 one of Christ's disciples said to Him: "Lord, teach us to pray." Note, beloved, that the disciple does not make the request, as it is usually quoted by us: "Lord, teach us 'how' to pray." The "how" of prayer is inconsequential. The "fact" of prayer, and the "spirit" of prayer are fundamental.

Every growing life in human body must have oxygen. Cut down the oxygen you endanger the life and insure weakness, insipient disease, arrested

growth. Oxygen, beloved, is not a luxury for the body. It is an elemental necessity. So is prayer for the Christian's life, and health, and growth. You, as a follower of the Lord Jesus Christ, can in no wise expect a thrifty spiritual experience apart from the fundamental element of spiritual health that we call prayer.

"Prayer is the soul's sincere desire,  
Unuttered or expressed;  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword at the gates of death—  
He enters heaven with prayer."

We are dealing with a practical and fundamental reality here. The Christian life within us shrivels and dies away because of Suffocation, for prayer is the Christian's native air, and when the Christian is cut off from his native air, then his strength dwindles; he becomes bloodless, his resistance is gone; he is an easy prey to every manner of spiritual disease.

An old classic story tells us that Hercules, the giant, sent out a challenge to wrestle any man in the world. The dwarf-like Antaeus answered the challenge, and Hercules looked upon him with disdain as Goliath sneered at David. With a great crowd in the arena Hercules advanced to promptly vanquish his unworthy opponent, but found himself withstood. Greater and greater effort of his magnificent strength is put forth. His muscles are tense. Sweat runs from every pore of his body, but Antaeus does not go down. The great crowd laughs and jeers, and Hercules, humiliated, slinks away to his tent. That night a traitor to Antaeus for gold reveals to Hercules Antaeus' secret: "Your antagonist is the son of the earth. As long as his feet touch the earth he can not be overthrown. Sever that connection and victory is yours."

And the next day saw Antaeus, as he met his antagonist, Hercules, unaware that his secret had been betrayed, suddenly snatched from the ground, crushed in mid-air by his mighty opponent.

Ah, beloved, how thrifty our growth, how mighty our strength, how invincible our cause as long as we are vitally connected with God through prayer! How helpless and hopeless when that connection is broken!

Prayer. Private prayer. Public prayer. Family prayer. The Christian's native air!

At a recent Church meeting this occurred: The officers of the Church were gathered upstairs, and a speaker asked them, as he was discussing the great subject of family prayer, how many of them, the officers of the Church, came out of homes where there was the family altar. More than 90% witnessed to this great source of spiritual power. A little later the same day the same speaker met the group of young people, the sons and daughters of the officers of the Church, and the question was put to this group in this form: "How many of you live in homes that have the family altar?" And only about 5% could respond in the affirmative. Ninety percent of the church officers came out of homes with the family altar while 90% of the Church officers are building homes without the family altar.

God help us, beloved! We are suffocating Christ. He can't breathe. He can never hope to be fully formed in us when we cut off the native air, prayer.

#### II.—Strangulation.

There is another deadly foe, and it is pictured for us in the parable of the sower as follows: "And others are they that are sown among the thorns. These are they that heard the Word, and the cares of the world and the deceitfulness of riches and the lusts of other things entering in choke the Word, and it becometh unfruitful." Mark 14:18,19.

Weymouth translates this last verse thus: "Worldly care and the deceitfulness of wealth and the excessive pursuit of other objects come in and stifle the message, and it becomes unfruitful."

Here we have pictured the Strangulation of Christ, choked by the "deceitfulness of riches," by the "excessive pursuit of other objects."

Riches deceive in that they promise to buy and to give their possessors things that they can not buy. Riches can not buy happiness, or courage, or peace, or hope, and because they promise to buy these things men break health, and sacrifice home, ties, and responsibility to accumulate them.

Riches deceive in that they gradually master the life that loves them. The ordinary process is the desire, the inordinate desire for riches, the effort, the accumulation, and the man gets the wealth; then spiritual and moral depression, and the wealth gets the man, and instead of the man owning the riches he is deceived and the riches own the man.

Riches deceive in that they elude our grasp and fly away. Among the distinguished architects celebrated in ancient Greek mythology were two brothers, Trophonius and Agamedes. King Hyrieus employed them to build his treasure house. They betrayed their trust and left a secret stone in the

wall which they could remove and replace at pleasure. So adroitly was it done that none could detect their perfidy. They constantly purloined the king's treasury, and he was amazed to find his locks untouched and seals unbroken, and his treasure gone.

Many is the man, who, having guarded every possible exit, and having sealed with every human safe-guard the possession of his wealth, finds that in spite of all human efforts its elusiveness mocks his self-confidence and it flees away.

Its greatest deceit, however, is that it absorbs us. The "excessive pursuit of other objects!" The late Bishop S. T. Henderson of the Methodist Episcopal Church, was speaking on this subject with great power, and he made us to see how the world is panting today after "things." The Psalmist cries: "My soul thirsteth for God, for the living God." My soul is panting, as a spent and thirsty deer pants and thirsts for water, for the living God. The thing that causes the Strangulation of Jesus and defeats the ideal of His being fully formed in us is that we pant after the dust of the earth, and we thirst and pursue passionately other things. Whether they are good things or bad things, they are hurtful if they are the object of our central yearning and supreme effort.

#### III.—Starvation.

Not only we, who claim to be believers, inhibit and defeat the full growth of the Lord Jesus in us by Suffocation, and by Strangulation, but we do it just as effectively by Starvation. Jesus said: "My meat," the thing upon which I live daily, the thing that sources my strength, my growth, my vitality, the thing without which I wither and die, "my meat is to do the will of Him that sent me, and to accomplish his work." John 4:34.

Beloved, if Jesus' Spirit lived upon that meat in the days of His flesh, He is living upon that meat today. He is dependent today upon glad obedience to the known will of God. If we want Jesus to become fully formed in us, then we must feed Him glad and sustained obedience to the known will of God. We must fill life with a practical demonstration of the reality of our faith in the actuality of our service.

We read in Matt. 4:1 that following the long fast this was true of Jesus: "He afterward hungered." Beloved, the explanation of The Broken Ideal, and the inhibited growth and development of Jesus in many a Christian today is that Christ in us is half starved. We have made impossible His thrifty and vigorous life throbbing with vital strength because we have refused to feed Him the one, lone meat upon which He can live and grow. "My meat is to do the will of Him that sent me, and to bring to completion His work."

Slow Starvation is defeating the fully forming of Christ in many a professed Christian's life.

## SOUL-WINNING

Dr. Philip Marquart, Army and Navy Medical examiner, Ft. Worth, Tex., is a consecrated Christian, an unusual psychiatrist and a very successful soul winner. He rarely misses an opportunity to speak to men about their souls welfare, in his own characteristic manner. Not very long ago he witnessed to a young man whom he had under examination for the Navy, definitely won him to Christ, and gave him a Gideon N. T. With his new found

faith in Christ bubbling up in his heart, the young fellow was soon sent aboard a battleship. In a little while he had led 66 of his shipmates to the Lord, and gathered them together in a Bible class, for study and prayer. One night the captain of the ship attended, and was very wonderfully saved. Since then the work has been going on in its God appointed way. All the gospel needs is a faithful witness, and the Spirit will apply the Word in miracle working power.

W. R. J.

# Why Not Try God?

By Robert A. Lapsley, Jr., D.D.\*

(A radio talk delivered over the Mutual Radio Chapel of the Mutual Broadcasting Company's Chain from W.S.L.S. Roanoke, Va., on Sunday morning, July 5, 1942.)

There is something wrong with our world! I doubt if there is a human being anywhere "From Greenland's icy Mountains to India's coral strand" who is entirely satisfied with our world as it is today—restless, weary, cynical, disillusioned, burdened, bankrupt, battle-torn, heartbroken! A colored minister used in his sermon the expression "Status quo." A member of his congregation came to him after the service and said, "Brother Brown, what is the meaning of that big word, "status quo'?" And the minister said, "Why don't you know? 'Status quo' is Latin for *de mess we am in!*" And he was exactly right. We are in a mess! There is something wrong with our world!

We have tried everything we can think of. We have tried **Money**. We have thought that money and plenty of it is the solution of all our problems. Here in America we have more money than any nation under the sun. Out in Kentucky at Fort Knox we have billions of dollars of gold buried under the ground. But I think we have just about reached the place where we realize that money alone can't solve our problems. We have tried **Education**. Japan is one of the best educated nations on earth. The percentage of illiteracy in Japan is lower than in America. But that didn't prevent Japan from invading China in 1937, nor from treating the people of occupied China with fiendish cruelty. Educate bad men and you increase their power for evil. An educated crook is the most dangerous person in the world. I think we are beginning to realize that education alone will not solve our problems. We have tried **Government**. Here in America, the greatest democracy on earth, we have tried letting the government solve our difficulties, run our business, just about control our lives. I think we have perhaps reached the place where we realize that government alone cannot solve our problems. We have tried money and education and government and they have not worked. I say to you earnestly and reverently, Why not try God?

A few years ago Mary Pickford, the famous movie actress, wrote a little book, **Why Not Try God?** I do not agree with everything in Mary Pickford's book. But I recommend the person she recommends. I recommend—God!

Seven hundred years before Christ, in a day of social injustice and national calamity and widespread wickedness, the prophet Isaiah sent this ringing challenge, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." That is just another way of saying, **Why not try God?**

What would happen if we would try God? What changes would it make? What strength would it bring? What problems would it solve?

I. **God will give us something to hold to in our darkest hours.** In a recent issue of the Christian Advocate, the official organ of the Methodist

Church in North Carolina, there is an editorial worth reading. It is entitled, "There are no Atheists in Fox Holes." The editor refers to the fact that a private in the American Army in Bataan took refuge in a fox hole, during the terrific fire of the Japanese attacking forces. He found in the fox hole a General of the same army. After the firing ceased, both came out of their place of refuge, and the General said, "I heard you praying in the fox hole. I prayed too. Our prayers ascended together." The private answered, "Yes, there are no Atheists in fox holes." Last night a splendid young man came to my home to tell me good bye. He left early this morning on No. 15 for a Naval Training Camp. He said, "I don't know what the future holds for me, but I know I will need help." He is looking for help in the right place—he is looking to God! Belief in God gives us something to hold to when the light has gone out of our sky, and the darkness of midnight is settling around us.

I know a man who a year ago last January wandered for thirty days in a maze of pain and restlessness and weariness and white-robed doctors and white-capped nurses. The thing that comforted him then was a line from a familiar poem, "Standeth God within the shadow, keeping watch above His own!" God will give us something to hold to in our darkest hour. Why not try God?

II. **God will give us moral stability.** We need that today. We are threatened with the collapse of moral ideals. The Nazis are anxious to get their hands on General Henri Giraud. They have offered to swap the Vichy Government 70,000 French prisoners of war for the General. But the General will not agree. And he gives as his reason, "I trust no German's word!" Isn't that a significant commentary on the moral condition of the world?

G. K. Chesterton, the brilliant English man of letters, said that if he were in search of lodging, he would ask his landlady one question, What did she think of God? He said, if he could find out what she thought of God he would know what he wanted to know, what she thought of everything worthwhile. Why didn't he ask her what she thought of music or books or pictures or flowers? Because he knew the source from which moral ideals spring! In this day when the foundations of our social and economic and political systems are being uprooted, God will give us moral stability. Why not try God?

III. **God will give us his supernatural providential guidance.** I am a member of one of our local Hospital Boards. The first time I entered the board room I noticed a motto on the wall, "Prayer Changes Things." I have often wondered about the history of this motto, how it came there, and under what circumstances. Prayer does change things. God sometimes interferes in the affairs of men. Do you think God had anything to do with the two days of unnatural fog around Dunkirk in 1940? William L. Shirer suggests that He might. He says in the Berlin Diary that "God at last had given the English a break!" Do you think that God may have influenced Hitler's decision to invade Russia in 1941, just as he did Pharaoh's decision to pursue the Children of Israel nearly

1500 years before Christ? It takes very little to change the issue of a battle or a campaign or a war! God can exert His providential guidance in our behalf in this hour of desperate need. Why not try God?

**IV. God will give us hope for the future.** There can be no hope for the future unless He is in the picture. A few weeks ago, when the news from all of the fronts had been unusually depressing, I sat by a window and looked out into my back yard. There was a Paul Scarlet Rose in all of its gorgeous beauty. It brought a message that was needed. It seemed to say, "Out yonder somewhere cities are being bombed, innocent citizens are being lined up against walls and shot like common criminals, little children are starving on the streets, Christians are being hounded in concentration camps. But in spite of everything God is good. And some day, if we believe, and trust, and are patient, He will straighten everything out." As John Oxenham puts it,

Man proposes, God disposes,  
Still our trust in Him reposes,  
Who in wartime still makes roses.

We have tried money and education and government and they have failed. Why not try God? He will give us something to hold to in darkest hours! He will give us moral stability! He will give us providential guidance! He will give us hope for the future! But let us try God, in the way that He tells us. Let us try God in the Christ way! Let us try God in the Bible way! Let us try Him in penitence, and in confession, and in faith! "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and He will have mercy upon him, and to our God and He will abundantly pardon."

Years ago a young man came from Holland to England to ask Mr. Spurgeon the old, old question: "What shall I do to be saved?" "Where do you come from?" asked Mr. Spurgeon. "I come from Holland, sir," was the reply. "And you want to know what you must do to be saved? It's a long way to come to ask that question. You know what the answer is: 'Believe on the Lord Jesus Christ

and thou shall be saved!'" "But I cannot believe in Christ." "Well now," said Mr. Spurgeon, "I have believed in Him a good many years and I do trust Him; but if you know something against Him I should like to know it, for I do not like to be deceived." "No sir, I do not know anything against Him." "Why don't you trust Him then?" "I don't know." "Could you trust me?" "Yes, I would trust you with anything." "But you don't know much about me." "No, not much, I believe you are honest and I could trust you." "You mean to say," thundered Mr. Spurgeon, "that you would trust me, and then tell me that you cannot trust Jesus Christ? You must have found out something bad about Him. Let me know it!" The visitor thought for a moment, and then said, "I can see it now. Why, of course, I can trust Him; I cannot help trusting Him, I must trust Him. I will trust Him." The young Dutchman was Isaac Kuyper. He became one of the greatest preachers Holland ever had; and founder of the "Free University" of Amsterdam, and the father of Dr. Abraham Kuyper. Dr. Kuyper tried other things and they failed. He tried Christ and life became happy and beautiful and glorious. Won't you try Christ?

"Come to the Saviour now! He gently calleth thee,  
In true repentance bow, before Him bend the knee;  
He waiteth to bestow salvation, peace and love,  
True joy on earth below, a home in heaven above."

Let us Pray!

Our Heavenly Father, may Thy blessing rest upon all who have shared in this service wherever they are. Strengthen the weak, comfort the lonely and the sorrowing, guide the perplexed and the bewildered, give courage to those who are afraid and deliverance to those who are tempted. Forgive our failures and our sins. Take us and all whom we love into Thy tender care and keeping for this day, and for tomorrow, and forever.

For Jesus' Sake—Amen.

\*Pastor of the First Presbyterian Church, Roanoke, Va.

## Where Sin Abounded

Louis Bernhardt was a graduate of the University of Georgia and did post-graduate work at Vanderbilt. He quickly rose to the position of cashier in a big southern Express Company. Then, through gambling, he got into debt. This led to stealing, first a little, then more, then a large sum, and he was caught. Convicted of his crime he was sentenced to five years in a southern prison which he found to be "a literal hell." He went in a young man not finally confirmed in evil doing, and came out a fiend. His prison record against him, he could get nothing to do, and so he deliberately became a professional criminal and before long was an international character. He was caught and convicted for his crimes again and again. One of his sentences was to work in the mines under the lash for **three and a half years**, never seeing daylight! In all, he spent over twenty-two years in prison. During his last term he was forced to the conclusion that crime does not pay, and resolved to go straight.

After his release, he travelled eight thousand miles in search of employment, without success. At last, stranded in New York City, he decided to commit suicide. On his way to the East River he heard singing from the Water Street Mission and turned in to listen. Nothing happened that night or the next, but on the third night the great change took place! He was brought to see in Jesus Christ the Saviour he needed. He cast his sinful soul upon Him, and was saved there and then! Where sin and despair had abounded, grace much more abounded, and Louis Bernhardt was now a new creature in Christ. His newfound joy was soon to find expression in his fruitful labors in the Yale Hope Mission, New Haven, where, under his ministry, many down-and-outers were destined to find salvation from sin and unto newness of life in Christ. The story of Louis Bernhardt is one more witness to the New Testament proclamation that the gospel of Christ "is the power of God unto salvation, to everyone that believeth." The Home Evangel.

# Working Out One's Own Salvation

By Rev. George H. Gilmer, D.D.

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure". Eph. 2:12-13.

I once heard two men disputing about salvation. One was trying to prove salvation by works. He quoted the first part of the above text as if that settled the matter. But the other man was smart enough to meet him. He was a fatalist and believed man's salvation is so entirely in the hands of God that the man can only wait for God to save him if He sees fit to do so. He quoted the latter part of the text; "It is God which worketh in you both to will and to do of his good pleasure". Both men were wrong, and they got wrong, just as thousands of others do, by pinning their faith to some isolated scripture.

The scripture quoted by the second man certainly proves that God is sovereign in man's salvation. And here are others which teach the same truth. "By grace are ye saved through faith: and that not of yourselves; it is the gift of God. Not of works lest any man should boast". Eph. 2:8-9.

For if righteousness (salvation) come by the law, then Christ is dead in vain". Gal. 2:21. To assert that Christ died only as an example of patient suffering, and as a martyr to attest the truth, is little short of stupid. The major reason for His death was to make atonement for sin, to make it possible for God to be just and yet justify the sinner. Salvation essentially is not a way of living; it is life itself. And only God can bestow life—plant, animal, or spiritual.

A man once got up in a Moody experience meeting and testified: "I have been forty-two years in learning three things. I first learned after many failures that I could not save myself: then I began to search the scriptures and found out God has a salvation already prepared for me: and the last lesson was that I had only to accept the salvation as a free gift and to work it out with the help of the indwelling Spirit".

Were you ever fooled with a "social gospel" that makes salvation identical with culture and education, self-imposed. Did you ever plant an imitation grain of corn? It looked all right. The chemist did his work well. But it didn't grow. It lacked life. It was a spurious salvation. Some of the most highly cultured and educated men in the world today are barbarians. The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord". Rom. 6:23. You can earn death (eternal death) by serving sin: but you can not earn eternal life—it is God's gracious gift. You can not work salvation in but you can work it out. "It is God which Worketh in you both to will and to do. You never willed anything good unless God worked it in you. You never did anything good unless God led you up to it. Nothing is good without faith in God and in Christ. "Without faith it is impossible to please God".

But the advocates of the "social gospel" live quite beautiful lives. Outwardly they certainly

appear all right. They are educated, cultured, etc. But they are spiritually dead, if they have not accepted Christ as their Saviour. I once went through a museum in New York City. There were in it scores of the most beautiful wax figures. They were very life-like. But they were dead. You might stick a pin in them and they would not flinch. Are the advocates of the "social gospel", if they only receive Christ as an example, spiritually dead? I am trying to stick a pin in them to see.

Now we are going to take up the first part of the text quoted at the head of this article and give you a little practical advice about working out your own salvation. Remember salvation is not so much a way of life, but life itself. Accept it from God who only can bestow life, and who offers it to you "without money and without price," and by the power of the indwelling Spirit work it out.

Now here are some practical suggestions:

Put the emphasis on "your own". Do not be too much concerned about how other people are working out their salvation, only help them if you can. Do not be concerned about "hypocrites in the church". They are there. More's the pity. Judas was "a thief from the beginning", but he was with the twelve. Perhaps that proportion prevails today. Perhaps it is worse. But do not let it bother you. Show these hypocrites a better way. A man once said to me that he did not come into the church because there are hypocrites in it and he did not wish to be associated with them. But all hypocrites are in hell. Consider that. Now let's put the emphasis on salvation. We are to work out salvation, not to work for it. The Greek says energise it. Give it exercise. The angel said: "Thou shalt call his name Jesus; for he shall save his people from their sins—not in their sins but from their sins. Jesus died to fix the legal status of the sinner before God. He lived to show the saved sinner how to live. Work out your salvation (life) after the pattern of Christ's life. And we are to work out our salvation "with fear and trembling". Be afraid of sin. There was a time when Peter was not afraid of sin. He boasted, and went to sleep when his Savior asked him to pray. Presently he denied him. In "the horse and buggy days" a rich man wanted a safe driver for his family coach. He advertised a liberal salary to be paid the right man, and asked the men to meet him at his office. One question he asked was: "How near can you drive to the edge of a cliff and not go over?" Several men answered six, five, four inches, etc. One picked up his hat and started out. The rich man called him back and asked him to answer the question. "Pardon me", he replied, "but I never tried: I always keep as far from the edge as possible". He got the job. There are some sins that border on worldliness, that I never saw very much harm in, but I am afraid of them. They seem near the edge of the cliff. By the grace of God I keep as far from them as possible. That appears the better way for me anyhow.

# Woman's Work

Edited By Mrs. R. T. Fauchette

## Important Facts About Foreign Missions

By Mrs. J. P. McCallie — Chattanooga, Tenn.

It is a very important fact, that, when we as Christians accept the benefits of salvation offered to us in Christ that we should carry out our Lord's command: "Go ye into all the world and preach the gospel to every creature".

A young woman asked me recently "Why do we attempt to carry on Foreign Missions now?" The same old question of so much to do here at home; why should we send to those who are satisfied with their religion, especially in such a time as this? Christ is the only one who really satisfies and we who know it should long to share Him with those who are in darkness.

From China ever since the war began in 1937 we have been hearing of many courageous things done by the Native Christians, helped and inspired by the wise, spiritual missionaries. One missionary in a large city of China, who had had a special ministry among the high class women, tell of a woman who had lived all her life in luxury dressed in the beautiful embroidered silks of her people and had every comfort money could bring. She was a professing Christian but looked upon those out of her class as unworthy of her effort to win. When the Japanese occupied her city, she lost her home and fled. Later when she was seen in the country some miles from her home, she was praising the Lord for taking away all the things that she held so dear and giving her Himself in all of His fullness.

Never in the history of modern missionary effort has greater fruitfulness resulted than in China during the past five years of the China-Japanese war. This has been due to the heroic steadfastness of missionaries, to the faithful witnessing of native Christians scattered far from home, particularly into West China, where the message has been carried by thousands of Christians who had lost all but Christ in occupied China. Thus has God caused the wrath of man to praise Him.

No one should think that all missionary effort has been wasted in Korea and Japan. Native Christian churches, independent, self-propagating, are carrying on, under great difficulty, it is true, but, now that the missionaries are gone, with a new sense of responsibility for the success of the cause of Christ.

In Brazil new hope has been instilled in the hearts of all our missionaries by the wonderful gift of the Woman's Auxiliary last year amounting to more than \$50,000 for the opening up of pioneer mission work in the rapidly developing West under the auspices of the three Presbyterian Assemblies, Brazilian, U. S., and U. S. A., and the gift of our church of \$25,000 for the remodeling of the Presbyterian Theological Seminary at Campinas, where these new pioneer missionaries are to be trained.

At last after a year's delay missionaries are being allowed to come into Brazil and the Hoppers from Korea are on their way to their new field in that great sister republic.

It is good news indeed that again at long last missionaries are getting out to the Congo. Mr. Kirk Morrison has just arrived and the John M. Morrisons are sailing in spite of submarine menace.

In Africa a new field once held by the Four Square Mission, which has been expelled by the Belgian Congo Government, has been offered to our church and is being gradually taken over. New missionaries are badly needed to man this field and replenish other depleted stations.

Did you know the Southern Presbyterian Mission in Mexico is the largest of all Protestant Missions in Mexico? Our missionaries who stayed on in spite of the great restrictions some years ago have found avenues of Christian service and testimony that amply justified their persistence when other missionaries and even whole missions withdrew. And now a new day is dawning for our missionary work in Mexico. That country and America are allies in a great adventure to preserve freedom in the world.

The debt on our Foreign Mission work which stood at \$359,277.29 in 1931 was reduced last year to \$30,744.61. This has been written into the budget for this year and if the whole church holds up in its contribution to missions as well as last year, the Executive Committee of Foreign Missions will next year be out of debt for the first time in 25 years. May God grant it!

How marvelously God has cared for His own! During all these 5 years of the war in China and the 6 months of war against America, not one of our missionaries has lost his life due to bombing, or submarine, or any other cause. And now the good news comes that our missionaries in the Orient are on their way back to America, alive and well, 5 from Japan, 4 from Korea, and 30 from China. It is in answer to prayer! Praise God from whom all blessings flow!

## How Can A Lamb Live With A Lion?

In an amusing allegory, the story is told of a man who was conducting an experiment in which he was endeavoring to train a lion and a lamb to live peaceably together. A friend asked how the experiment was coming on. "Beautifully!" exclaimed the experimenter. "I'm having just one difficulty. Every so often I have to replace the lamb."

All human experiments that seek to have nations or individuals live peaceably together meet with this same difficulty. The trouble is with the human heart, and until the hearts of men are transformed so that they will have a lamb-like nature, either the lions will have to be restrained by force, or the lambs will have to be periodically replaced.

The Home Evangel.

# The Sabbath Permanent But Movable

By The Rev. E. E. Bigger — Clearwater, Fla.

Dr. Melancthon W. Jacobus, in his commentary on Gen. 2:1-3, says, "Every dispensation has had its Sabbath—the Patriarchal, the Mosaic, and the Christian. The original Sabbath was man's first day upon earth; the first day after he was created was the Sabbath."

## 1. The Sabbath Of The Patriarchal Dispensation.

The Sabbath being Adam's first day after his creation, the Sabbath was the first day of his first week. Hence the Sabbath was the first day of all his succeeding weeks, and the same for all of his descendants, until changed by divine authority.

Matthew Henry, in his commentary on Gen. 2:1-3, says—"It is commonly taken for granted, that the Sabbath we observe, reckoning from the creation, is not the seventh, but the first day of the week." That is "reckoning from the creation," the Christian Sabbath is the same as the creation Sabbath—"the first day of the week."

Dr. W. F. V. Bartlett, in a sermon delivered before the Synod of Kentucky, and published in the *Southern Presbyterian Pulpit*, p. 391, said "Under the old Hebrew dispensation, Saturday was the day observed, although it may be doubted whether that was the day appointed at the beginning. Why was Saturday preferred as the day for the Sabbath under the Jewish dispensation? Because that day was the day which commemorated the deliverance of the chosen people from Egypt." This implies a change from another Sabbath day to Saturday. That day, clearly and necessarily was Sunday, "the first day of the week", the Sabbath of the Patriarchal dispensation. That the Sabbath was the first day of the week for Adam and his descendants, is a fact, so self-evident, that it needs no further proof than the record, its face value.

## II. The Sabbath Of The Mosaic Dispensation.

Let us now inquire into the Mosaic Sabbath.

Dr. Wilbur F. Crafts in his, "The Sabbath was Made for Man", says "The Sabbath was changed from the first day of the week to the seventh day of the week to commemorate the deliverance of the Children of Israel from Egyptian bondage, and to differentiate their Sabbath from the sacred day of the heathen nations of Canaan, which was "the first day of the week", by tradition of the creation Sabbath, and the worship of Jehovah, by the descendants of Noah, which they called Sunday, in honor of their chief god, the Sun. Dr. Craft bases this change of the Sabbath day on Exodus 16:22-27, "And it came to pass, that on the sixth day they gathered twice as much bread (manna), two omers for one man; and all the rulers of the congregation came and told Moses. And Moses said unto them, This is that which the Lord hath said: Tomorrow is the rest of the holy Sabbath unto the Lord . . . Eat that today, for today is a Sabbath unto the Lord; today ye shall not find it in the field. Six days ye shall gather it, but on the seventh day which is the Sabbath, in it there shall be none." And yet, in the face of this repeated and emphatic statement, that the seventh day was the Sabbath of the Lord, "there went out some of the people on the seventh day for to gather and found none."

Here is confusion as to which day was the Sabbath. If there was not here a change of the Sabbath

from the first day of the week, of which the people were familiar, why was Moses at such pains to explain to the people that the **seventh day** of the week was the Sabbath?

Clearly the rulers, and at least "some of the people", for some reason, were ignorant of the change of the Sabbath from the first to the seventh day of the week, made by Moses, on divine authority. Again, for this change of the Sabbath Dr. Craft refers to Moses' charge to the new generation of Israel, which had developed in the forty years detention in the wilderness, now soon to enter Canaan: "The seventh day is the Sabbath of the Lord thy God . . . And remember that thou wast a servant in the land of Egypt, and that the Lord brought thee out thence, through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day". Deut. 5:15. Here, obviously, is the change of the Sabbath from the first day of the week, the Patriarchal Sabbath, to the seventh day of the week, the Mosaic Sabbath. It is worthy of note here, that this change of the Sabbath to the seventh day of the week was made before Israel reached Sinai, and before the delivery of the law, the law of the Sabbath. Exodus 20:8.

## III. The Sabbath Of The Christian Dispensation.

Let us inquire into the change of the Sabbath from the seventh back to the first day of the week, the Christian Sabbath. Dr. R. L. Dabney says, "The Apostle, in Col. 2:14-17, clearly tells us, that the seventh day is no longer our Sabbath." Blotting out the handwriting of "ordinances that was against us . . . nailing it to the cross . . . Let no man therefore judge you in meat, or in drink, ir in respect of an holyday, or in the new moon, or in the Sabbath days." Dabney's Theology, p. 391. The Sabbath, in the above passage, is classed with the Jewish festivals, and therefore was the seventh day Jewish Sabbath, which was nailed to the cross, with the Jewish festivals. The Sabbath being the fourth Commandment in the decalogue, is a moral law and therefore cannot be abrogated. Therefore Christ, the Author of the Creation Sabbath, Col. 1:16, and being "Lord of the Sabbath", Mark 2:28, changed it back to the original Sabbath, the "first day of the week". This He did by example rather than by precept, by rising from the dead on the first day of the week. Matt. 28:1-6, and "on the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you." "And after eight days again, his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst and said. Peace be unto you." John 20:19,26. For neither the Patriarchal, the Mosaic, nor the Christian Sabbath, is there any direct Scriptural authority, except Col. 2:14-17. But the events and circumstances attending the changes in question, are such as to confirm and establish the status of the Sabbath, at each of the turning points the necessary consequence. And for the Christian Sabbath, the example of Christ supercedes precept, as unnecessary and superfluous.

For the third time, we find the record of the

"first day of the week." About twenty-five years later, we find Paul in the Church at Troas. "And upon 'the first day of the week', when the disciples came together to break bread (the Lord's Supper), Paul preached unto them." Acts 20:6,7. Again, we find the fourth mention of "the first day of the week". Paul instructs the Corinthians, concerning their collection: "Now concerning the collection for the saints, as I have given order to the Churches of Galacia, so do ye. Upon 'the first day of the week,' let every man of you lay by him in store, as God hath prospered him". 1 Cor. 16:1,2. We have here indisputable apostolical authority for an act of worship, in all the churches, to be stately performed on "the first day of the week." Note well—Never, after His resurrection, do we find Christ, any of the Apostles, or Paul meeting with the disciples for worship or conference on the seventh day of the week. Think you, that this sudden change from the seventh to "the first day of the week", for fellowship and communion with the early Christians, is not decisive on the change of the day of the Sabbath? Let him who differs, show reason for this oft-repeated "first day of the week", and the total absence of the seventh day of the week, in the New Testament:

John, on Patmos says, "I was in the Spirit on the Lord's day". Rev. 1:10. This clearly was the Sabbath day, but which Sabbath? As Christ had met and worshipped with John on two successive "first days of the week", following His resurrection, and was now delivering to John His last message to the seven representative churches of Asia, it would be a violent supposition for John to think of any other than the "first-day-of-the-week Sabbath." Beyond doubt, here is inspired authority for calling Sunday, the Lord's day, the Sabbath. "The first day of the week" justly belongs to Christ, because He instituted it and immortalized it, by abolishing death and bringing life and immortality to light", on this day. Let us not forget that the above events, taking place on "the first day of the week", serve to corroborate the fact of the repeal of the seventh day Sabbath. (Col. 2:14,17,) and that this repeal would remain an established fact without further evidence. The climax of these inferential and corroborative examples of the "first-days-of-the-week" Sabbath, was the outpouring of the Holy Spirit on the day of Pentecost. It is a significant fact, that the Lord should have chosen Sunday, the "first day of the week", for the following pivotal events, in the history of redemption: The promised outpouring of the Holy Spirit, Joel 2:28-32, the inauguration of the Christian dispensation and the first proclamation of the glad tidings of salvation to Jew and Gentile, without distinction of race or place. Acts 2:38,39; 1:18.

Let us note further the emphasis the Holy Spirit has put upon "the first day of the week", which we find recorded seven times in the New Testament, and not once in the Old Testament: While the phrase, "the seventh day", referring to the Sabbath, is found twenty-one times in the Old Testament, the Mosaic or Jewish dispensation, and only once in the New Testament, where the reference is to God's seventh creation day. Heb. 4:4. Honest now, can these facts and figures have any other meaning than the confirmation of the Apostle's repeal of the seventh-day Sabbath, and the substitution of the "first-day-of-the-week" Sabbath, in the non-repealable law of the Sabbath?

And, furthermore, the facts of history fully sub-

stantiate the Scriptural authority for the change of the Sabbath, from the seventh to the "first day of the week". While many of the first Christians, the Jewish, continued for a time to observe Saturday, the seventh-day Sabbath, the Apostles, from the "first day of the week", with Christ in the upper room", continued to observe Sunday, the resurrection day. John says, "I was in the Spirit on the Lord's day".

The Teaching of the Apostles, written soon after John's death, Chapter 14, says, "Every Lord's day, do ye gather yourselves together and break bread". Irenaeus of the second century, says, "On the Lord's day, every one of us Christians keep the Sabbath, meditating on the law." It is not true, as claimed, that the change of the Sabbath from the seventh to the "first day of the week", was made by a decree of the Roman Catholic Church. "Constantine only recognized the change, and forbid the courts of justice to hold their sessions on Sunday. 321 A. D." (Fisher's History of the Christian Church, p. 118.)

The Christian Church has uniformly observed the 'first-day-of-the-week' Sabbath, from the early days of Christianity through the centuries to the seventeenth century, 1671, when the Seventh Day Baptists repudiated Sunday as the Sabbath, and harked back to the Jewish Sabbath, Saturday. And as late as 1845, the Seventh Day Adventists arose, and dropped back nineteen centuries to the Mosaic Sabbath.

Is it not remarkable, indeed incredible, that the Apostles, under the special guidance of the Holy Spirit, and companions of the risen Christ, were mistaken in observing Sunday, "the first day of the week", as their Sabbath? Is it not incredible, that of all the profound scholars and devout students of the Word of God,—over a period of seventeen centuries—should not have discovered their mistake, if mistake it was? Incredible, and so incredible, that after two and a half centuries of living and zealously proclaiming their faith, these two branches of the Christian Church, compose a very small,—all but negligible percentage of it! Majorities are not always right. But with the example of Christ and His Apostles, and the early disciples; the clear annulment of the Jewish seventh-day Sabbath by the Apostle (Col. 2:14-17), and the unbroken observance of the "first-day-of-the-week" Sabbath by the Christian Church for more than sixteen centuries, and all but an hundred per cent of the whole Christian Church, from the first down the centuries to the present, observing and honoring the Sabbath of the risen Lord and His apostles—with these indisputable facts, there is left no room to doubt that Sunday, the "first day of the week", the day that Christ "abolished death and brought life and immortality to light", is the true Sabbath of the Christian Church. As Christ's last message to the seven typical churches of Asia was spoken on the Lord's day, the holy Sabbath, may we not expect that on this same day of notable events, in the history of redemption, He will come again, in power and glory, to set up and reign over His mediatorial Kingdom.

# “Penny-Wise”

By Tom Glasgow\*

Grave concern lingers in the minds of many in the Church over the growing tendency of recent General Assemblies to indiscriminately “limit debate” in the deliberations of that body. In the last Assembly, the time, we understood, was “5-minutes” for each Speaker which, in some instances (and with reported admirable impartiality) was extended on request of the Moderator. At the 1941 Assembly, the limit was also “5-minutes”—or was it “10-minutes?” It really makes no difference—where one is dealing with truly great and vital subjects such as revision on the Confession of Faith; or Union of two great Presbyterian Churches; or re-entry into or exit from the Federal Council; or the age limit at which the great soldiers of the Church shall be required to retire—in considering these and like vital issues no man, genius or otherwise, can conduct an intelligent, comprehensive, and related discussion, **helpful to a wise decision on the part of the Commissioners**, on any of these and similar great issues in **Ten Minutes**—much less **Five!** It just can’t be done and any intelligent man on either side of any such issue **knows that it can’t be done!** The result is that the gathering ceases to be a deliberative body **whose decisions are based on reason** and becomes a convention following certain leaders.

These are not motions to “recess” or “extend greeting!” They are basic catalyzing motions which are destined to determine and control the doctrine or fundamental policies of the Church. It does not suffice to say that these matters have already been fully debated in the Presbyteries. This may be true for the Ministers but it is not true for the Elders who compose half of the membership of the Assembly!

In some instances it would appear that this limiting of debate is designed as more of a “gag-rule” than as a sincere economy of time. Such use is, of course, basically un-Presbyterian and unsound in that usually where motions are carried or defeated except by free debate and the majority vote of informed and intelligent voters we build unrest for a later and probably more violent consideration of the same matter!

It is significant that the **experience of Parliamentary bodies is against the wisdom of the limitation of debate!** For this reason we find Roberts’ Rules of Order (Section 30—Page 119) requires a **TWO-THIRDS VOTE** in order to limit debate. The U. S. House of Representatives Rules (Section 758—Page 345) permits one hour debate by a member and in U. S. Senate “Unlimited Debate” is a sacred tradition!

In the meetings of recent Assemblies, the limitation has been applied with the avowed desire to economize the time of the Assembly. I do not believe that the record will show that it has accomplished this end to any material extent, if at all. For many years the Assembly has extended from Thursday night until the following Tuesday night or Wednesday noon. This has not changed materially, if any, under our “limited debate” procedure. (Many feel that the reports and work of our Supreme Court might wisely require a full week, without wasting the Church’s time or

money. Under the present schedules oft and again both the Commissioners and the Court find themselves badly crowded to accomplish vitally important work!)

Under the former unlimited debate procedure, Commissioners usually well qualified and informed (both pro and con) made opening addresses (20 to 30 minutes—sometimes longer) on the subject before the Assembly. There was little or no abuse of the time of the body by subsequent speakers “saying the same thing over and over.” Where this did arise, it was easily checked by a word of request from the Moderator to the “repeating” Speaker. Sometimes there was a set time allowed for an important debate (1-hour; 1½ hours, or even two hours) and representative speakers chosen by the opposing sides. The net amount of time consumed by either of these procedures was about the same as the aggregate five or ten minute “piece meal” statements of the present system. Under the former, however, the Commissioners heard a connected and well rounded presentation of a vital issue instead of the heckled utterances of a speaker who realizes that he was talking against a “5-minute” stop watch!

As a basic fundamental proposition, very little respect will be held for the deliverances of any deliberative body where debate on its utterances is limited to 5 minutes per debater.

This statement is not meant as an “attack” upon our Assembly. It is simply a declaration of an inescapable truth. If the Assembly elects to follow the “5-minute debate” procedure, neither its proper prestige as our highest Court nor pious utterances in its behalf will prevent its deliverances, so arrived at, from losing the respect of the thoughtful members of the Church and of the Assembly itself! Respect cannot be legislated. It must be earned and deserved. Respect for deliverances which are arrived at by limited 5-minute observations or comments is neither earned nor deserved.

The General Assembly of the Presbyterian Church U. S. is indeed a great Court. By and large it generally has a cross section of able, independent, and competent Commissioners such as is **seldom found in any gathering anywhere**. I make that statement advisedly. I have attended five Assemblies and I have attended many Sectional and National Gatherings. Not one of these gatherings compares with our Assembly in sterling personnel.

Let us forsake this growing tendency of five and ten-minute limitations on debate and return to a truly deliberative policy which can be controlled in the future, as it has been in the past, by the absence of abuse by Commissioners combined with the request of the Moderator where the occasion makes necessary. By doing so (1) we will consume about the same time (2) all charges of “gag rule” will be dismissed and (3) a fundamental ground for a basic respect restored to the deliverances of our Assembly such as each of us desire that it should be.

\*Elder of Myers Park Presbyterian Church, Charlotte, N. C.

## Special Services At Camp Gordon

By S. Donald Fortson\*

For some time the Lord has laid heavily on my heart the fact that as a result of my work for Him no souls were being saved. Truly, I was really burdened and am still under this burden, and I am doing personal work for the Master every day.

When in Washington, D. C., last February, I met Claude H. Curtiss, Ex-Marine, whom God has been using in evangelistic work in a marvelous way all over our country, especially among the soldiers, sailors and marines and our armed forces. I was so much impressed with his message in Washington that evening that I felt the Lord would have me invite him to come to Augusta to preach to the soldiers at Camp Gordon.

After Mr. Curtiss accepted the invitation I then went to Camp Gordon with my pastor, the Rev. Franklin Taylor, of the Reid Memorial Presbyterian Church of Augusta, Ga., and interviewed the chaplains regarding the week of meetings. After two visits at the Camp it was agreed that Mr. Curtiss should come.

Under the preaching of the Gospel, through the power of the Holy Spirit, many soldiers were saved and many Christians revived. These meetings began on Tuesday night, June 9th and lasted over Sunday night, June 14th. Each morning at 9:30 Mr. Curtiss spoke over WRDW Broadcasting station, Augusta.

After that we took him to the Camp where, in cooperation with the Chaplains, he did personal work among the soldiers all day long. He ate the mid-day meal in the officers' mess, where he was able to give the Gospel to many of them, and was able to invite the officers to the meetings each evening. Mr. Curtiss preached the Gospel under the power and leadership of the Holy Spirit and each night there were a group of soldiers who accepted Christ as their Saviour. The smallest number any night was three and the largest eighteen.

When the meetings, which included a service at Daniel Air Base, Augusta, were over, on Sunday morning more than forty soldiers had accepted Christ as their Saviour. It has been a long time since I have witnessed the power of the Holy Spirit working as it did in Camp Gordon that week.

Mr. Curtiss also preached for the morning service, June 14th at our Reid Memorial Presbyterian Church. When the invitation was given after the preaching of the Gospel, one adult raised his hand indicating his acceptance of Christ as his Saviour and came forward after the service, that we might open the Word to him more fully and lead him to have the full assurance of salvation in his acceptance that morning of Christ, by giving him certain verses in the Word of God upon which he could stand by faith, such as the 16th verse of the 3rd chapter of John.

Since the meeting I have been back out to Camp Gordon visiting with some of the soldiers who were at the meetings, and am grateful to the Lord for having been used by Him in this ministry to the men of the armed forces of our country. Please pray for these men who accepted Christ during the meetings and pray for revival among all our armed forces and throughout our whole country.

\*Elder of Reid Memorial Presbyterian Church, Augusta, Ga.

## Resolutions Adopted

Resolutions concerning the Federal Council of Churches of Christ in America were adopted unanimously by the Northminster Presbyterian Church of Greenville, S. C., at a congregational meeting on Sunday, June 14, 1942. The resolutions follow:

Whereas we believe that the Federal Council of Churches of Christ in America, as revealed in some of its official publications and through the expressed beliefs of many of its leaders, is a political-religious organization with many radical tendencies in its political purposes, and many unscripted and modernistic views in religion, and

Whereas the Presbyterian Church has always held to the separation of Church and State, and to the purity and spirituality of the Church of the Lord Jesus Christ, and

Whereas we believe that these fundamental principles of the Word of God concerning the Church are violated in the plans, and in the conduct, of the Federal Council of Churches of Christ in America, through the influence of many of the leaders of said Council, and

Whereas we affirm our belief in the Divine inspiration of the Word of God and recognize that Word as the "only infallible rule of faith and practice". We likewise believe in the Deity of the Holy Trinity, in the Deity of the Lord Jesus Christ, in His Virgin Birth, His substitutionary and sacrificial death on the Cross of Calvary, His bodily resurrection from the dead, His ascension to the right hand of God and in His personal return, and

Whereas these great foundational truths are either ignored or denied by the said Federal Council of Churches of Christ in America in some of their official pronouncements, through the writings of many of their leaders, and in the radio ministry of the Council, and

Whereas the General Assembly of the Presbyterian Church in the United States (popularly known as the "Southern Presbyterian Church") at its 1941 meeting re-entered the Federal Council of Churches of Christ in America—in spite of the fact that a majority of the Presbyteries had voted not to re-enter said Council (48 out of 88 Presbyteries—including Enoree Presbytery, of which the Northminster church is a member, having voted against the proposal to re-enter the Council), and

Whereas the General Assembly of 1942, by an overwhelming majority, refused to heed the request of number of Presbyteries asking that the Assembly withdraw from the said Council, or, at least, to refer the matter of affiliation with the Council to the Presbyteries for their decision and consent: Therefore be it Resolved:

1. That the Northminster Presbyterian Church of Greenville, South Carolina does hereby express its sorrow at the failure of the General Assembly to withdraw from the Federal Council, or, at any event, to submit the whole matter to the Presbyteries for their decision—as was requested.

2. That we deplore the fact that the expressed desire of the great majority of the membership of the Presbyterian Church in the United States was overruled by the 1941 and 1942 Assemblies, and that, as a consequence, the whole Church has become involved in an association from which the majority earnestly desired to be liberated.

3. That we believe that affiliation with the Federal Council of the Churches of Christ in America can only result in hindering our beloved Church from maintaining a clear testimony to the purity and the spirituality of the Church and of its mission to the world, and of continuing an

unblemished belief in the historic and Scriptural faith once for all delivered to the saints.

4. That, under the circumstances—since there is no appeal from the highest court of the Church (save to the Voice of the Living and True God as heard in His Word) and, in the exercise of the God-given right of liberty of conscience, and for the honor of Christ, the great Head of the Church, and for the maintenance of an unsullied testimony to Christ and to His Word we do hereby withdraw,

as a congregation, from all participation in the Federal Council of Churches of Christ in America, and we do hereby disavow any connection or complicity whatsoever with the said Council, its plans, its programs, its acts or its pronouncements.

5. That we recognize the right of others to differ with us on the stand which we feel compelled to take, and that we also reserve for ourselves the privilege of following the right as God gives us to see the right.

## Songs of Victory

By Rev. Charlton Dobyns Hutton

In one of Margaret E. Sangster's older and worthier writings "Singing On the Road", she quotes a General as saying, "Give me a handful of singing soldiers to a whole regiment of sullen warriors." A commander thus realized the command of music on the spirits of men. The sort of music in which one delights is an index to his character; the type music to which one exposes himself has a determining effect upon his thought, feeling, and conduct. Realizing, then, the sway of music upon the regiments of armies, alert to its sanctifying or degrading power over the individual, and aware of the dispirited existence of a songless life, where can we turn for a song of victory? The results of no song or wrong song are alike, disastrous.

### Music Speaks

"Servant and master am I; servant of those dead, and master of those living. Through me spirits immortal speak the message that makes the world weep, and laugh, and wonder and worship.

"I tell the story of love, the story of hate, and the story that saves. I am the incense upon which prayers float to Heaven. I am the smoke which palls over the field of battle where men lie dying with me on their lips.

"I am close to the marriage altar, and when the graves open I stand near by. I call the wanderer home, I rescue the soul from the depths, I open the lips of lovers, and through me the dead whisper to the living.

"One I serve as I serve all; and the king I make my slave as easily as I subject his slave. I speak through the birds of the air, the insects of the field, the crash of waters on the rock-ribbed shores, the sighing of wind in the trees; and I am even heard by the soul that knows me in the clatter of wheels on city streets.

"I know no brother, yet all men are my brothers; I am the father of the best that is in them, and they are the fathers of the best that is in me; I am of them, and they are of me.

"For I am the instrument of God."

—Author Unknown.

But has not this instrument of God been stolen from many a heart or perverted for many a spirit by Satan the despoiler of mankind since the beginning? We do well to pause and consider the music to which our people are listening. Inferior language of half-tutored entertainers, raw humor of fun programs, sensual music of animalistic composers and directors are all affecting the home-life today. Many homes would deny entrance to these things over the threshold of their front doors; but they gain admission by the subtle dial

and take the floor by the loud speaker. Thus the way is wedged open for a fuller entrance of their accompanying evils.

Music is and has been the bait for an accomplishment to too much iniquity ancient and modern. For emphasis, I repeat: Music has an effect upon the soul. It is both a symptom and a cause—a symptom of taste and character; a cause of and stimulus to thoughts, feelings, and consequent actions that shall surely follow the listening. The "break-down" music to which America is listening is a symptom of her spiritual, moral, and aesthetic "break down". The sordid symphony of licentious opera is typical of the same. The only difference is in the dress. It is merely a case of whether you sip your musical intoxicant from the clay mug or from Bohemian glass.

Hearts need a song, a noble song, a song of victory, a song of courage, a song of uplift, a song of perseverance, a song of hope. This is needed alike by the heart keeping the home fires burning and the heart baring its breast to the firing line for defense of home. What station is broadcasting, what point on the dial, from whose lips shall come the song that can satisfy our need?

Heaven is broadcasting to earth; the dial point for tuning in, is the 19th book of the Old Testament; the song is on the lips of the Psalmist; the composer is God himself. We need the pure music of God which alone has power enough to be amplified above the commotion of present explosions without, to strengthen the inner braces of our hearts to be equal to the outer pressure of life's circumstances.

Can not the discernment of the General regarding the might that music gives his men, cause God's army of Christian soldiers to realize what we have lost in neglecting the Psalms? Have we not swapped our birthright for a mess of pottage—the anthems of heaven for jingles of earth? "The Captain of Our Salvation" has given us songs comparable to our salvation to animate us for the march of the Church Militant. He inspired them, He preserved, He transmitted them to us unto today for us to employ them to His glory, to our temporal benefit and eternal victory.

Let the preacher employ Psalms in his proclamations. A dull, prosaic essay with polite toleration of God that discourages the pulpit and wearies the pew shall become an oration, although from ineloquent lips, with a vision of God in his Sovereign Majesty, the King in his matchless beauty.

Let the pastor employ the Psalms in his public prayer. He will, thereby, turn away from vague wanderings in terms of psychological complexes, away from indefinite areas of human experience described by hazy generalities, away from thread-

bare phrases of his own trite expressions. He will find himself with straight line emotion calling from the depth of man's need to the height of God's supply. After the "AMEN" both he and his congregation will have approached the throne of grace, rather than have sighed from the vain repetition and much speaking.

Let the minister employ the Psalms in his ministrations. Bread winners are having difficulty in spreading tables with the high cost of living—but—"Thou preparest a table before me in the presence of mine enemies". (Psalm 23:5). A mother receives no message from a son in the Philippines since January—but—"Yea, tho' I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me." (Psalm 23:4); a son turns from the house called home, the scene and symbol of all he cherishes, with a feeling of finality—but—"I shall dwell in the house of the Lord forever"; a grown-up child, but a child nevertheless, turns from parents he must leave, but cannot bear to live without; they shall never fail him for lack of love yet one day they shall for lack of strength—but—"when my Father and my Mother forsake me then the Lord will take me up" (Psalm 27:10). A working woman, frail of body, worn in nerve, Mother of five, stands over the smouldering embers of all her earthly possessions—"many are the afflictions of the righteous but the Lord delivereth him out of them all" (Psalm 34:19). A Mother stands quivering in sleeping garments as the child, who awakened them in the burning house is trapped en route to rescue the servants, calls only to be heard yet never reached. "Oh, where is God?" she cries. "Nigh unto them that are of a broken heart", (Psalm 34:18) one answered. "Then surely He is nigh to me," she says. "Yes, God is with you upon earth; your child is with God in Heaven; so you cannot be very far apart." The Psalmist says, "He cannot come back to me but I can go to him." Restless youth indulged and undisciplined, seeking madly for happiness, which no one who seeks it ever finds, can learn it is the result of Godliness, the fragrance of His Presence, from the arresting words of Psalm 16:11—"In Thy Presence is fullness of joy; at Thy right hand there are pleasures for evermore." Having thought his precepts mean, His will against them not for them, youth can learn "great peace have they which love thy law," (Psalm 119:165); and when once learned, youth abounds in the spirit "thy will be done—not a sigh but a song." On the other hand, youth with no vision of eternity when facing the wrecks of time, or youth having come from homes of meager resources and unable to pursue their education and develop their talents, they are prone to say "What's the use" with a fatal fatalism. They may not see the cause. There's enough in this world for every man's need yet not enough for his greed; So let them learn "Bless the Lord, O my soul, and forget not all his benefits," (Psalm 103:2) and youth shall have been saved from corroding cynicism occasioned by man's sin, remedied by remembrance of God's benefits. If youthful despair, the most dangerous of all, turns to hope and is restored by an eternal vision in the arena of time, they must have a song with this in it: "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." (Psalm 27:13).

For one whose things and friends and family and loves have vanished from this earthly scene, he cannot only say "The Lord is my shepherd, I

shall not want" (Psalm 23:1) but also "The Lord is my shepherd, that is all I want". The Psalms add eternity's music to the sphere of time; God is the answer to man; Heaven, the answer to earth. "Earth hath no sorrow that heaven cannot heal". And earth hath no joy that heaven cannot preserve. "Thou hast made us for thyself and we are restless until we rest in thee". We need not the wings of doves for flying to find rest when the Psalmist who prayed for them is given the wings of song to bear him, and us like him, unto the mountainous love of God (cf. Psalm 55:6 and 16).

Let the Religious Education Director employ the Psalms in the Vacation Bible School. A ten-day program has just been completed in our local church, which attracted and held a record crowd of walking pupils, used to riding; no handiwork, for economy of material, when our schools had previously been elaborate in this line. The Psalms drew them magnetically. Parents of the children declared the effects on home life to be most extraordinary. The Mother of a burly intermediate boy says "I've never known my son to read his Bible so eagerly." The church janitor who chauffeured the non-walking pupils said "These chillun' is the best this year they's been a 'tall, and the school is peacefuller than its ever been."

Devotional schedules were given each pupil for his home worship. The opening worship at the school itself was built upon Psalms of the following ten themes:

- I. Penitence: Psalm 51.
- II. Deliverance and Salvation: Psalm 40-130.
- III. Righteousness: Psalm 1-5-15-24.
- IV. Security: Psalms 27-37.
- V. Peace: Psalm 46, 85, and 119:1165.
- VI. Provision: Psalm 23-103.
- VII. Glory and Power: Psalm 19.
- VIII. Praise: Psalm 150.
- IX. Thanksgiving: Psalm 100.
- X. World Salvation: Psalm 67.

The Woman's Auxiliary Study Book for 1933 makes an excellent study guide for the Lesson Period, usable for the older groups. Parallel stories in I and II Samuel relating the Psalmist's life make ideal story periods for younger departments. Key Verses from the above Psalms furnish abundant quotable verses for the memorization period. Metrical versions of the Psalms provide material for a Hymnology class. The imagery of the 23rd Psalms was portrayed in a series of five living pictures bringing its truths to bear upon a modern family under present conditions. (The face of the Shepherd, robed in white, was always turned away from the congregation since he represented the Lord.) The back drops were painted by young people and were hung behind a home-made gold frame 12' x 7' hinged at corners so it could be easily dissembled and stored. Each scene was climaxed by appropriate music such as "The Ninety and Nine" (Gampion) "Beside Still Waters" (Hamblen) "He That Dwelleth In the Secret Place" (McDermid) "O, Thou Whose Bounty Fills My Cup" (Crewdson), "Come Ye Blessed" (Scott).

Employ the Psalms in your daily devotions and experience the melody they shall bring out of the day's monotony. Memorize several verses at the outset of the day. As one Mother did, turn to the Psalms as you turn disappointed from the postman when he bears no letter from the son in the army. Try the frequency of the Psalmist's prayer life: "Evening and morning and at noon will I pray and

cry aloud and he shall hear my voice" (Psalm 55:17). If you are too busy to pray, you are busier than God wants you to be. Anyway, you should remain on your knees in spirit when you rise from them physically, as humility is the presence of the everpresent God. So, the Psalmist's three times for daily prayer is hardly too frequent if you want the music of God let into your life through the prayer gate. Prayer and praise are kindred spirits, and in the Psalms they are wedded to each other.

"All one's life is music if you strike the notes rightly and in time," (John Ruskin). The right notes are in the Psalms of the living God; the time is now. If this generation is to emerge with a song of victory from the wrecks of this 20th century of time, then Christians to whom the oracles of the true God are committed must release the music of God in His Psalms for the glory of God himself. He inspired them. They are the songs that please when returned unto Him. Christians must release the music of the Psalms for their own inspiration and then for the salvation of all who having ears to hear, will hear. It has been declared in the

jargon of our day that no religion is adequate for our century unless it has experienced everything that mankind has endured in the past, and everything he is wrestling with in the present, and anything he might encounter in the future. Again with broad assertion, any Christian can claim on the basis of the Psalmist's experiences with God, that no one could be called upon to endure more personal and national calamities than he, yet every lament man wailed forth from his Psalms was answered by a song of victory from God in that same Psalm. The Psalms proclaim the fountain source of the righteous (Psalm 24:5), salvation for the loathsomest sinner (Psalm 38), and a "new song in the mouth" of the saved sinner (Psalm 40). God's songs are the only "songs of victory" over sin and all its consequences.

"And He hath put a new song in my mouth; even praise unto our God: many shall see it, and fear, and shall trust in the Lord." (Psalm 40:3).

"I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being" Psalm 104:33.

## Ten Words In Stone

At the National Bureau of Standards Laboratories in Washington there is a machine so powerful that it could crush a locomotive to scrap iron in one motion; another so sensitive it can weigh a wisp of cigarette smoke. Apparatus is available that can detect the amount of heat produced by a candle at a distance of 200 miles! In these laboratories is the greatest accumulation of apparatus ever brought together for one purpose: to maintain absolute standards of quality and quantity. As one man put it, "If you want the absolute truth, go to the Bureau of Standards. After that, your only recourse is God."

Now the Bible tells us that God who made the world is more interested—if we may so speak of Him—in men than He is in mere stuff. As the Bureau busies itself in pursuit of perfection in human **Contrivances**, God is pre-eminently concerned with testing the **behavior** of men, and His standard too is perfection.

The test that He imposes on men is what we call the Ten Commandments—those words written in stone at Mt. Sinai by the finger of God. Let us quickly use the summary of the Ten Commandments given us by Jesus Christ and see where we stand. He said, "The first and great commandment is, 'Thou shalt love the Lord thy God with all thy heart, soul, strength and mind. And the second is like unto it: Thou shalt love thy neighbor as thyself."

And what do we find when we are tested by these words? Neither perfect love to God nor perfect love to man, but most grievous imperfection and sin.

Ah, then, we need Someone who can make up for our deficiencies and enable us to stand before that God whose scrutiny penetrates even to the secret thoughts of the hearts of men. We need Jesus Christ the Son of God who redeemed His people by bearing their penalty when He died for them on the cross. We must have Jesus Christ as our Saviour from sin. The Home Evangel.

## JEHOVAH TSIDKENU

(PRONOUNCED SID-KAY-NOO)  
(The Lord Our Righteousness)

I once was a stranger to grace and to God.  
I knew not my danger; I felt not my load.  
Though friends spoke in rapture of Christ on the  
tree,  
Jehovah Tsidkenu meant nothing to me.

When free grace awoke me by light from on high,  
Then legal fears shook me; I trembled to die.  
No refuge, no safety, in self could I see.  
Jehovah Tsidkenu my Saviour must be!

My terrors all vanished before that sweet name.  
My guilty fears banished, with boldness I came  
To drink at the fountain, life-giving, and free.  
Jehovah Tsidkenu—is all things to me.

Even treading the "valley," the shadow of death,  
This "watchword" shall rally my faltering breath,  
For, while from life's fever my God sets me free,  
Jehovah Tsidkenu!—my death song shall be.

—Robert Murray McCheyne.

Reader! Have you come to know that eternal salvation—being right with God—depends not upon **You** fancied righteousness, but upon the perfect righteousness of the Lord Jesus Christ? Is your hope of heaven based on what **You** have done, or may be trying to do—or, by God's grace, is your hope of heaven based on what Christ has done for you? This is the watchword of salvation: **Jehovah Tsidkenu!** which, being translated means, "**The Lord Our Righteousness.**" Trust no longer in self, or in the church, or in the sacraments, or in your good works—but trust only in the Christ who took the place of guilty sinners that He might rescue them from eternal loss! **The Home Evangel.**

## BOOK REVIEWS

## Natural Revelation

By D. C. Macintosh

The Harvard Register

April, 1942.

In the Dudleian Lecture at Harvard, Yale's distinguished theologian offers a series of five divisions of general and special revelation. But in every case, including God's saving revelation of Himself in Christ, revelation is interpreted as normal and natural. Dr. Macintosh rejects the doctrine of miracles held by Dr. Warfield as well as the neosupernaturalism of Barth and Brunner. Instead, "everything is miracle until we call it natural, and everything is equally natural that actually happens". The revelation of God in Christ is described as "natural and non-miraculous", "as natural and normal as it ever was in the experience of any Christian". "It is not of any miraculous birth nor of any miraculous reanimation or transmutation of his physical body after death that we are thinking". With the denial of the supernatural goes such a considerable measure of independence to physical reality and to the human will as limits God's sovereignty.

Against such naturalism the USA Assembly affirmed the Five Points, but to appease this naturalistic pressure the left-wing of that body issued the Auburn Affirmation. Dr. George W. Richards of the Reformed Church has recently described the Auburn Affirmation as perhaps of equal significance to the official modifications of the standards by the USA Church.

Our 1939 Assembly unanimously declared that our ordination vows involve the acceptance of the Virgin Birth and the bodily resurrection of Christ, the 1940 Assembly endorsed this in *thesis* deliverance, while the 1942 Assembly re-affirmed the testimony by unanimously passing the Lilly resolution. These repeated and unanimous acts of our General Assembly pledge our Church, her committees, conferences and educational institutions to stand as bulwarks of the faith, opposing this tide of naturalistic unbelief.—Wm. C. R.

## The Presbyterian Conflict

By Edwin H. Rian

Published By Wm. B. Eerdmans Pub. Co.  
Grand Rapids, Mich. — Price \$1.00.

In this volume Author Rian has given us one of the really great religious books of this generation. Unless its influence is smothered it will be a powerful boon to the position held by evangelical Christians who sincerely believe in historic Christianity. The author faces his subject with vigor and fairness as well as precision and scholarship. He tells us the truth without lowering his voice. He makes it clear that conservatives have a hard fight on their hands and they should be vigilant against illusions and wishful thinking. All who want to know the unvarnished truth about the "Presbyterian Conflict" can find an incisive account of it on these pages. Author Rian has no weathervane views on important religious matters. He points out what is at stake in this conflict in masterful fashion. The indisputable facts he presents will arouse many sleeping Christians and enlighten many uninformed minds.

This book will not appeal to those who want peace at any price, and are indifferent to doctrine or color-blind to vital distinctions. It will not give comfort to latitudinarians or those who desire to straddle the fence or carry water on both shoulders. It will appeal strongly however to all who loathe machine politics whether found in civil or ecclesiastical councils. It will also appeal to every Presbyterian who is able to foresee the consequences of certain dangerous tendencies in our Southern Presbyterian Church. This book will show us that unless these tendencies are checked before it is too late the consequences will be disastrous.

Ministers and laymen should by all means read this book and get others to read it. To encourage the circulation of this timely volume the publishers have reduced its price from two dollars to one dollar. Your dollar will be profitably invested if you order this informing book. It will give you information worth many times the modest price. Ten thousand copies of this book circulated through our Southern Presbyterian Church would open plenty of drowsy eyes.

## A Pastor Looks At Kierkegaard

By Rev. William T. Riviere, D.D.

Published By Zondervan Publishing House  
Grand Rapids, Mich. — Price \$1.50.

Any author that has been read and quoted as much as Soren Kierkegaard for almost a century should be studied by all thinking people. The influence exerted by this famous philosopher and theologian has been phenomenal. Dr. Riviere has been a student of Kierkegaard for a number of years and in this volume gives us some rich reflections on this original mind. There is not a dull paragraph in this book. Dr. Riviere writes in clear, graphic and fascinating style. His penetrating mind is able to clarify Kierkegaard's writings so that the average reader can grasp the message of this celebrated Dane. He makes many of Kierkegaard's pages luminous by his crisp and, at times, humorous comments.

Dr. Riviere states the purpose of this book in these words: "Reader, meet the distinguished Magister Kierkegaard." Your reviewer feels that this pastor has done a good job in his introduction. After this introduction the alert student will want to know more of the religious thought of this Danish genius.

Dr. Riviere acknowledges that he has been greatly benefited by his study of Kierkegaard. At the close of chapter six, he gives this significant testimony: "Do not undertake to study Kierkegaard unless you are willing to be disturbed by his personal challenge as many before. As for me he clarified my thinking about natural theology and brought me into clear agreement with the opening lines of the Westminster Confession of Faith which condensed John Calvin's teachings. He also makes me more critical of myself and my work."

Although this book is written primarily about Kierkegaard, the author makes some interesting observations on Karl Barth that are worth more than the price of the book. If Kierkegaard and Barth have some things to say to our times that we should hear, then don't fail to get this book written by one of our own Southern Presbyterian ministers.—J. R. R.

# High Flight

By John Gillespie Magee, Jr.\*

\*Nineteen-year-old American flyer killed last December 11, 1941, in action with the Royal Canadian Air Force. His sonnet, "High Flight," has been placed with "The Soldier" and "In Flanders Fields" in a newly-opened exhibition of "Poems of Faith and Freedom" at the Library of Congress.

Oh, I have slipped the surly bonds of earth,  
And danced the skies on laughter-silvered wings;  
Sunward I've climbed and joined the tumbling  
mirth  
Of sun-split clouds, and done a hundred things  
You have not dreamed of, wheeled and soared  
and swung  
High in the sunlit silence. Hov'ring there,  
I've chased the shouting wind along and flung  
My eager craft through footless halls of air.  
Up, up the long delirious, burning blue  
I've topped the wind-swept heights with easy grace;  
Where never lark, or even eagle, flew;  
And, while with silent, lifting mind I've trod  
The high untrespassed sanctity of space,  
Put out my hand, and touched the face of GOD.

The first issue of The Journal went out to over seven hundred bona-fide subscribers, the second to over eleven hundred, and now the third to about fourteen hundred. Each mail brings in new subscriptions. A pastor tells his people about it, a friend tells another friend, a father or mother sends it to the son in the service. If YOU believe in the things we are working for, then will YOU help to secure additional subscriptions? We have no ecclesiastical support and no revenue from advertising. The Journal is dependent upon subscriptions and the free-will offerings of Christian friends.

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## THE FAITH OF A SOLDIER

By Rev. William Childs Robinson, D.D.

## THE GOSPEL IN THE ARMY

By Chaplain James E. Moore

## THE GENESIS OF THE ASSEMBLY'S HOME MISSION EMERGENCY FUND CAMPAIGN

By Rev. R. D. Bedinger, D.D.

## THE INERRANCY OF THE SCRIPTURES

By Rev. E. E. Bigger, D.D. — Clearwater, Fla.

## THE FEARFUL NIGHT THAT HAS FALLEN ON OUR WORLD

By Rev. John R. Richardson, D.D.

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Edited By Mrs. R. T. Faucette

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## BOOK REVIEWS

By Rev. John R. Richardson, D.D.

## THE SOUTHERN PRESBYTERIAN JOURNAL

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Rev. Edgar Woods**EDITORIALS**  
**When Does Wrong  
Become Right?**

This pertinent question is prompted by a statement just before the meeting of the 1942 Assembly by a contributing editor of a religious journal that makes the modest claim of "expressing the mind of the Church." This contributor's righteous soul was vexed by the fact that a minister not a commissioner to the Assembly was present at Montreat in 1941 to oppose the Church's reentrance to the Federal Council. He was troubled by the thought that some earnest soul might be at the Assembly in 1942 on the same errand.

Not by election, nor by accident, were certain members of the Assembly's Committee on Cooperation and Union present at Knoxville. There was no report of this Committee before the Assembly. Yet members of the Committee, not commissioners, were in Knoxville to appear before the Foreign Relations Committee to urge the defeat of certain definite instructions which fourteen Presbyteries were asking the Assembly to give the Committee in its negotiations with the U.S.A. Church, while commissioners approving overtures were not given the privilege of meeting with the Foreign Relations Committee to express their views. Representatives of the U.S.A. Church were there and permitted to address the Assembly, pressure men of the Federal Council were invited to appear before the Committee on Foreign Relations to give their reasons why the Southern Presbyterian Church should not withdraw from the Council and were allowed the privilege of addressing the Assembly on this subject.

We will wait expectantly for this unbiased champion of ecclesiastical propriety to condemn those of his party, not Assembly commissioners, for openly and without embarrassment doing what he so vigorously denounces in others as entirely reprehensible.

Is it possible that the champions of church union and interdenominational cooperation have received a special revelation from heaven that has been denied to other members of the Church, and that these men are so far in advance of others in their understanding of Christ's Will for His

Church that their very liberalism becomes narrow and bitter in its application to their own brethren? They assume the right to proclaim their views on the sin of separation and then vehemently protest the privilege of equally honest persons expressing an opinion opposite to theirs on the same subject?

It would be a good thing and doubtless make for unity in our own church, where unity should begin, if it is to be effective, if a General Assembly chosen by the Presbyteries according to the constitutional provisions could be allowed to consider matters that affect the life of the Southern Presbyterian Church free from the presence and pressure of interested persons who are not members of the General Assembly.

It would be well if the representatives of the Presbyterian Church, U.S.A., and of the Federal Council of the Churches of Christ in America would permit the duly chosen commissioners to the General Assembly to determine the destiny of their own Church without their help or advice.

It might be worth trying!

—H.B.D.

**Some Fruits Of Pacifism**

Following the last World War a wave of pacifism swept over England and America. To these countries, and the world, was held up the mirage of a warless world. Church leaders, instead of preaching the Gospel of redemption for the individual sinner as the sole solution of world problems, sought to create in the minds of individuals a will against war, ignoring the plans and purposes of other nations for war which were so plain that students of international affairs shuddered at the implications of what they saw. Church after Church and University after University took up the slogan until at many of the Church Courts hours and even days were spent in "outlawing war."

At Harvard, Oxford, Cambridge and on through our own South even, students banded together promising that they would never, under any circumstances, engage in war.

In some of our Southern Presbyterian Young People's Conferences Pacifism was more emphasized than personal salvation. At some of these conferences impressionable boys and girls heard attractive and plausible leaders describe war as the world's greatest sin. Some of these leaders asked the young people to stand and promise that they

would never engage in war under any circumstances.

Politicians, a necessary evil in a democratic state, ever with itching ears to see what the people want, voted to outlaw war, voted to cut down Army and Navy appropriations and to sink part of our Navy.

But, intelligent leaders in both London and Washington learned the gigantic preparations of Germany and Japan and sensed the danger to England and America. Seeking to stem the tide of pacifism and prepare our nations for the inevitable they were met by opposition, ridicule and vituperation. The Government in Washington found itself opposed by the Federal Council of Churches in every move for preparedness. This organization, claiming to represent Protestantism in America, carried out an effective propaganda against Army and Navy expansion which was tragic in its effectiveness. Even after Munich this opposition continued.

This bit of tragic history has been recounted for one purpose. To show the folly of a "Christian" programme not founded on and supported by the Word of God.

Pacifists, sincere though they were in their desire for a warless world, must face the fact that sincerity cannot deliver from the effect of a misguided purpose. In trying to save life, pacifists are partially responsible for the millions of dead in Poland and Central Europe and China, for the destruction of billions of dollars worth of property and the dark future for our own nation.

As a result of this mistaken emphasis in Christian teaching, there are within the Church some conscientious young men who have refused to take up arms for their country. We have camps for these conscientious objectors.

The Federal Council has recommended that the Churches from which these young men come pay \$35.00 per month to these conscientious objectors. The writer knows that some of our ministers considered bringing in a recommendation to the General Assembly in Knoxville that our Southern Presbyterian Church pay \$35.00 per month to these young men who came out of our Summer Conferences and Church Schools. The resolution was not brought in because it was felt at the time to be inopportune.

As absurd as this proposition may seem, is it not the logical end of an unrectified mistake? But, the end is not yet. A study of the actions of the Federal Council will show that that body has taken a position again and again which is diametrically opposed to that of our Church on labor, race and economic problems.

The Federal Council expressed approval, officially, or through its representatives, of sit-down strikes, and its position on the race problem is well known. The Delaware Conference, at which those in part responsible for our unpreparedness in this war, outlined the kind of peace they think we must have, made it plain that their plan for the future economic system is anti-capitalistic and essentially socialistic. People both in the North and South who are aware of submerged trends and propaganda today also realize that the groundwork is being laid for the most serious racial problem we have faced in America. Discriminations against the negro are unfortunate, and at times unjust, but letting down the bars too far will mean certain tragedy for both white and negro.

The records being so clear it seems amazing that our Southern Presbyterian Church should

continue to have an official part in the activities of the Federal Council which are inimical to the best interests of our country and of our Church. There are issues where a difference in judgment can do little harm but, to this writer, the issues involved in the policies of the Federal Council can well be fatal to Church and national life. In the one thing which counts, the redemption of the individual sinner through the atoning blood of Christ, the Federal Council is strangely silent, but takes a strong and unequivocal stand on Pacifism, Socialism, racial problems, and the like. We are all agreed on the need of changes and improvement in the world order but our Church should center its emphasis and endeavor on redemption, not reform.

—L.N.B.

## The Southern Presbyterian Journal

By Rev. R. F. Campbell, D.D.\*  
In Our Mountain Work For August

A monthly magazine bearing the above title appeared in its first issue in May. The sub-title reads as follows: "A Presbyterian monthly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints."

Rev. Henry B. Dendy, D.D., is editor, assisted by six contributing editors, two of whom are former moderators of the General Assembly, and all of them well-known throughout the Church.

The Board of Directors, ten in number, includes six ministers and four laymen.

There is also an Advisory Committee of twenty-four, twenty ministers and four laymen.

The editor, in a preliminary statement, says: "We believe that the overwhelming majority of our ministers are sound in the faith, but we also feel that in the past they have not had a rallying ground, a place to look for leadership, or a medium through which they might find expression of common views."

History repeats itself. In 1855, two young pastors in Baltimore, Md., Thomas E. Peck, 33, and Stuart Robinson, 39, launched a periodical under the title, *The Presbyterial Critic*, with the motto, "Truth, like a torch, the more it's shook it shines."

In the opening article, written by Dr. Peck, it is declared: "Our aim is by discussion, and, if need be by controversy, to explain and vindicate the great principles of Christianity, with special reference to the life, posture, and active operations of the Presbyterian Church . . . Among its purposes is agitation, but not agitation for its own sake . . . The torch shall be shook only that it may shine."

Those of the alumni of Union Seminary who are old enough, and fortunate enough, to have sat in Dr. Peck's classroom, will remember that it was a favorite theme of his that the times of danger for the Church are not the times of earnest discussion and controversy, but the times of quiescence. He held that the price of sound doctrine, like the price of liberty, is eternal vigilance.

We wish for The Journal a useful career in its purpose to defend and propagate the truth as set forth in the standards and traditions of the Southern Presbyterian Church.

\*Pastor Emeritus of the First Presbyterian Church, Asheville, N. C., and former Moderator of the General Assembly.

# The Faith Of A Soldier

By Rev. William Childs Robinson, D.D.

Luke vii. 9b. "I say unto you, I have not found so great faith, no not in Israel."

There are few matters of deeper concern to us today than the faith of our soldiers. On their faith depends the preservation of liberties, more precious to us than life. And as the issues and titanic nature of this struggle become clearer, it is evident that while a student in arms may have sufficed for the first, a believer under arms is needed for this World War.

I well remember the swan song of one of our loved legionnaires, Steve Banan. The night before he passed away he told us how discouraged he had become, as a rookie, trying to learn the military maneuvers and how an older officer had steadied his wavering faith by a word of encouragement. That word of help restored the morale of a soldier who, later, stood nobly for us at Chatteau-Thierry. In the North Carolina Monument at Gettysburg, Borglum has carved the figure of another rookie, who has been terrified at his first baptism of fire. But an older buddy has his arm over the lad's shoulder to steady him, and another companion is holding the colors before his face while a falling officer is calling him to go forward. Who knows what kind word or helpful act may be just the needed stimulus that will confirm a soldier's determination to make that final heroic effort, which stands between defeat and victory for him, between freedom and slavery for us.

One of the most moving stories in Holy Writ is the record of how Jonathan, the King's son, went out into the wilderness and strengthened David's hand in God. When Amaleck attacked Israel, God commanded Joshua to take the men of battle and fight Amaleck, and Moses, Aaron and Hur to go up into the mountain and pray. While our soldiers are fighting Amaleck, it certainly becomes those of us, who are at home, to gather in our accustomed places of worship and pray that the hands of our soldiers and sailors and marines may be strengthened in the Lord God of hosts.

As important as is this matter of encouraging the faith of a soldier, this is not the message of our text. It is not suggested in this passage that we have such a noble faith that we can lend some of it to our soldier friends, but rather, Jesus has chosen a Roman soldier, as a believer whose faith He underlines for universal imitation. "Verily, I say unto you, I have not found so great faith, no not in Israel." Instead of our lending our faith to this soldier, it is rather that we are to borrow his, to compare our faith with his and so determine whether we have the real Christian faith. Our Lord paid a great tribute to John the Baptist, but He did not portray John's faith for universal imitation; for John doubted. He appreciated the fine loyalty of the disciples, but neither were they selected as examples of great faith, for they were slow of heart to believe.

The faith which our Lord held up for universal imitation was the faith of this Roman centurion. A generation later Paul so manifested Christ to

the praetorium guard that they of Caesar's household sent Christian salutations. And a century thereafter brings the story of the Thundering Legion when God heard the prayers of Christian soldiers and saved an imperial army from defeat. So, through the centuries, there have been soldiers of great faith. When Woodrow Wilson came to unveil a portrait of that great Christian soldier, Stonewall Jackson, he said, "I do not understand how any man can approach the discharge of the duties of life without faith in Jesus Christ." General Sir. W. G. S. Dobbie, who held Malta against over two thousand air attacks, bears this testimony to the saving and keeping power of God in Christ: "I came to know Him as my Saviour 47 years ago, and all through my military service to the present day He has been my Saviour and Lord. Although I have often and often been unfaithful to Him, yet He has never been unfaithful to me, nor has He let me down. I have always been sensible of the fact that my sins which were forgiven me when I first accepted Him as my Saviour, were blotted out once for all, and that in spite of my failure I have become a new creature in Christ Jesus . . . To serve God and to follow Him is a very real and practical thing in the army."

1. The greatness of the centurion's faith lay, in the first place, in its exceptional response to the revelation of God in Jesus Christ. The Word became flesh for us men and for our salvation. God manifest Himself in the flesh that the light of the knowledge of His glory might shine for us in the face of Jesus Christ. If we could have climbed up to God by mysticism or speculation or some other way, God would never have come down to us. He did come down to us, thus teaching us that all the eyes of our faith must focus on Christ. "Earth with her thousand voices praises God." But "faith cometh by hearing and hearing by the word of Christ." When the heart is quickened by the Holy Spirit, the eye of faith turns to the Lord Jesus Christ as certainly as the compass needle turns to the magnetic North. The faith of this soldier focused on God in His saving ministry, on God in Christ. To the Centurion Jesus was Divine Lord and Saviour.

"The nucleus of faith resides in a religious relation to Jesus as Revealer of God." In the presence of the Lord Jesus the ultimate Dimension—God—so dawned upon his soul that the centurion cried, "Unworthy". The community said he was worthy. No doubt he was worthy, compared with his fellow citizens. But when he faced Jesus He said, I am not worthy to come into Thy presence, I am not worthy that Thou should come under my roof. And Jesus, far from rebuking this attitude, commended it.

At the Baptism John declared himself unworthy to loosen Jesus' shoes. At the miraculous draught of fishes Peter said, "Depart from me, O Lord, for I am a sinful man". Awed by his holiness the thief on the Cross admitted that he, the malefactor, was receiving the due reward of his deeds. So the introduction of men to Christ is ever ac-

companied by a sense of unworthiness. Our sense of defect is the creation of the Christ, the rebuke of the Infinite Holiness. The consciousness of sin that fills our Western civilization, that is deepest in such noble spirits as Paul, Augustine, Luther and Edwards, is but the stern report of the immeasurable moral contrast that our Lord presents to the world at its best.

"The moon at its full is but a hemisphere of light, the obverse side is a hemisphere of darkness." Men standing in the splendor of Christ's character look radiant, but that hemisphere of their lives shines in a light reflected from Him. And there is always the other side, those sections of our lives that are turned away from Him, "the vast obverse of our humanity that rolls on in Christless gloom."

Come to Gethsemane. The Master is praying until He sweats, as it were, great drops of blood, and yet His three chosen disciples are unable to watch with Him one hour. The light from the Lord filled His best followers with the horror of the great darkness in which their lives moved, and this sense of corruption deepened with the progress of the years so that to the last they were distressed with the defects that Christ's character inevitably discovered. It is Paul the aged who cries, "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners of whom I am chief." It seemed to John G. Paton, the great missionary to the New Hebrides that he grew worse the first ten years of His Christian life. Living with Christ simply revealed more and more clearly the shadow of his own moral failures. When I was a guest in the home of Principal Macleod he told me of the radiant faith of his pious wife. Yet this good Scottish woman came to die she spoke of herself as leprosy all through waiting the touch of the Great Physician. Blessed be God, the same precious Saviour who convicts us of sin, says, "Son", "Daughter", "be of good cheer, thy sins are forgiven thee."

II. The Greatness of the Centurion's Faith showed itself in his exceptional spiritual insight into our Lord's place in the Kingdom of Heaven. The Centurion appreciated the military chain of command. He was under authority to his military superiors, he exercised authority over the soldiers in his command, saying to one come, and to another go. He saw in Jesus the Lord, the anointed King, whose Word on earth was also with authority.

"No one who has honestly faced the fact of Christ can doubt that the Throne is His by right. It has been bought with a price—bought with the hunger in the desert when He would not make the stones into bread; bought with the tears He shed over the sins of men; bought with the sweat of Gethsemane which was like great drops of blood; bought with the bitter Cross where they broke His body in death; bought with the deathless love which through all the years has resolutely refused to let the lost world go. The Captain of the hosts of humanity has Himself been in the ranks. He has experienced the hardship and peril of life's campaign from the common soldier's side of it. He has endured the discipline. If He rides at the head of the hosts today, it is because He once walked on foot. If one day He is to be King over all the sons of men, it is because at the first He was not ashamed to call us Brethren." Wherefore God also hath highly exalted Him and given Him a name that is above every name.

Sin began when Eve questioned God's Holy Word. And saving faith began when Abraham believed God's Word and it was reckoned unto Him for righteousness. The fine thing about this soldier was that he simply asked a Word from Jesus. Lord, it is not necessary that Thou come under my roof. Only speak with a Word and my servant shall be made well. He seems to have had before his mind the figure of a military movement with the preparatory command ringing across the parade ground, sounded by the commanding officer and taken up by majors, captains, lieutenants and sergeants. Then with the word of execution the whole movement is carried out in precise order. The man at the furtherest end of the field moves with the same precision as the closest soldier.

The Word of the Lord Jesus Christ is effective in healing the servant, even though that word is spoken at a distance. Some years ago, Theodore McAllister, an elder in the Gettysburg Presbyterian Church told me his experience in the Confederate War. As a member of Cole's Maryland Cavalry this Yankee soldier was wounded and carried a prisoner to Andersonville, Georgia. Fever set in and one night the doctors gave him up as hopeless. But the next day, to their surprise, he was greatly improved. When the war was over and the prisoner returned to his home, he told the incident to his sisters. They immediately got out the calendar, and checking the time, said, "That was the night our Mother walked the floor all night praying for you." A Mother praying up near the Mason-Dixon Line and the Lord Christ putting on the healing staunch in Andersonville, Ga. When I told that story in Augusta, one of the members came up and told me of an elder there who had prayed it through for his son who was a doctor on Bataan. Prayed until the Lord Christ spoke peace to His anxious heart.

Whether they are on Bataan, or Australia, or Ireland or the high seas, we can and should pray, and the Lord Christ can and will hear our prayers, and keep them in the hollow of His hand whether that keeping be for time or for eternity. No I did not say they would all return, but that He would hear our prayers for each and for every one.

III. The Centurion's faith generated in him a great moral sensitiveness. In days before our story begins the Holy Spirit had enabled him to see the light of God that shone in Judaism, so that he built for the Jews their magnificent synagogue. When Jesus began His ministry of mercy, the Centurion was attracted to Him, learned to trust His power even exercised at a distance and to share some of the Saviour's concern for the suffering. Thus we find an officer who has a deep interest in his servant. The servant was dear unto him, so dear that he sent supplications to Jesus for His healing. One of the fine things about a great soldier is his appreciation of the men who serve under him. One of the clearest evidences of true Christian faith is appreciation of those who stand, for one reason or another, on a lower level of life, whether it be a child, a servant, or a neighbor who has less wealth or prestige or position. A moral sensitiveness generated by Christ inspired Florence Nightingale and the Red Cross. That same moral sensitiveness calls, today, for support of the many agencies ministering to the needs of the soldier. Interest in a weaker brother showed the dawning of the true Christian spirit in the story of Scrooge and Bob Cratchit. Brother Gideon, the pastor of our largest

colored Presbyterian Church, has an original way of putting the Golden Rule, "Be good to the other fellow when you are going up, that he may be good to you when you are coming down." The greatness of the Centurion's faith showed itself in a moral sensitiveness to the needs of his weaker brother.

IV. Finally, this great faith was an exceptional example of simple childlike trust. In the arms of his faith the Centurion simply brought his desperately sick servant to Jesus and left him there. He looked so wholly to Jesus power that he saw no difficulty in the hardest case. He looked so wholly to Jesus' will as not to think of the means by which Jesus willed it. He looked so wholly to Jesus' glory that no thought of self could steal in. Faith is looking to Jesus with all the eyes of the soul. Faith is coming to Jesus with all the impetus of the soul. Faith is committing oneself, one's soul, one's loved child to Jesus without reservation. We bring our children to God when they are babies carrying them in the arms of our faith. Whether or not you brought that soldier lad of yours to God as a baby, will you not bring Him to God now in the arms of your faith and on the wings of your prayer? Commit him without reservation to your loving Saviour, ask Him to be that boy's Saviour and Lord and Friend and all-sufficient God?

As the Centurion saw Jesus move toward his home his faith grew stronger. We are saved if we hold fast the beginning of our confidence firm to the end. Christian faith is attested by its steadfastness under trial, its continuance in well-doing. The early Christians carried the report of the things concerning Jesus and gathered believers into a joyous faith in Him as their Divine Lord. Then as time, and trouble and persecution came, these reports were written into Gospels, Mark's first principles of catechism of the Gospel of Jesus Christ and then Luke's ampler Gospel to confirm Theophilus in the things in which he had already been catechised. Now the thing that the memoirs of the apostles magnified was just the story of Jesus' sufferings. That formed a kind of barrage thrown behind the believers to keep them from turning back. During the First World War a barrage of artillery shells was generally thrown in front of the advancing infantry to clear the way, but occasionally a barrage would be thrown behind them. In such a case it might be death to go on, but it was certainly death and dishonour to turn back. To the early Christians the passion of the Lord was just such a barrage. To turn back means crucifying unto ourselves the Son of God afresh. It may be hard to go onward in our Christian faith, in the serious days ahead, but we dare not turn back. Like the Christian martyrs of old, let us also endure hardship as good soldiers of Jesus Christ. Let us hold fast our confession firm to the end. Let us fight the good fight. Let us keep the faith of a soldier. Amen.

Souls are not saved by "systems" but by the Spirit of God. Organizations without the Holy Spirit are like mills without power. Methods and plans without the Grace of God are pipes without water, lamps without oil, banks without money. Even a church that has an orthodox creed and accepts the Biblical standards is as useless as are clouds without rain until Power comes from God.

—Charles H. Spurgeon.

## A 'VOICE'

"Tomorrow," he faithfully promised, "tomorrow for revival I'll pray;  
Tomorrow I'll plead as I ought to, I'm busy, too busy, today!

Tomorrow I'll spend in my closet, tomorrow I will humbly bow."

Yet ever a "voice" kept whispering, "But the church is languishing now!"

Tomorrow, tomorrow, tomorrow—the delay e'er repeated went on;

Tomorrow, tomorrow, tomorrow—till the years and the "voice" were gone?

Till the Church its God had forgotten? Till the land was covered with sin?

Till millions had hopelessly perished, and eternity was ushered in?

O members of the body of Christ, O ye Church of the living God,

O editors and leaders and pastors, O saints where our fathers trod;

The "voice" still insistently whispers; answer not, "Tomorrow I'll pray."

The Voice is one of authority; the church needs reviving today!

Pray, O Pray, for Revival!

Great Commission Prayer League.

## Oklahoma Presbyterian College

Judge A. H. Ferguson  
Chairman Board Of Trustees  
Durant, Oklahoma

After ten years of faithful service Major and Mrs. Bramlett tendered their resignations as President and Dean of the Oklahoma Presbyterian College at the close of the school year, June 1, 1942.

Major and Mrs. Bramlett came to the College in 1932, when a particular service was needed. During the period of their administration the accumulated indebtedness on the institution was removed, the buildings were reconditioned throughout, and the affiliation with Southeastern State College was also effected, whereby the students enrolled at Oklahoma Presbyterian College can also receive diplomas from the state institution.

Having completed the service that has been requested of them, Major and Mrs. Bramlett feel that they should give way to a new leadership for the enlarged educational program which the Board of Trustees had outlined for this missionary institution, which had its beginning a half a century ago in an Indian day school, which through the years has sought to serve the Indian young people of our Church.

Miss Edith F. Hodgson of Athens, Georgia, who for several years has been a member of the Oklahoma Presbyterian College faculty as teacher of Bible and student counselor, has been appointed school Principal until a president can be secured. Miss Hodgson is a graduate of the University of Georgia and of the Biblical Seminary in New York. She is a devoted Christian leader and intensely interested in the home mission work of our Assembly. She will be assisted in the administration of the College this year by other members of the faculty.

The announcement of this change in the administration of Oklahoma Presbyterian College will be of particular interest to the friends of the institution throughout the Assembly who have so loyally supported the College in its effort to serve the Indian young people of Oklahoma.

# The Gospel In The Army

By Chaplain James E. Moore

According to Army Regulations, a Chaplain is free to conduct religious services and activities according to the rules and regulations of his particular church. This regulation is laid down because of the divergent views which Chaplains hold with regard to their religious beliefs. According to the liberty of conscience guaranteed by the Constitution, this law permits the greatest freedom imaginable in preaching the Gospel.

The privilege gives the Chaplain the greatest liberty to declare without any fear of reproof the glorious good news of Jesus and His love. During the year and a half in which the writer has been a Chaplain, not a single word of criticism has been directed toward anything which has been said concerning the Gospel. Discussions and arguments aplenty have arisen as would be expected, but not a suggestion that a different message be preached.

The advantages of the ministry of the Chaplain under these circumstances is incalculable. For he can proceed without hindrance to deal with the greatest problem of human nature. That problem is sin. Sin in the Army is the same as it is in private life. Yet with this difference. It is open. You can't live in the same tent with four or five other men and keep your sin hidden. You can't eat, work, play and sleep in the open where every one can see you and be a hypocrite. This means that the Chaplain is talking along familiar lines when he speaks of gambling, adultery, drunkenness, lying and stealing. For the men who listen know they are guilty and make not the slightest excuse for their course of action.

This of course makes the problem of presenting to men the commandments and penalties which God has set down very easy. Men can see for themselves that they haven't lived up to God's law. They admit they are subject to the just consequences of their sin. It is so very different from dealing with people in civilian life who are excusing themselves from repentance because their sin is hidden and their iniquities unknown to men. Of the number of men it has been my privilege to speak with concerning their souls, never have I found one who would not admit that they had failed to live up to their own standards, much less to God's holy law.

What has been said above, is not intended to convey the idea that men in the Army are worse than people outside. As a matter of fact, the open life which men live in the Army necessitates that they live better and cleaner than civilians. Army sins are sins practiced all over the world. It is open here. In civilian life, it is hidden.

But the sin in the Army brings to mind the heartbreaking situation in which society lies. Men come with problems that would hang your head. Unfaithful wives, sick children, loved ones turned out of homes, trouble because some sin has at last caught up with them. The need of God's saving grace has been realized anew and afresh. Why, one asks, should this be so? Has not the country had the Gospel since it was founded? Has not the church had free course for the last 100 years? The answer can be given very simply. The church has been busy doing all sorts of things but it has

neglected declaring God's will to man. I say this because of the some 8,000 men I have been responsible for, not one in 500 could tell you what the doctrine of justification by faith in Christ is, and not one in 100 could tell you in the simplest terms how to be saved. If then the men who have been going to Sunday School and church for ten and fifteen years can't tell the rudiments of Christianity, it means that the church has been sadly neglectful.

It is for this reason that the Gospel comes as a breath of fresh air to the men who hear it. The idea that God will forgive a man's sin and hold it against him no more, give him a new heart and take him to Heaven for absolutely nothing is too incredible to be true. But, they listen intently. The best audiences in my ministry as far as attention goes have been right here in the Army. When the Gospel is presented, they pay attention.

Of course the choice which men must make between trusting God and keeping their own ways is the great deterrent to their accepting Jesus Christ. Too long have they lived their own lives. Too long have they associated with their own evil and fear and selfishness. To relinquish that is just too great a step. But there the confidence of the irresistible working of the Spirit of God demonstrates itself in the new lives of men.

One man came and said that he had been taught the truth but he had never believed it. As soon as he got out from under his mother's influence, he began to go the way of the world. He spoke of the sin in which he had lived. But now he realized how wicked he had been. Was there any chance of recovery? Would God forgive. With willing heart he accepted the message of forgiveness and the Lord enabled him to turn about. His life has been a joy to see as he not only laid aside the practices of the past and began to bring men to the services and point them to Christ.

One man began to come to Bible class and he too found the joy in knowing that the soul that trusted Christ would never be ashamed. Another man, driven to desperation by certain soldiers came to find comfort in the Chaplain's office and salvation through the message of the Gospel. Another boy, following the desires of his heart, laid aside Bible reading and repudiated his Sunday School, then accepted the invitation to come and sing at evening service and accepted Christ as his Saviour when he read anew the story of God's love for sinners.

The latest experience has been of the most refreshing. A man who had broken his mother's heart and forsaken his sweetheart for drink, was about to be dismissed in disgrace from the Army. He spent a term in the guardhouse. The dismissal was held up to give him another chance. Under the Chaplain's guidance, he began to read the New Testament. He has been sent back to his company and is a great testimony to what Christ can and will do for men who are in slavery.

Two conclusions must be reached from watching the power of the Gospel in the lives of men and in the Army. First, the need of the Gospel is greater now than ever before, because the

ignorance of men is greater and the awful effects of sin are more terrific. The time is short for a great many of these men. They will be facing ball ammunition before long. They will have the problem of standing the strain and they know not Him who alone is able to give men courage and hope. Second, the power of the Gospel to bring men to a new life is just as great as the need. Never were more thrilling experiences demonstrated than have been seen in the ranks of the soldiers. The Spirit of God is as irresistible in His gracious working as He ever was.

Will you not join God's people every where in praying that this time of National emergency will be used to bring men back to a realization of their need and that God will have mercy upon us and turn us to His Son?

## The Genesis Of The Assembly's Home Mission Emergency Fund Campaign

By Rev. R. D. Bedinger, D.D.\*

At its March, 1942, meeting, the Assembly's Home Mission Council, an agency created four years ago by our highest court, was confronted with a daring challenge.

This challenge was based upon unusual appeals from various sections of our Southland.

First. Rev. Thomas C. Currie, D. D., a former Moderator of our Assembly, and President of Austin Theological Seminary, wrote to the Home Mission Council:

"It is my true conviction that now is the time for us to undertake a great expansion program for home missions and evangelism throughout our eighty-eight Presbyteries. Personally, I would like for the Assembly's Home Mission Council seriously to consider the matter of our raising a minimum of **five million dollars** to help in this program which I am convinced ought to be run."

Second. An overture from the Home Mission Committee of the Synod of Texas, signed by its Chairman and Secretary, as follows:

"Synod's Home Mission Committee respectfully overtures the Home Mission Council to consider the advisability of preparing and promoting a farsighted home mission advance movement throughout the Assembly. The aim of this Home Mission Advance Movement is to emphasize the Church's great need of Extension Work, and so present to the Church a united front at a time of crisis when advance extension work, and its consideration, is tremendously important.

"That the Council consider some plan for laying this matter on the conscience of our people, and

"That the Council consider the wisdom of presenting this matter to the General Assembly, Synods and Presbyteries."

Third. A prospectus addressed to the Home Mission Council and signed by three young ministers of Fort Worth Presbytery, in Texas, asking for \$94,000 over a period of three years, the first payment by April of 1942, with which to seize challenging opportunities there. We quote two paragraphs:

"Driving for blocks and blocks without even so much as catching a glimpse of a church building was the experience of three ministers who spent three days at the service of Presbytery's Home Mission Committee in Fort Worth, March 2-4, 1942. Fort Worth is growing so rapidly that it

bids fair to add at least 100,000 to its population of 207,000 as given by the 1940 census, and to do so within the next two years.

"Anyone who has any idea what Christ does for a man, a home, and a community cannot drive through these districts of Fort Worth without being passionately aware of the desperate necessity that our Church rise to this occasion and help meet these needs as Christians in the Presbyterian Church ought."

Fourth. A letter from the Chairman of the Home Mission Committee of Potomac Presbytery, in Virginia, addressed to the Executive Committee of Home Missions and turned over by them to our Council, asking for \$10,000 immediately "to aid us in meeting part of our responsibility which is probably unprecedented in magnitude in any Presbytery in any age of our great Church." The letter continues:

"The time is here for general mobilization on the part of Presbytery, Synod and General Assembly. Such an opportune time has never presented itself before within the bounds of the Presbyterian Church U. S.

"Potomac Presbytery is looking upon a seething mass of humanity. We are watching the tramp of multitudes in our direction from every quarter of the country, and Potomac Presbytery now has more people than the rest of the Synod of Virginia—approximately two and a quarter million—and the end is not yet. What shall we do?"

Fifth. With these four communications before the Council, its sixteen Synodical representatives eagerly buttressed these appeals with revelations of unprecedented opportunities in every state of the South.

Sixth. In May, 1941, the Defense Service Council was set up by the General Assembly, which approved an Emergency Fund of \$100,000 for the spiritual care of our soldiers and sailors in communities adjacent to camps. This same Assembly assigned work connected with **defense industries** to the Home Mission Committees, or to some other agency of the Church. (See Minutes, 1941, page 197.) However, the Assembly failed to make financial provision for such work. The Assembly's Home Mission Council deeply realized the needs of the new populations created by scores of mammoth defense industries, as well as those of many other investment areas.

With such stirring challenges arising spontaneously from many sections of our Church, and such a challenge from the Assembly itself, its Home Mission Council responded with an overture asking that the 1942 Assembly authorize the raising in the regular Home Mission Self-Denial period, October 4 - November 8, the sum of \$250,000 plus \$70,000 (the average Self-Denial Offering for annual budget)—in other words, to grant the implements with which to begin the huge emergency task.

This Overture was presented to the Assembly's Promotion Committee and the Assembly's Stewardship and Finance Committee. It was considered earnestly and prayerfully, and was approved by both of them. This Overture then went to the General Assembly, and was referred to the Standing Committee on Stewardship and Finance, which brought in a recommendation of approval. This recommendation of the Report was unanimously adopted by the Assembly without one word of opposition.

In view of these facts, can anyone doubt the

wisdom of this movement, or that God has guided the Home Mission Council, the Stewardship and Finance Committee, and the General Assembly in a unified purpose to take an aggressive, forward step in the evangelization of countless multitudes in our midst, who are without religious privileges?

This is indeed the hour for Home Missions to go forward. At the Assembly meeting in Knoxville, Dr. C. Darby Fulton read a cablegram from Dr. Frank Price, veteran missionary in China, and a former Moderator of the Assembly. In it he said, "In this time of crisis, let us advance." This is a ringing message for the home church. There is a crisis in America, as well as in China. Let us meet it with unwavering faith, dauntless courage, and a spontaneous march forward all along the line.

\*Chairman of Home Mission Council.

## Undue Pessimism

"You cannot do that in these days," "You cannot expect people to attend evangelistic meetings now," "The day for saving souls is passed," "We are living in the last days so there is not much use in trying to change people," "Of course it is not practical to live a separated life in this generation."

The above are some expressions that we hear almost every day. Unfortunately many of those expressions come from the lips of people who profess to be followers of Christ. They profess to believe in Almighty God. Many of them shout loudly that they are "fundamentalists."

To my mind such pessimism is unscriptural. We sing of the power that is in the blood of Christ and then deny that power by saying souls cannot be converted "these days." We talk about the Pentecostal power of the Holy Spirit and deny that power by stating that three thousand souls cannot be saved in this sinful generation. We preach that nothing is impossible to God and deny that preaching by saying a revival is impossible in this present world.

The prophet in the Old Dispensation cried out: "Behold, the Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear." And Christ stated: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." Are these statements on the part of Isaiah and Jesus true or false?

The apostles pointed out that they were living in perilous times but they also pointed out the power in the blood of Christ. They believed that they could overcome the forces of evil with the testimony of Christ. And because they believed in the power of God they went about converting souls and establishing churches. They did not believe nor did they act as though the Devil were stronger than Christ.

We today have to overcome a terrible spirit of pessimism which has penetrated into the churches. We must again have strong faith in the power of God the Father, God the Son, and God the Holy Spirit. Let us have our eyes not on the ruins of his world and the ruins of the visible church but let us have our eyes on the promises of God and on the New Jerusalem that He has promised for his world.

—Bible Christianity.

## A Man Overboard

A lady, who was on board the vessel where the event took place of which I am now to speak, gives this account of it:

Our ship was coming from the Sandwich Islands 'round by China and the Cape of Good Hope, to New York. One day we were going along with a good fresh breeze, when all at once, while sitting on deck, I heard a cry of: "Man overboard!" "Man overboard!" One of the crew had fallen into the water. The passengers rushed up from the cabins, and the sailors ran about on the deck. For a while there was a great noise and confusion. But in a few moments, it was all over; and the captain walked quietly back to the quarter-deck, and said to one of the passengers: "It was one of the sailors who was painting the ship's side. He slipped into the water, but he had a rope fast to him, so we pulled him out, and he got no harm but a ducking."

It is customary with sailors, when working on the side of the vessel, as that man was doing, to have a rope fastened 'round the waist. The other end of the rope is made fast on deck, so that if a man falls into the water, he is really in no danger of being lost, for he has but to call out to his friends on deck and they can haul him up by the rope.

And this illustrates the way in which Jesus uses His great power for the safety of His people. They are exposed to the danger of falling into the snares and temptations of the world, and into sin. These are about us all the time, just as the waters of the sea are 'round about a vessel. But the power of Jesus, or His love and grace, are like the rope fastened to the sailor, and which kept him from being lost.

We read of good men in the Bible who fell into sin. It was so with Abraham, and Moses, and David, and Peter. When they sinned it was like the sailor falling overboard. But Jesus had the rope of His power and grace 'round them. He did not let them perish, but drew them out of the water, and brought them safely on board the vessel again.

—Bible Christianity.

## The Inerrancy Of The Scriptures

By Rev. E. E. Bigger, D.D.  
Clearwater, Fla.

A firm belief in the inerrancy of the Scriptures, is the sheet anchor that holds the believer against being "carried about with every wind of doctrine." On the other hand, the denial of inerrancy is the point where unbelief starts on its wild career, which is likely to end in destruction.

The rationalist believes the Bible contains an infallible revelation from God, but that it contains errors and mistakes due to human agency in its delivery. The office of reason, he says, is to determine what is truth and what is error. But this same rationalist fortunately, providentially and inconsistently, believes in and trusts Christ as his divine Saviour and Redeemer, directly in the face of the fathomless mystery of His incarnation in the womb of a human virgin and His fathomless personality!! Christ is strictly a revelation and not a discovery of reason. "Without controversy, great is the mystery of godliness: God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

# The Fearful Night That Has Fallen On Our World

By Rev. John R. Richardson, D.D.\*

In the original plan of God for the world night was intended as a time for sleep. It was to be the period out of every twenty-four hours when man would give his mind and body the opportunity to restore spent energies. Night was to be therefore a symbol of the blessing of rest. But after sin entered, the purpose of night was perverted and it became a time of evil. It has now become a symbol of evil and fear. Darkness now stands for dread and foreboding. When we hear people today say, "A fearful night has fallen on our world," we know what they mean, and we know the statement is the sad truth.

We have the fearful night of war. This war has been described as the worst of all history. The assertion is true. It has involved more nations than any previous war. It has brought into use more destructive instruments of death than any former war. It will probably kill more people and destroy more property before it closes than any war of the past. It will probably cause more hatred and sorrow before the last gun is fired than any war on record. This war is by no means over. It is becoming harder every day. No man living knows when it will end. When we see this war in its vast ramifications we see at once that a fearful night has fallen on the world.

Again, we have the fearful night of alcohol and immorality which in some respects are worse than war. These twin evils have lasted longer than war and affected more people. They have caused more suffering and deaths than war over the years. They have been a perpetual war producing living death as well as actual death of both soul and body. The whiskey interests are deeply entrenched and apparently have the backing of our present national administration. What a night!

What can we do during the night? First, we can hold a candle. We let our light shine for

Christ. We can "shine as lights in the world, holding forth the word of life." All Christians should shine in the world by life and word. We can convey to all the people we meet what we believe Christianity really is. We can manifest the truths, possibilities and ideals of the Gospel.

In the second place we can confess Christ. By our confession we show that we have a passionate belief in Christ as our Redeemer. Christ might have selected some other method to propagate His message, but He did not choose to do so. In studying the principles of His strategy we find that He based His campaign for conquest on confession and testimony. One of the brightest aspects of this dark night we are living in is that a number of our Christian young men in the armed forces of our nations are seizing their opportunities to witness for Christ in the army. May their number increase!

In the third place, we can be soldiers of the Cross as well as soldiers of our nation. The cross was an instrument of suffering. Christ suffered on the cross. Those who follow Him are frequently called to suffer. If we are called to suffer for Christ's sake, let us do it gladly, remembering that "if we suffer with Him we shall reign with Him." The cup we are called upon to drink may be bitter, but for Christ's sake let us drink it to the last drop. By this act we shine as Christians in the midst of a dark night. By this act we glorify our Maker, and no one ever lives in vain that glorifies the Author of his being and Redeemer of his soul.

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## Is It Christian?

Not infrequently some one will take the editor to task with the question: "Is it Christian to criticize other ministers and other movements like the British Israelites? Don't you think you should show more of the spirit of Christ?"

One of the bitterest criticisms I have ever read is that uttered by Christ against the false teachers of His time upon earth. Read Matthew 23:13-33. This passage is a healthy antidote to the "sweet toleration" of those who feel themselves to be such wonderful Christians because they never criticize any one or anything.

It is definitely Christian to show up error regardless of who utters it. It is definitely Christian to protect the sheep against wolves whatever guise they wear. It is definitely Christian to use even harsh terms against those who are false prophets. Christ concluded: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

—Bible Christianity.

## The Value Of Youth

Suppose that Paul had been converted at seventy instead of twenty-five. There would have been no Paul in history. There was a Matthew Henry because he was converted at eleven and not at seventy; a Dr. Watts because he was converted at nine and not at sixty; a Jonathan Edwards because he was converted at eight and not at eighty; a Richard Baxter because he was converted at six and not at sixty.

How much more a soul is worth that has a lifetime of opportunity before it than the soul which has nothing. Lambs are of more worth than sheep in the realm of souls as well as in the market place.

—J. O. Wilson.

Not infrequently our God brings His people into difficulties on purpose, so that they may come to know Him as they could not otherwise do. He reveals Himself as "a very present help in trouble."

—J. Hudson Taylor.

# Woman's Work

Edited By Mrs. R. T. Faucette\*

## August Auxiliary Program Christian Social Service

Some one has said, "Christian Social Service is Christ directed people serving their fellowmen". As we look upon our war-torn world today we know that much of the activity is not Christ directed and it is not Christ directed because many Christians and Christian organizations, though busy, have not been obedient to the eternal words found in the only infallible Book. Obedience to God's Word is the starting point for Christian Social Service and it will keep us all busy in our daily walk with our fellowman. It will multiply the effectiveness of our service beyond our calculations.

A number of years ago in talking to one of the beloved ministers of our Southern Presbyterian Church, who is now with His Lord, the subject of Bible Study came up. He expressed a fear that many of his women in studying were doing so only because it was the Auxiliary plan, and he asked—"Are you stressing in this study the importance of obedience? Do you find that the women are serious in their effort to learn so that they may apply it to their lives?" He then added this sentence which has remained with me through the years, "Their responsibility is much greater after they have gone through a year of Bible Study than it was before and I tremble for those who study and learn and are not willing to obey".

If we desire God's will for us, as we study we will have certain objectives placed before our eyes, the accomplishing of which will glorify our Lord. As He places these objectives before us may we be willing to go out in loving service and minister first to those in the household of faith and then to those who are lost. As we provide creature comforts may we never forget to let the recipients know the service is given for Christ's sake and because we love Him and are His.

That we might have Christ directed objectives in our Christian Social Service Program it is necessary to have daily communion with Him through Bible Study and prayer. Many of us would like to know His plan for us and in the article below we will find a definite way to do so.

### Three Important Goals Of Bible Study

By Mrs. John S. Poindexter

The 16th Psalm, verse 8 gives us three definite aims of David, the man after God's own heart. He makes his declaration as his rule of life. This does not mean that David's life was always lived up to the high Standard he sets forth here, but we know that he never gave up his Standard, and that at the end of life David is called "The man after God's own heart". We do well to look into his spiritual secret and he has in the Psalms left for us the key to his success.

In verse 8 we have Three Goals proclaimed as David's fixed purpose in his way of life. We may sum them in three words:

1. Preeminence.
2. Persistence.
3. Power.

David said, "I have set the Lord always before

me". There is the Preeminence of the Lord in David's life.

"Because He is at my right hand". There is Persistence, in the practice of the presence of Christ.

"I shall not be moved". There is Power to walk in the Spirit and not yield to the dictates of the flesh.

As we think of all the Bible is to us, of what it has done, of its origin, the revelation of God given to us through Holy men who were taught by the Holy Spirit, and of all it will do, if we who say we believe it will rededicate ourselves to the study of it, let us take David's words and make the thought and the purpose of them our own.

First, let us, as David, make our choice of what will have first place in our lives. We are absolutely free to choose what shall be preeminent in our lives. The great trouble with most Christians is the casual way in which we make our choice of what shall come first. Matthew says, "Seek ye first the kingdom of God and His righteousness"; therefore the Christian's first aim should be to quest. As David said, so let us say, "I have set the Lord always before me". Choose to give Him precedence over everything else. Begin the day with lifting our hearts to Him in praise and prayer. Continue by reading His word and getting His message in our hearts before the sounds and sights of earth distract and clutter the mind and heart.

In the second place, let us, like David, determine to recognize the fact that He is at our right hand. Persist in the practice of the presence of Christ. The morning devotion with its inspiration and message will grow dim by evening unless we are renewed in the inner man during the day by a fresh touch with our Lord. A verse memorized and repeated at intervals during the day, a passage of Scripture read, even hurriedly, a prayer breathed even in the midst of a crowd, a question "What would Jesus do in this circumstance?", are some of the ways of putting out the hand of weakness and feeling the touch of His hand of strength. That blessed nail pierced hand which shall always bear the mark of His love and death for us. So having chosen to give Christ the place of Preeminence, we must persist in the practice of His presence.

Then the third statement of David's inevitably follows the faithful adherence to the first two. "I shall not be moved". There is power. God's own power given to our weak wills. Power to stand to the choice we made of making Christ preeminent in our lives. Power to practice the presence of Christ amidst the noise of home or office. Power to live for Him moment by moment, and to say with Paul, "I can do all things through Christ which strengtheneth me".

I would not close this plea for more Bible Study without the statement that I believe the finest form of Bible Study is memorizing Scripture. What a wealth of spiritual treasure we can acquire if we day by day memorize some part of God's Word. Years ago I read and memorized a little poem

about the value of memorizing verses. I do not know the author, but hope he will not mind if I quote this poem which has done so much for me.

At morn I chose a little verse  
'Twas scarce a single line  
From God's great Book, but 'twas a gem  
From God's eternal mine.

At noon a crushing sorrow came  
And through that dreadful hour  
I heard my verse quite steadily  
Against the grinding power.

At eve, I pondered o'er my verse  
The while I sat alone,  
And lo, eternal glories flashed  
From out that perfect stone.

—Author Unknown.

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## What Do They Say?

"But they say." What do they say? let them say. It will not hurt you if you can only gird up the loins of your mind, and cease from man. "Oh, but they have accused me of this and that." Is it true? "No, sir, it is not true, and that is why it grieves me." That is why it should not grieve you. If it were true it ought to trouble you; but if it is not true, let it alone. If any enemy has said anything against your character it will not always be worthwhile to answer him. Silence has both dignity and argument in it. Nine times out of ten if a boy makes a blot in his copy-book and borrows a knife to take it out, he makes the mess ten times worse; and as in your case there is no blot after all, you need not make one by attempting to remove what it not there. All the dirt that falls upon a good man will brush off when it is dry; but let him wait till it is dry, and not dirty his hands with wet mud. "Cease ye from man, whose breath is in his nostrils." —Spurgeon.

## Evangelism And Prayer

By Rev. Henry M. Woods, D.D.\*

To begin with, we need a clear, definite understanding of what **evangelism** is. Just what is Evangelism? Evangelism does not mean moral reform merely. A man hears preaching; his conscience tells him he is not what he ought to be. Resolving to do better, he puts his name on a card as desiring to follow Christ, but he soon finds that he hasn't the power to resist temptation, he becomes discouraged, and quits.

Nor is evangelism **social service**; the preaching of education, the improvement of living conditions, the adjustment of economic values, of wages, etc. These things may result from evangelism, but they are not evangelism. They are **wretched opiates**, which Satan tries to substitute for the **Gospel**, in order to deceive souls and lead them away from salvation.

Let us keep the distinction clearly in mind. According to the Bible, Evangelism means carrying the **Gospel**, the "good news" of a mighty **Saviour** to those **lost in sin**. The Word of God clearly shows that all men are sinners, and cannot save themselves; that God in His mercy provided deliverance from sin and its consequences through the sufferings and death of His Son, our Lord Jesus Christ, on the cross. "Christ was made sin for us who knew no sin, that we might be made the righteousness of God in Him." Christ in infinite **love** came to die "the just for the unjust", making complete atonement for us, and by the renewing power of the Holy Spirit cleanses our souls from sin, and gives the "new heart" to love and serve God. Sinners are thus made sons of God and heirs of eternal glory, all by what Christ did and suffered for us.

Evangelism **centers in Christ**; what He has done for lost, guilty sinners by His cross, and commits to us the "ministry of reconciliation", a message of pardon, or renewal and eternal life; the "new heart" which loves God, and seeks to lead men to trust the only Saviour from sin,—this is the Bible idea of Evangelism, as we understand it, and there is **no other**.

Does not failure to keep in mind the all-important meaning of evangelism account for the fact that large meetings may be held, and promi-

nent men may do much preaching—yet **few souls are saved**? The main point of all may have been left out—**salvation from sin by the blood of Christ's cross, and dependence on the power of the Spirit to impress the message**!

As to faith and prayer,—are they not the means God has appointed to make the proclamation of God's message to lost sinners, **effectual**? Christ said, "Believe!" Believe in Me as your **Divine, Ever-living Saviour**; and believe in your message, with all your heart! "If thou canst believe, all things are possible to him that believeth!" Then ask for the power of the Holy Spirit to impress the message on perishing souls. This power is distinctly promised. "It shall be given you". "Ask, and ye shall receive." "If ye then being evil, know how to give good gifts unto your children, how much more shall your **Heavenly Father** give the **Holy Spirit** to them that ask Him?"

Read the Book of Acts and see how the early Church **continually believed and prayed over** the upbuilding of Christ's Kingdom by their personal testimony; and how the Lord **greatly blessed their work**. "And daily in the Temple and in every house (in the Homes) they ceased not to teach and to preach Jesus Christ". And the Lord added daily to the Church such as should be saved". "We will give ourselves continually to prayer and to the ministry of the Word". And the number of the disciples multiplied greatly. Therefore they that were scattered abroad (by persecution) went everywhere preaching the Word." And the hand of the Lord was with them, and a great number believed and turned to the Lord". And the disciples were filled with joy and the Holy Ghost". And there was great joy in that city; "so mightily grew the Word of God, and prevailed".

And so it shall be now; Christians giving God's message of life to perishing souls, with **constant faith and prayer**, He will surely honor the work and save multitudes. To emphasize these thoughts is the aim and purpose of the **World wide Revival Prayer Movement**.

\*Dr. and Mrs. H. M. Woods are the directors of the **Worldwide Revival Movement**.

# Evangelism-Hope Of The Present And Challenge Of The Future

By Vernon W. Patterson\*

One of the most alarming conditions emerging from the present world-wide upheaval is the general confusion of thought. High above the din of battle rises the clamor of many voices shouting various and conflicting opinions as to the cause and remedy of the world's distress. As the proud works of man, which it has taken centuries to build, fall on all sides under the devastating strokes of war, many hastily conclude that all that has come out of the past has failed and must be discarded. Even the foundation principles and customs upon which modern society is built must be thrown into the rubbish with the general carnage of war, and an entirely new beginning must be made upon radically different philosophies and ideas.

Nor is this confusion of thought confined to the less cultured and discerning masses. It is especially apparent among the educational and even religious leaders. Many of these have already publicly gone on record as advocating the virtual overthrow of our basic principles of democracy and freedom and varying degrees of totalitarianism, socialism, and even the cardinal truths of Christian faith for infidelity.

In the midst of this chaotic mental and spiritual tempest, can the Christian find a clear and certain light which he can follow with assurance? Can he find solid rock upon which he can stand without fear of sinking in the mire? There is the greatest need to think clearly and to get back to basic and foundational principles.

This brings the Christian first of all to the facts of God and the Word of God. God is, and God has spoken. Here the Christian may take his stand with certainty. Here he must begin. For "the fear of the Lord is the beginning of wisdom", and also "the beginning of knowledge". (Prov. 9:10-1:7.) The majority of confused thinking finds its root at this point. It does not begin with God and His Word. It begins rather with man and man's opinions. So starting with a false premise, it reaches a false conclusion.

But as Christians, beginning with God and His Word, can we go much further? There are many interpretations of the Bible. What can we be sure of? Let us therefore leave details alone and seek those great guiding principles that are obvious to any who is willing to let the plain words of Scripture speak forth their clear meaning and intent.

We may then be sure of two things: First, that whatever the outcome of this war, God will be glorified; and second, that God's purpose will be fulfilled. For notwithstanding the present insecurity of all things human before the apparently irresistible forces of arrogant wickedness and evil, let us never forget that "the heavens do rule". (Dan. 4:26.) It is still true that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will". (Dan. 4:25.) "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand or say unto him, What doest thou?". (Dan. 4:35.) His word and promise will never fail, but

will stand forever. Our Lord has said, "Heaven and earth shall pass away; but my words shall not pass away". (Lu. 21:33.) "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?". (Num. 23:19.)

We are now ready to go a step further. God's purpose will be fulfilled, but can we know what that purpose is? Did our Lord give any instructions as to this before He left his questioning disciples? Did He not tell his apostles as representative leaders of His church, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth"? (Acts 1:8.) Later when the church was much disturbed by the admission of Gentiles, James, the leader of the first church council in delivering the decision, said, "Simeon hath declared how God at the first did visit the Gentiles (nations), to take out of them a people for His name. And to this agree the words of the prophets, as it is written, after this I will return . . ." Here then is God's purpose: By sending out His people to witness to Christ unto the uttermost part of the earth, He is calling out from among the nations a people for His name. When this work is completed, Christ will return.

This is the task that God is now working out. This is the purpose He will fulfill. Notwithstanding war and destruction, or the opposition of man or Satan, or even the failure of His church, He will not fail. For "the counsel of the Lord standeth forever, the thoughts of his heart to all generations." (Psa. 33:11.) He "worketh all things after the counsel of his own will." (Eph. 1:11.)

Let us be perfectly clear as to this purpose. It is by witnessing to Christ, to call out from all nations a people for God. It is not humanizing, socializing, or civilizing the world. It is not "re-making the world order". It is not even Christianizing the world. It is evangelizing the world until the body of Christ is complete. Its essence is evangelism.

But with the disordered state of present affairs and the uncertainty of the future, is this a time for aggressive evangelism? What place does it hold in the present turbulent world situation? From the practical viewpoint, what should be the Christian's chief emphasis?

It is true that no one knows just what lies ahead, but the possibilities may be reduced to three major alternatives which our country faces.

First, the Lord may come. This is the ardent hope of thousands. Indeed, it has been the hope of the church since the little band of disciples, looking up into heaven, after the ascension, were told by the angel, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven". (Acts 1:11.) The hope of the personal return of the Lord has always been held as a cardinal doctrine by all evangelical churches.

William Cullen Bryant has beautifully expressed this hope in these words:

Lo! in the clouds of heaven appears  
God's well-beloved Son.  
He brings a train of brighter years,  
His kingdom is begun.  
He comes a guilty world to bless  
With mercy, truth, and righteousness.

O Father! haste the promised hour,  
When at his feet shall lie  
All rule, authority, and power,  
Beneath the ample sky;  
When he shall reign from pole to pole,  
The Lord of every human soul.

But is this the time of His coming? Does the present darkness indicate that daybreak is at hand, that the Morning Star is about to appear? Many hope so, but God has kept the time in his secret counsels and has warned against date setting. "It is not for you to know the times or seasons, which the Father hath put in his own power," our Lord told the apostles just before ascending into heaven. (Acts 1:7.)

But if this should be the time, what should the Christian do? The answer is clear. Witness, evangelize, get the gospel out to the ends of the earth by every means possible. What could better please the Lord than to find His servant busy fulfilling His commission? This hope has always been a powerful inspiration to evangelism.

The very fact, however, that the Lord has not yet come indicates that up to the present His purpose has not been completed. The completed body of believers is seen in Revelation as the enthroned elders. Notice whence they come. They sing ". . . Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people and nation." (Rev. 5:9.) Some peoples and nations have not yet been reached. Indeed it is estimated that there are now from seven hundred million to a thousand million souls on earth who have not yet heard that Jesus died for their sins. His work is not yet done. We are told, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry." (Heb. 10:36,37.) When "the will of God" is done, there will be no tarrying. Then let all who "love his appearing" be busy witnessing to Him and getting His glorious gospel out to the ends of the earth. Let Him find them busy doing His will. As the chorus puts it, let us be able to say,

"When He calls me  
He can find me,  
I'll be somewhere  
A'working for my Lord".

The second great alternative before us is this: The Lord may remove our lamp.

In writing to His church at Ephesus, He warns, ". . . Thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." (Rev. 3:4,5.) The mute ruins of ancient Ephesus have long borne mournful testimony to the removal of her lamp. Her shining light has passed to others, and they in turn have sent their missionaries back to her.

This has been the experience of history. If those entrusted with God's light fail, He moves

on to others. His purpose shall not fail. He will not be defeated.

Isaiah cried out to Israel, "Ye are my witnesses saith the Lord, that I am God." (Isa. 43:12.) But Israel failed. Now He says to the church, mainly Gentiles, "Ye are my witnesses." Acts 1:8, R. V.) Israel as the natural branches of the olive tree of God's covenant relationship have been broken off through unbelief, and the Gentile wild olive branches have been grafted in. But we are warned, "Be not highminded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee." (Rom. 11:20,21.)

On this principle, the lamp of testimony has been moved from place to place, as one after another has failed. Trace the course of history from Jerusalem to Antioch, to Ephesus, to Rome, to Constantinople, to Germany, to the Netherlands, and to England, Scotland, and the United States. If God spared not the natural branches, will He spare us? If He has removed the lamp of one after another of the great nations of the past, will He let our light continue to be smothered under the bushel of materialism, worldly pleasure, greed, and even open apostasy from the faith?

It is said that Minister Wang of China, after visiting the leading nations of the world, declared that it was his conviction that today the most Christian government in the world is China. What noble examples of devout Christian faith are found in Generalissimo and Madame Chiang Kai-shek and their leading officials! Is it possible that God may remove America's lamp to China, and in later years China will be sending missionaries back to us?

In past centuries, we have seen God allow barbarian hordes to overrun so-called Christian nations, who were failing in their witness to Him. In more recent years, we have seen Germany, who once, as the cradle of the Reformation, boldly held aloft the light of God's grace and grew great in its brightness, turn from that light and become barbarian in heart. As in former days, Attila, the Hun, "The Scourge of God," was used to chasten unfaithful, nominally Christian nations, so now Germany has been allowed to bring low many nations. Will God spare us, though He has not spared them? We too have been unfaithful and very wicked in His sight.

On the other side of the world, like Ghengis Kahn of old, pagan Japan, whom we failed to evangelize properly, is spreading devastation and death and menacing our own shores. Will God allow us to escape, if we continue on in our lawlessness and disregard of Him?

But our danger is not confined to the possible loss of the war and the overrunning of our land by these antichristian and pagan powers. We may win the war and still have our democracy with its guarantees of religious freedom taken from us by an internal upsurge of the forces of totalitarianism and socialism. There are now powerful forces in political, educational, and ecclesiastical circles aggressively and openly at work to bring in after this war internationalism, totalitarianism, and socialism, which will completely destroy our democracy. There is no secret about this. The public press is full of it. Radical elements are already largely in control of labor and are exercising unwarranted influence and power in our national policies. Let us not deceive ourselves. We are in the gravest danger both from without and from within.

But we are not without hope. There is one hope left. It is the old, old hope. It is the gospel

of Jesus Christ. In that blessed story of the Saviour Who died for sin and rose again for justification is found the most powerful force ever loosed among men. It surpasses all natural power; it is supernatural. The root of all human sin is sin. And only the gospel of Christ can uproot sin. Only the gospel can change the wicked cesspool of man's heart and make the fountain at its source pure.

Let us not forget that totalitarianism and radical socialism, even though presented to us now by religious hands, are essentially antagonistic to Christianity, and Christianity is antagonistic to them. The two systems are mutually destructive in their very natures. Therefore all governments of the totalitarian or radical socialistic type eventually become anti-God and atheistic. The one sure antidote to this sort of political philosophy is the preaching of Christ and the cross.

Again in the social relationships of man, the conflicts of capital and labor, the problems of poverty, injustice, immorality, of crime and lawlessness, the one solution is the gospel of Christ. For the cause of all these evils is sin, and the blood of Christ is the cure of sin. Social readjustments inevitably follow the preaching of the pure gospel, for men's hearts are changed, and they then change their ways and surroundings. For every problem, individual and national, the grace of God in the gospel of Christ is the only and sufficient answer. As Julia H. Johnston has put it in her great hymn,

Si*n* and despair like the sea waves cold,  
Threaten the soul with infinite loss; ;  
Grace that is greater, yea, grace untold,  
Points to the Refuge, the Mighty Cross.  
Grace that will pardon and cleanse within;  
Grace that is greater than all our sin.

Clearly then the hope of our country now is aggressive evangelism. Let the church of God awake and busy herself about her Lord's business. If we would escape God's chastening hand, let us hold aloft the gospel light faithfully in obedience to Him. If our nation is to be saved and our lamp of testimony is to remain in our hands, the gospel must be preached in its power and purity with renewed zeal and consecration.

The third alternative facing us is a great forward movement to carry the gospel to the ends of the earth.

Let us remember our starting point: whatever the outcome of this war, God will be glorified and His purpose fulfilled. How nearly completed God's purpose is as His eye sees it, we cannot say; but from man's viewpoint, there remains much yet to be done. The gospel must go "to the uttermost part of the earth" and "a people for His name" must be called "out of every kindred, and tongue, and people, and nation."

War conditions make the prospect of accomplishing this seem at first glance very dismal, but it is written of the God we serve, "Surely the wrath of man shall praise thee; the remainder of wrath shall thou restrain." (Psa. 76:10.) With full confidence in our great Saviour's power to accomplish His purpose, look through the miasmic mists of war, and already there can be seen the foundations being laid for the greatest missionary opportunity of the age.

New roads through hitherto inaccessible regions are being built. Take for example the road being opened from China to India through Tibet and Nepal, countries heretofore closed to missionaries. Hundreds, probably thousands, of new air bases

and landing fields will be built. This will open the way for evangelizing by airplane, where this was before impossible. Great improvements are being made in airplanes, so that after the war, the ends of the earth can be reached in a few hours. Other means of travel and transportation will correspondingly be improved. Communication systems will not lag behind. Telegraph, telephone, and wireless systems will cover the world far more completely than now and with better equipment. Radio will undoubtedly be vastly improved both as to broadcasting and reception with sets priced so low as to be accessible to even the poor masses of heathen nations.

Many of these things will be done for military reasons, but after the war, they will be open to commercial use, and if the church is alert, to the dissemination of the gospel.

In addition to all of this, the war is bringing about an intermingling of races to a greater extent than ever before. Racial and linguistic barriers are being broken down. Millions, who never before came in contact with the so-called Christian nations, will be brought in touch with them. This will be especially true in the reconstruction period following the war. If our country is victorious, she will become probably the great supply-house of the world and be in a position to be the benefactor of the stricken nations. What an opportunity all of this will offer to shew the love and grace of Christ to the benighted and distressed peoples, for whom He died!

This is the challenge of the future. If victory does come—and we earnestly pray it may—, and with it such an unparalleled evangelistic opportunity, will the church be ready? God grant that she may! Let her begin her preparation now. Let her humble herself before the Lord in confession and consecration. In so doing, she will not only get herself ready for her glorious opportunity, but will help bring it about by increasing the hope of victory. For our confidence must lie not in material resources and men and armaments, but in the blessing of God. He is our defence. "Some trust in Chariots, and some in horses; but we will remember the name of the Lord our God." (Psa. 20:7.) And He has made clear the condition of His blessing: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II. Chron. 7:15.)

The Christian can be sure of his way and move forward with certainty. His duty is plain. The need is clear. Evangelism is the answer to the world's problems. Evangelism is the hope of the present and the challenge of the future. Whatever lies ahead, whether the Lord's coming, the chastening hand of God, or victory with glorious opportunities, the call is for evangelism. The message of the crucified and risen Christ is the one clear light in the darkness, the one authoritative voice, the only sure remedy.

We as individual Christians cannot answer for our nation or for the church at large. But each one of us can and must face his own responsibility. The command and the challenge is to every Christian. No one is exempt. Let every one who now hears the call of His Saviour arouse himself and press forward to witness to His saving grace by every means at his disposal. Let him not wait for others. Let Christians awake, and with generous giving of their material substance, by private

living and public testimony, in every way God enables them, send forth the joyous message of Christ and salvation at home and abroad to the ends of the earth. Let them with steadfast faith continue this until there comes a widespread awakening, until our nation is saved, our freedom made secure, and still on until the great commission of our Lord is completed and His purpose fulfilled.

\*Member and Bible Teacher of First Presbyterian Church, Charlotte, N. C. State President of the Business Men's Evangelistic Clubs of North Carolina.

## Andrew Jackson's Epitaph

The Christian faith of Andrew Jackson was truly manifested when he wrote this for his own epitaph: "I have prepared an humble depositary for my mortal body beside that wherein lies my beloved wife, where, without any pomp or parade, I have requested, when my God calls me to sleep with my fathers, to be laid; for both of us there to remain until the last trump sounds to call the dead to judgment, when we, I hope, shall rise together, clothed with that heavenly body promised to all who believe in our glorious Redeemer who died for us that we might live, and by whose atonement I hope for a blessed immortality."

# The Auburn Affirmation

By Rev. Daniel S. Gage, D.D.\*

This document is one of the most important ecclesiastical papers ever issued. It deserves the most careful study, and this must of necessity be rather lengthy if studied in an article such as this.

It is thought by some that it merely raised some constitutional questions as to the powers of the General Assembly. It is true that this was raised by it, but only as the basis for a far more important "affirmation". The General Assembly of the Presbyterian Church in the U.S.A., in reply to an overture from the Presbytery of Baltimore, in 1910, calling attention to the existence of doubts and denials of the faith of the Church, pronounced certain doctrines "essential". The Assembly of 1916 repeated them and in 1923 the Assembly again declared them to be "essential" doctrines of the Word of God and of the Standards. We quote them from the actions of that Assembly as its deliverance was followed by the Auburn Affirmation.

1. It is an essential doctrine of the Word and of our Standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

2. It is an essential doctrine of the Word of God and our Standards that the Lord Jesus Christ was born of the Virgin Mary.

3. It is an essential doctrine of the Word of God and our Standards that Christ offered up "Himself a sacrifice to satisfy Divine justice and to reconcile us to God."

4. It is an essential doctrine of the Word of God and our Standards concerning the Lord Jesus Christ that on the third day he arose again from the dead, with the same body with which He suffered, with which He also ascended to heaven and there sitteth at the right hand of His Father, making intercession for us.

5. It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature but superior to it. An affirmation which, on the title page, declares that it is designed to safe-guard the unity and liberty of the Presbyterian Church in the U. S. A., was issued on May 5, 1924. It was signed by 1,283 ministers.

In some preliminary notes the "Conference Committee" says that through their correspondence they had certain knowledge that there were hundreds of ministers agreeing with the approving of

the Affirmation who had refrained from signing it. They also in these notes declared that among the signers were conservatives and liberals. "Differing as to certain theological interpretations, they are one in loyalty to our Church, to the Kingdom of God and in faith in our Lord and Saviour Jesus Christ." They said that these signatures constitute an appeal to the church "for a general adoption of this same spirit of mutual confidence and unity, for a recognition of the fact that our church is broad enough to include men honestly different in their interpretations of our common standards and yet loyal, servants of Jesus, and for a new consecration of the whole church to work for the world, in obedience to our Lord."

In the Affirmation, itself, it is, stated at the beginning that the signers "feel bound in view of certain actions of the General Assembly of 1923 and of persistent attempts to divide the church and abridge its freedom, to express our convictions in matters pertaining thereto." They asserted that they accepted the Westminster Confession of Faith "as containing the system of doctrine taught in the Holy Scriptures". Also, that they sincerely held and earnestly preached the doctrines of evangelical Christianity in agreement with the historic testimony of the Presbyterian Church in the United States of America, "of which we are loyal members". "For the maintenance of the faith of our church, the preservation of its unity and the protection of the liberties of its ministers and people, we offer this Affirmation."

Let us first note the constitutional questions raised by the Affirmation. It was a matter of wide report that there was being preached in the First Presbyterian Church of New York, doctrines quite contrary to the Standards. The Assembly ordered the Presbytery of New York to take steps to end this situation. The Affirmation holds that in so doing the Assembly went beyond its powers and handled the case unlawfully. But that by itself would not have made the Affirmation very important. But, more important, they held that the Assembly by declaring the above named Doctrines "essential parts" of the Word of God and of the Standards and in enjoining Presbyteries not to ordain candidates who did not subscribe to all of them in the form in which the Assembly had stated them, was, in effect, creating a new Confession of Faith. That, also it had altered the Ordination vows of a minister which had asked

that he accept the Standards as "containing the system of doctrine taught in the Scriptures" and that this vow did not compel a minister to put on that system the interpretation which the Assembly had so specifically expressed. They held that if these doctrines in this form were to be made essential and belief in all of them required, it should have been done by action of the Presbyteries in the constitutional manner prescribed for alteration of the Constitution and Standards of the Church. This was, of course an important problem. It was never settled but, as the sequence shows, went by default. These are the constitutional questions raised by the Affirmation. The remainder and by far the most important part, is devoted to a different problem.

It will have been noted that the signers declared that among their reasons for issuing the document, was "the protection of the liberties of its ministers and people". Also, that there had been persistent attempts made "to bridge its (the church's) freedom." Of course this freedom was freedom of belief for no other kind of freedom is assailed by a Protestant Church, whose sanctions are limited to those of spiritual nature. And, it would be manifest without further study, that the signers believed their freedom of belief had been assailed by the deliverances of the Assembly in declaring certain doctrines "essential." And, without further study it would be clear that the signers did not believe these doctrines to be essential. But further study will be made.

The Document begins by saying: "By its laws and history, the Presbyterian Church in the U.S.A. safe-guards the liberty of thought and teaching of its ministers. At ordination they receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scripture. This the Church has always esteemed a sufficient subscription. Manifestly, it does not require their assent to the very words of the Confession or to all its teachings or to interpretations of the Confession by individuals or church courts." "The Confession also expressly asserts the liberty of Christian believers and condemns the submission of the mind or conscience to any human authority." Here they refer to the Conf. XX, ii.

The Affirmation then proceeds to state parts of the history of the Church in which this freedom was asserted. In the act of adopting the Westminster Confession in 1729, the church stated, "there are truths and forms with respect to which men of good character and principles may differ. And in all these they think it the duty both of private Christians and Societies, to exercise mutual forbearance toward each other."

In the last century there arose in New England a theology widely different from the theology of the Puritans and from the Westminster Standards. Mighty men on both sides entered into the debates which then were held on the problems of the theology then discussed. The New School Theology was never formulated in a definite Creed but its essential difference concerned the relation of mankind to Adam:—the imputation of his sin to man, the imputation of his guilt, being both denied by the New School. Different members of this school held different views on some matters,—especially as to why all men are sinful if no sin was inherited and if there is no "original sin". Still the leaders of that day on both sides evidently did not take the words of the original Act of Adoption of 1729 as understood by the Affirmation for they did not

feel that these profound differences could be harmonized by "mutual forbearance" and in 1837 and 1838 the Church divided into the Old and New School Assemblies. Four ninths of the Church went into the New School. And preceding this division, there had been several trials for heresy.

Here, it should be said that the New School doctrines were almost if not wholly in the Northern Synods. When the Southern Church withdrew it was from the Old School. The official theology of the Southern has been and is, Old School.

But the affirmation goes on to say that after 33 years of separation, the theological debates having died down, these two Assemblies, differing so profoundly in interpretation of the Scriptures and the Standards, re-union,—on the basis of the Standards, each recognizing the other as a sound and orthodox body. No attempt was made to harmonize their different theologies. Both could be freely preached in the re-united body. New theories are rarely thought to their ultimate conclusion when first formulated. As far as I am aware, none of the New School at first denied the divinity of Jesus, the Vicarious Atonement, or the accuracy of the Bible. But, it should have been plain from the start, that the less man is a sinner, the less he needs a Saviour. And it should have been plain that if New School doctrines as to the original innocence of man,—the absence of original sin, that there was no imputation to man of either the sin or the guilt of Adam, were correct, then man could save himself, and the inevitable conclusion would be the loss of belief in the divinity of Christ, the Vicarious Atonement, and Humanism, in general.

And the Affirmationists were undoubtedly right in asserting that the history of the Church U.S.A. does show that what is said in one of the introductory paragraphs is correct,—that they were appealing to the Church "for a recognition of the fact that our Church is broad enough to include men honestly differing in their interpretation of our common standards, and yet loyal servants of Jesus Christ." For since that union of 1870, there has been two wholly different theologies preached in the Church U. S. A., so different that it is impossible to reconcile them, and those differences do not concern minor matters, but are at the very foundation of the whole system of doctrine. That the Church, U.S.A. has been an "inclusive" church since then cannot be doubted.

The Affirmation then goes on to cite in support of their contention as to the fact that the whole history of the church is one of recognition of differing interpretations, the fact that in 1906, the church united with the Cumberland Presbyterian Church. "The union was opposed on the ground that the two churches were not one in doctrine, yet it was consummated. Thus did our church once more exemplify its historical policy of accepting theological differences within its bounds and subordinating them to recognized loyalty to Jesus Christ and united work for the kingdom of God."

Next, the Affirmation definitely denies that any Council has power to settle any controversies of religion. It quotes the words of the Confession that "the Supreme Guide . . . can be no other but the Holy Spirit speaking in the Scripture". "Accordingly our Church has held that the supreme guide in the interpretation of the Scriptures is . . . the Spirit of God speaking to the Christian believer." The omitted words refer to the contrary doctrine of the Roman Catholics, and do not in any way alter the meaning of the Affirmation as the Supreme Guide and Judge.

But the Affirmation next challenges the declaration of the Assembly in its first "essential doctrine" that the writers of the Scriptures were kept free from error. It asserts that the Confession does not make this statement—that it is not to be found in the Apostles' or Nicene Creeds, nor in any of the great Reformation Confessions, and hold that the General Assembly of 1923 in so asserting, "spoke without warrant of the Scriptures or the Confession of Faith. We hold rather to the words of the Confession of Faith, that the Scriptures 'are given by inspiration of God to be the whole rule of faith and life'."

Next, the Affirmation refers to the expression of the General Assembly of 1923, that five doctrinal statements were "essential doctrines of the Word of God and our Standards." It declares that on the constitutional grounds they have before described, "we are opposed to any and all attempts to elevate these five doctrinal statements or any of them, to the position of tests for ordination or good standing in our church". The plain meaning of this is that a minister may deny any or all of them and still be in good standing in the church. He may deny the inerrancy of Scripture, the Virgin Birth, the Vicarious Atonement, the Bodily Resurrection and the working of Miracles and be in good standing as to his faith and preaching.

Next, the Affirmation adds:—"Furthermore, this opinion of the General Assembly tends to commit our church to certain theories concerning the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection and the Continuing Life and Supernatural Power of our Lord Jesus Christ." It will have been noted that in making the declaration that these doctrines were essential, the Assembly used the verbatim words of the Standards except as to the Miracles. But the Affirmation holds that these words merely express certain theories as to these five doctrines. In their place, the signers next say—and this is important, "We all hold most earnestly to these great facts and doctrines", (here we call careful attention to the following quotation as it contains the heart of the Affirmation)—"we all believe from our hearts that the writers of the Bible were inspired of God: that Jesus Christ was God manifest in the flesh; that God was in Christ reconciling the world unto Himself and through Him we have our redemption; that having died for our sins He rose from the dead and is our ever-living Saviour; that in His earthly ministry He wrought many mighty works and by His vicarious death and unfailing presence He is able to save to the uttermost." The above is printed with emphasis, heavy type, in the Affirmation. It would sound well if it were not for what follows. "Some of us regard the particular theories contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only theories allowed by the Scriptures and Standards as explanations of these facts and doctrines of our religion and that all who hold to these facts and doctrines, whatever theories they may employ to explain them are worthy of all confidence and fellowship".

Next is added: "We do not desire liberty to go beyond the teachings of evangelical Christianity. But we maintain that it is our constitutional right and Christian duty within these limits to exercise liberty of thought and teaching that we may more effectively preach the Gospel of Jesus Christ, the Saviour of the world." The Affirmation

closes with a paragraph which deplores the evidence of division in the church, and appeals to all to preserve the unity and freedom of the Church.

It will be noted that in the above statement of the facts and doctrines which all hold, it is admitted that the Biblical writers were inspired but they decline to believe that they were kept by the Spirit free from error. They believe God was in Christ, but not by the Virgin Birth. Nor was Jesus Christ necessarily then truly God and Man with two distinct natures and one person. That Jesus did rise from the dead but they decline to hold that it must have been by the resurrection of the body with which he was buried. That He did many mighty works but they decline to hold that they must have been genuine miracles. That His death was vicarious and yet the Atonement was not necessarily of such nature. In other words, all these views in the Confession reasserted by the Assembly are but theories for explanation of the above facts. Other theories are possible according to the Affirmation. One who denies all the above theories as expressed in the Confession could hold other theories and still be in good and regular standing and worthy of all confidence and fellowship.

How different might be the theologies preached in church in which all these theories might be believed by some and denied by others would be hard to say. Is it unfair to say that almost any doctrine short of denial of Jesus as Lord and Saviour could be preached? Almost any doctrine as to the reliability of Scripture, as to the person and nature of Christ,—as to the nature of His atonement,—as to His resurrection,—as to his life on earth as far as miracles are concerned. Could not ALL miracles be denied? Could it not be held that Jesus was but a man in whom God manifested Himself? Could not one hold other theories as to the appearance of Christ in the upper room than that He actually appeared in the Body? And so with other appearances? Of course he could, if the statements of the Assembly which quotes the words of the Confession are but theories and other theories are possible.

The singers of the Affirmation declared that they had the constitutional right to preach other theories. And this was granted by the fact that the Committee of the Assembly of 1924 to which the Affirmation was referred recommended that no action be taken. Therefore, men of liberal views, of conservative views,—holding the Old School doctrines as to the sinfulness of man and those of the New School denying it, and therefore not so needing a Saviour as if he were "dead in trespasses and sin"—those of Arminian theology as found in the Cumberland Church, and those of strict Calvinism; and other views which may be held are all in the one Church.

The constitutional power of the Assembly to declare certain "theories" as the Affirmationists called them, of the Facts of Christianity to be essential, was never brought to the test. It was never sent to the Presbyteries. The Church decided to preserve outward ecclesiastical unity by permitting any private interpretation to be put on all the facts of Christianity. In their statement as to the Supreme Guide of doctrine these words are used, "accordingly our church has held that the supreme guide in the interpretations of the Scriptures is not, as with Roman Catholics, ecclesiastical authority, but the Spirit of God speaking to the Christian believer". Any believer therefore has the right to hold his interpretations of all the facts of the Christian life. Certainly, this is true

But whether any believer has the right to preach his private interpretations and remain in a particular church, is not necessarily the case. Two courses are manifestly open to all organized churches. They may decide to permit any and all interpretations and thus preserve outward unity by permitting inward diversity.

The Affirmationists declared that they did not desire to go beyond the bounds of evangelical Christianity. But any one could freely determine for himself what these bounds were, decide for himself what evangelical Christianity is, and they claimed and received this right. On the other hand, any Church can, if it choose, decide that it wishes real unity of belief, and a consistent unified message in its bounds,—it may if it choose, decide what is the "Gospel" and what as Paul says, are "not even other gospels for they are no Gospel at all". Outward unity at the price of inward diversity,—or real unity both outward and inward,—a declaration as to what is the true "Gospel" and the permission of any doctrine as to the Gospel,—these are apparently the lines which Churches must choose. Our Church so far has chosen to try to preserve both inward and outward unity. We must pay the price if we give up

our real inward unity.

This study is written to call the attention of our Southern Church to the situation should there come organic union between the two Assemblies. We would enter a body far larger than ours in which all the above doctrines could be preached, and, of course, then, they could be preached in any part of our now Southern Church. That this amounts to removing almost all doctrinal standards needs for proof only that the Affirmation be studied. For note the paragraph introductory of the Affirmation to which reference was made near the beginning of this article,—that the Affirmation is an appeal for the recognition of the fact that our church is broad enough to include men differing in their interpretation of our common Standards." It is the **Interpretation** which a man puts on words,—not the words, themselves, which determines his beliefs. Differing interpretations may mean differing and even mutually exclusive theologies. Organic union would be but outward, while there would not and could not be any real inner unity.

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## BOOK REVIEWS

### Child's Story Bible

By Catherine F. Vos

Published By Wm. B. Eerdman's Publishing Co.  
Grand Rapids, Mich. Price \$3.00.

Discriminating parents desiring the very best Child's Story Bible in print will not fail to purchase this incomparable volume. Every feature of it is appealing—its high quality paper, excellent type, and fascinating pictures. But of more significance than these external qualities are the spiritual and intellectual values found in it.

Mrs. Vos knows the Bible, knows children, and knows how to impart her knowledge clearly, reverently, and beautifully. These are great thoughts and insights in this book for children and greatly expressed. These great thoughts will be a delight to the junior members of our households, and refreshing to the parent that reads it to the little ones not yet able to read. This book will open many new doors of beauty and wholesome interest to young minds.

Your reviewer feels that in recommending this new book for children to Southern Presbyterian homes, he will be rendering a Christian service if parents will purchase this volume at once, and read it to their boys and girls. It will fan their intelligence and piety. It will impart spiritual life. They will feel the presence of God in it.—J.R.R.

### Systematic Theology

By Professor Louis Berkhof

Published By Wm. B. Eerdman's Publishing Co.  
Grand Rapids, Mich. Price \$7.50.

President Berkhof has given us a new revised and enlarged edition of systematic theology in one volume. It is a masterly summary of pure Re-

formed theology. All who still believe that theology is the queen of the sciences will find this work exhilarating reading. Such a treatise as this has been needed for several decades. It will be highly appreciated by Southern Presbyterians. It will appeal to all who have studied Hodge, Thornwell and Dabney with profit, but feel the need of something more recent, covering modern trends and movements in theological thought. If the aim of theology is to lead men to know God and Jesus Christ whom He has sent into the world aright, so that by this knowledge men might have eternal life, then the author has succeeded.

Dr. Berkhof is a high Calvinist and a lover of sound doctrine that produces and moulds Christian Character and Conduct. His outlook upon the Bible and its absolute authority, is in harmony with the teachings of our Westminster Standards. This volume shows the unity of thought and faith existing between the Christian Reformed Church and our Southern Presbyterian Church. This fact also explains why the young men in our Army Camps, belonging to the Christian Reformed Church, are drawn to our Southern Presbyterian Churches located in army towns.

A great preacher once said to a group of divinity students: "Thicken your exhortations with doctrine." This advice is needed today. No preacher can read carefully this great contribution of Dr. Berkhof and preach thin sermons. The thoughts here will give substance to our messages. The congregation that is fortunate enough to feed upon such messages is bound to grow. How helpful it is to be reminded in a day where humanism has colored much of our thinking, that man is unable to raise and redeem himself, and is lost without the Work of God's sufficient and redeeming Grace in his heart!

—J.R.R.

## The Fatherhood Of God

By Evert J. Blekkink, D.D.

Published By Wm. B. Eerdman's Publishing Co.  
Grand Rapids, Mich. Price \$1.00.

"Knowledge comes, but wisdom lingers," is an observation pregnant with truth. Wisdom and maturity cannot be rushed; they take their time in developing. Cicero, Milton, Dryden and Burke wrote their best in their latter years. In many cases the fire of genius burns brightest in the evening rather than in the morning of life. This book by the Emeritus Professor of the Western Theological Seminary is the result of many years of study and mature reflection. It will be helpful for all of our younger men to listen to this experienced thinker.

This little book will answer many questions, and clarify much confused thinking. The first chapter deals with a profound theological subject, namely, "Fatherhood In God," but it is handled so simply and clearly that a child can understand its message. Each of the six chapters relates the Fatherhood of God to the great facts of life in a practical manner.

There has been a great need for such a book as this for some time. There is much loose thinking in our Church on the Fatherhood of God, much that has no basis in the Scriptures. Here is a paragraph from the chapter on "Fatherhood and Redemption" that would help even some of our church leaders in their thinking: "By the Fatherhood of Redemption we understand a restored relation between God and man, a relationship that was lost through sin. It has a prominent place in the Scriptures. It is grounded in regeneration, the inner renewal of the individual by the Holy Spirit, followed by a life of loving obedience."

The last chapter, entitled, "In the Father's House Forever," closes with this beautiful statement: "Christianity is rich in words which stand for great spiritual realities—love, grace, pardon, regeneration, reconciliation, conversion, consecration, joy, fellowship. But the greatest in a true sense is the word 'forever.' Without the 'forever' all the others would signify but little."

This small volume is packed full of good things that will increase and strengthen faith. Rarely do we find a book so scholarly in approach, and so devotional in spirit.

—J.R.R.

Testament. The Author is Head of the Bible Department. The McCallie School, Chattanooga, Tenn. The substance of this book was prepared originally for use in this preparatory school to be used in the course in English Bible. It is well suited for such a purpose. There are also other purposes to which this syllabus could be profitably put.

Wise parents, realizing that the Christian home is the most important of all Christian educational institutions could derive much assistance from this syllabus. All Christian parents desiring to give their children a knowledge of the Old Testament and willing to spend their Sunday afternoons in instructing them will find this book of real help, and with the proper use of it give the child facts that will be helpful throughout life. The lamentable fact is that many homes are neglecting to teach the Bible, and our young people leave this God-ordained institution ignorant of the simple contents of the English Bible. Earnest parents, grasp your opportunity while you have it!

—J.R.R.

## When 'The Youth Movement' Began

Sometime ago a cartoon in *Collier's* satirizes the "progressive new ideas of the present generation." A ridiculous picture of Adam, Eve, and Cain. Cain has just killed Abel, whose body lies on the ground. Adam is showing considerable excitement over the first death in man's history, and that a murder. Eve is trying to quiet Adam. Cain is smoking a cigarette and looks unconcerned at the dead body of his brother. Underneath are the words of Eve to Adam: "Now, don't take on, Adam. You simply don't understand Cain. He belongs to another generation which is solving its problems in its own way, facing the facts of life frankly, fearlessly, wide-eyed, and unashamed."

—The Sunday School Times.

## Why We Should Partake

That quaint Scottish saint, "Rabbi" Duncan, was minister of a Perthshire parish. On one Communion Sunday, he observed a woman, troubled by lack of "assurance," passing the cup untouched. He stepped down, took the cup, and handed it back to her, saying in his broad Doric: "Tak' it, woman, tak' it; it's for sinners."

—British Weekly.

## Bible History—Old Testament

By T. E. P. Woods, D.D.

Published By Wm. B. Eerdman's Publishing Co.  
Grand Rapids, Mich. Price \$1.50.

This is an excellent syllabus for Bible students desiring to master the historical facts of the Old

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## THE SOUTHERN PRESBYTERIAN JOURNAL

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Journal Not Divisive

Some earnest people have questioned the motives of the founders of *The Southern Presbyterian Journal* and have voiced the fear that its publication will be productive of discord and disunity. It is interesting to note that the fear of a divided church usually emanates from one general source and is expressed by those who have their own ideas of what the Southern Presbyterian Church should be and do.

Is *The Southern Presbyterian Journal* to be condemned because of the conviction that a church which for eighty years has served the people of the South in friendly and helpful co-operation with other Christian bodies, that has a confession of faith to which all of its members can subscribe, with a record of missionary achievement probably not surpassed by any other church, has demonstrated its right to continue its life and work as a denomination. *The Southern Presbyterian Journal* is persuaded that this is the desire of the vast majority of the members of the Southern Presbyterian Church who love and support its work and institutions.

*The Southern Presbyterian Journal* makes no claim to any official connection with any court or agency of the church, and that there may be no misunderstanding let it be said that *The Southern Presbyterian Journal* is not concerned with any particular doctrine or interpretation of the Scriptures. It is neither a-millennial, pre-millennial, or post-millennial. The particular views of any writer on any of these questions are individual and not representative. *The Southern Presbyterian Journal* accepts without any reservation the standards of the Southern Presbyterian Church contained in the Confession of Faith and the Catechisms. It understands that these standards—to which the ministers and elders of the Southern Presbyterian Church have subscribed—teach the full inspiration of the Scriptures of the Old and

New Testament; the virgin birth of Christ, the eternal Son of God; His substitutionary Atonement; His bodily Resurrection from the dead; His ascension into Heaven; and that this same Christ is coming again to judge the quick and the dead.

*The Southern Presbyterian Journal* believes that the mission of the Church is spiritual and redemptive, and that it should not be used to promote the political, economic and social teachings of any group, or extra-church organization, on which Christian men have a right to differ, and which are outside the church's responsibility as an evangelizing agency.

If this declaration of faith and of purpose is divisive, then all who love the Southern Presbyterian Church and support its world-wide Christian missionary program are divisive. To this unifying and constructive ministry *The Southern Presbyterian Journal* is dedicated, and for this high purpose it makes its appeal for support.

—H.B.D.

## The "Gripsholm" Arrives

When the liner, "Gripsholm," docked in New York, early on the morning of August 25, Christian people in America thanked God for the safe arrival of friends and loved ones, men and women who had willingly faced the dangers and sufferings entailed in time of war that they might avail themselves of every possible opportunity for fulfilling Christ's command to preach the Gospel to every creature.

On this boat were forty representatives of our Southern Presbyterian Church, thirty-six missionaries and four children. That they all returned home in safety is but one of the many evidences of the power of prayer, and of God's restraining and protecting hand. These men and women came from Japan, Korea and China. Some had suffered cruel indignities at the hands of the Japanese, Dr. Harry Myers being of that number. Others had been considerably treated. All had stories to tell of God's grace, of His provision and of His nearness during the anxious and difficult months since



# The Southern Presbyterian Journal

By Rev. R. F. Campbell, D.D.\*  
In Our Mountain Work For August

A monthly magazine bearing the above title appeared in its first issue in May. The sub-title read as follows: "A Presbyterian monthly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints."

Rev. Henry B. Dendy, D.D., is editor, assisted by six contributing editors, two of whom are former moderators of the General Assembly, and all of them well-known throughout the Church.

The Board of Directors, ten in number, include six ministers and four laymen.

There is also an Advisory Committee of twenty four, twenty ministers and four laymen.

The editor, in a preliminary statement, says "We believe that the overwhelming majority of our ministers are sound in the faith, but we also feel that in the past they have not had a rallying ground, a place to look for leadership, or a medium through which they might find expression of common views."

History repeats itself. In 1855, two young pastors in Baltimore, Md., Thomas E. Peck, 33, and Stuart Robinson, 39, launched a periodical under the title, **The Presbyterial Critic**, with the motto "Truth, like a torch, the more it's shook it shines."

In the opening article, written by Dr. Peck, it is declared: "Our aim is by discussion, and, if need be by controversy, to explain and vindicate the great principles of Christianity, with special reference to the life, posture, and active operations of the Presbyterian Church . . . Among its purpose is **agitation**, but not agitation for its own sake . . . The torch shall be shook only that it may shine."

Those of the alumni of Union Seminary who are old enough, and fortunate enough, to have sat in Dr. Peck's classroom, will remember that it was a favorite theme of his that the times of danger for the Church are not the times of earnest discussion and controversy, but the times of quiescence. He held that the price of sound doctrine, like the price of liberty, is eternal vigilance.

We wish for The Journal a useful career in its purpose to defend and propagate the truth as set forth in the standards and traditions of the Southern Presbyterian Church.

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\*Pastor Emeritus of the First Presbyterian Church, Asheville, N. C., and former Moderator of the General Assembly.

Pearl Harbor. Some were permitted a reasonable amount of baggage, others had only a few suit cases containing all their worldly possessions.

From Korea come tales of continued repression of the Christian Church, but also of the strong undercurrent Christian movement and of the stalwart faith of Christians. One missionary expressed the belief that in the near future real Christian services will have to be held in secret as in the early Church. Refusal to permit day services and lack of lights at night have driven the Christian to real **prayer** meetings and these meetings are bringing joy, peace and power to the Christians. Will it become necessary for suffering repression and sorrow to come to our own Church before we get back to **prayer** meetings?

From China we hear of Japanese authorities requiring the churches to form regional groups; of pastors and Bible women forced to attend meetings to "change their thinking." These are ominous signs but no man or government has yet succeeded in stamping out vital Christianity and the aims of the Japanese are doomed.

Soul-stirring stories were told of the fortitude and determination of Chinese Christian leaders to carry on at any cost. One missionary told of unexpectedly entering the library in one of our hospitals to find the Chinese doctors on their knees praying for God's guidance and help as they undertook responsibilities and dangers they elected to assume in the hope of carrying on the professional and evangelistic work of one of our largest institutions.

Others told of the joy of knowing the **entire** Chinese Church is in a self-supporting basis, also of the almost unbelievable generosity of Chinese friends, Christians and non-Christians. One missionary had \$14,000 handed him by Chinese who wished his work to go on. When he scanned the names of those who had given this money he found most of them strangers to him. This same missionary, the night before he left for Shanghai, had the sum of \$700.00 given him by the deacons of the large city church with this accompanying statement: "We know you will need money in Shanghai and we know things are high. Use this; if it is not enough, write us that 'the weather is dry in Shanghai' and we will send more. If it is sufficient, just write, 'There has been plenty of rain here,' and we will understand."

Humorous incidents were not lacking. One told of an agitated Japanese doctor friend rushing into his home and with shaking limbs and voice say, "Tokyo has been bombed," and when pressed for details, he said, "It is true, I heard it by radio from Tokyo, the Americans have bombed us." Was there hatred or blame towards this missionary? No, but increased respect.

In one of our stations the Japanese took over the largest part of our hospital for a military hospital and left the smaller part for our doctor to continue his work. They demanded that at night the keys for drug, supply and other important rooms be turned over to the Japanese sentry. When our doctor demurred and told of possible emergencies in the night, the Japanese official said, "Are there not two sets of keys?" When being told that this was the case, his reply was, "I am taking only one set."

At this same station a marine was brought to our hospital by the Naval Landing Party and our doctor asked to operate on him for appendicitis. He refused, said he was an "enemy alien" and death of the patient might be blamed on him.

They insisted and wrote out a statement absolving our doctor from any possible blame. Then he said, "But you have your own military hospital right here in the same compound, take him there." The laconic reply was, "Yes, but we don't trust them and we do trust you." The appendix was removed, the marine got well, and grateful officials left a substantial gift for the hospital.

Why did the Japanese send the missionaries home? Was it humanitarianism or pity? No. The influence of the Christian missionary is so great that the Japanese **feared** to let them stay, even with their movements and work restricted. To one of our missionaries a frank Japanese remarked: "Every man, woman and child in the city knows you. It is necessary for you to leave so we can erase you from their minds."

Men and institutions may be removed but the living Christ whose they are and whom they have so faithfully served, can never be erased from the hearts and minds of those who have taken Him as their own Saviour. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

—L.N.B.

## When May We Expect Revival?

The following is an editorial which appeared in "The Central Presbyterian" in 1857—85 years ago. The complete fitness of this editorial for our own day is but an illustration of the fact that while physical, social and political conditions change, the essential spiritual needs of men are the same and the solution is always the same.

—L.N.B.

### When May We Expect A Revival?

1. When ministers deeply feel and lament their insufficiency for their work.
2. When they diligently search the Scriptures that they may learn what is the mind of the Spirit—what they should preach, and how.
3. When they earnestly pray for strength and guidance from above, under the firm conviction that they can do nothing of themselves.
4. When they have inexpressible longings after a greater conformity to the Spirit of the Gospel, both as to themselves and the members of their charge.
5. When the burden of souls presses upon them with a weight seemingly beyond endurance, and renders their intercessions at the throne of grace intense on their behalf.
6. When they mingle great fidelity with great tenderness in warning sinners to flee from the wrath to come, and in urging upon Christians the duty of living near to Christ.
7. When they are vigilant in seeking opportunities to command the gospel both by word and deed.

We may also expect a revival:

1. When the other office-bearers of their church are ready to co-operate with the minister in spiritual labours, warning, reproofing, and exhorting with all long-suffering and doctrine.
2. When they fully realize what is meant by **ruling well**, and by being an **example to the flock**.

3. When they show their faith by their works—so speaking and acting and living, as to commend the gospel to others.

4. When they shrink from no duty to which they are called in the providence of God, and when they look to Him for grace both to bear and do His will.

We may also expect a revival:

1. When the members of the church begin to be sensible that they have not duly appreciated the privileges of their high calling, as the sons and daughters of the Lord Almighty.

2. When this leads them to the renewal of their covenant vows—and when the closet is found the most appropriate place for this renewal—each one examining himself there, as well as earnestly praying for light and grace.

3. When the sanctuary is their delight—when they enter into its devotions with earnestness and solemnity; and when they listen to the Word with self-application, and with earnest prayer that it may be effectual for their edification, and for the furtherance of the gospel.

4. When they feel their need of the Spirit's presence; and when with earnestness and faith and perseverance they supplicate the throne of grace for this promised blessing.

Let ministers and elders and people ponder these answers to the question, When may we expect a revival? And if they desire it and will ask it, the fidelity of God is pledged to grant their request. For He has said, "Ask, and ye shall receive." And for our encouragement He has assured us that He is "more ready to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children."

—Central Presbyterian, 1857.

In the May issue of The Southern Presbyterian Journal we carried a poem entitled, "My Son," written by the mother of one of the American boys who went down on the ill-fated submarine, the S-26, after a collision off Panama, January 24, 1942. The old First Church from which this boy came held a memorial service for him on Easter Sunday. At that time his mother wrote the following lines as a kind of sequel to "My Son":

## FAITH

I could not bear the burden of my grief alone,  
For as a bird with shattered wing  
Beats against a wall of stone  
And fails to find its way,  
So would I, lost in realms of darkest night  
And wandering through the labyrinths  
Of deep despair and doubt,  
Fail to see the day.  
But God has given me a guiding Light,  
A star called Faith,  
"That substance of things hoped for,  
That evidence of things not seen."  
And now within me peace and joy are born,  
For some day there shall come a  
Resurrection morn!  
And I shall see again and know my son.

We have had a number of requests to publish in pamphlet form for distribution to soldiers Dr. Robinson's "The Faith Of A Soldier," which appeared in the last issue of The Journal. This has been done. They may be secured by anyone desiring them at 3c each, or ten for 25c, or at \$2.50 per hundred in quantities, postage paid. Stamps will be acceptable in small amounts. For larger quantities send either currency or checks to The Southern Presbyterian Journal Company, Weaverville, N. C.

We have on hand about twenty-five copies of "What Is Christian Faith?" by William Childs Robinson, Th.D., D.D., Columbia Theological Seminary. Published by Zondervan Publishing House at \$1.00. Dr. Robinson asks and answers the question raised in the title of his thoughtful and helpful study in the following thesis:

I. That Christian faith is not man-made conjecture but a God-given certainty.

II. That since its relation to God is of the essence of Christian faith, any definition of faith which leaves God out, is inadequate and erroneous.

III. That Abraham is the exemplar of faith; hence, everyone professing faith ought to compare his faith with that of the father of the faithful, to ascertain whether it is of the type that makes for righteousness.

We offer one copy of this book, postage paid, to anyone sending us in as many as ten subscriptions to The Southern Presbyterian Journal. If the supply is exhausted we will give an extra subscription to The Southern Presbyterian Journal.

## Daily Vacation Bible School

Miami, Fla., Aug. 17.—The Shenandoah Presbyterian Church, of Miami, Fla., has just finished a Daily Vacation Bible School under the leadership of its Minister of Religious Education, Rev. Alfred L. Bixler. There were 274 enrolled in this school, and the average attendance was around 190. It is interesting to note that there were 15 adults registered in this school who attended sessions for three weeks, and studied Missions, Bible and Church History. These courses were taught by Mrs. H. H. Munroe of Japan, Rev. Alfred L. Bixler and Rev. Daniel Iverson respectively.

The Shorter Catechism was also taught. Four completed the study of the Catechism, and have received their Bibles: Mrs. J. W. Payton, Miss Ruth Kolthoff, Miss Lila Ponder, and Miss Jane Reynolds. There are several more that have completed the study of the Catechism recently, not being able to finish it before the three weeks' school was out.

Our Daily Vacation Bible School had a faculty of about thirty.

The Shenandoah Church now has 87 men in the service of our country, serving in the armed forces throughout the world from Alaska to Australia, several participating in the Battle of the Solomon Islands. Inside of thirty days there will be about 100 in the service from this church, which is about one-tenth of its active membership.

# Is The Agitation For Church Union Wise?

By Rev. John R. Richardson, D.D.\*

There are many individuals, periodicals, and organizations that consider church union as the chief end of all Christian effort. All who dare to differ with this opinion are characterized as reactionaries, and obstructionists and charged with the sin of acting contrary to the will of Christ. When asked why church union is so necessary the answer usually given is that "The world may believe."

If it is true that the world waits on the union of churches before believing in Christ, then Christians would do well to give heed to this demand. But the inescapable fact is that the world is concerned with something more vital and far deeper than that the various Christian denominations bear the same label and be governed by the same ecclesiastical order. The demand of the world is that those who bear Christ's name live the Christian life. When this is done the world will have the answer to its demand.

There is perhaps no Scripture to which greater violence has been done than Christ's intercessory prayer. Christ did not pray for uniformity in organization, but for unity of spirit. This is the only sane exegesis possible. "By this shall all men know that ye are my disciples." The "unity of the spirit in the bond of peace" was the theme of Paul's preaching and the burden of his prayers. If no two persons and no two works of God's creation are identical, why should anyone conclude that Christ intended that the Church, to be founded by His disciples and to include all races and classes and persons of varying minds and temperaments, shall be in one form and not permit varieties of organizations agreeable to those who compose the church? Let us be realistic and practical in our thinking!

Our Southern Presbyterian Book of Church Order, which all ministers and officers in our church have subscribed to, recognizes the right of believers to organize in separate communions of differing form and order by declaring that the visible unity of Christ's Church is not destroyed by its divisions into different denominations of professing Christians. Is our Book of Church Order Wrong? Should this right be abolished? Should this freedom be abrogated?

In formal union of churches into one organization is the answer to Christ's prayer, it means all churches that bear His name and not only two of them, or a few of them. It must be a union that is complete and not partial. If this result is not possible of accomplishment, the clamor for church union is not the demand of Christ, and local unions are creations of individuals who are urging their own opinions. Let us be consistent and logical in this matter!

It is a matter of record that as a rule, church unions promoted by pressure do not insure Christian unity anymore than "shot-gun marriages" result in domestic felicity. The Presbytery-Cumberland union, forced on a smaller group by determined leaders and heralded as a great spiritual achievement, may have enriched the stronger body, but left an embittered remnant of Cumberland Presbyterians to struggle on without resources or equipment. The union of churches in Canada, which has been exploited as an example for the churches of all lands to follow, did not reduce the

number of denominations, but left a weakened Presbyterian Church to carry on the Presbyterian tradition in that great country. The recent union of the two Methodist Churches is said to have created more problems than it solved. An article in *The Southern Methodist Layman* shows how this union has been disappointing numerically. Here is it's statement: "A million and one-half loss in membership since the forced union was accomplished." There remain scores of former Methodist congregations that consider Christian conviction worth contending for. Alexander Campbell was the forerunner of the modern agitators for union. He decided he would start a church to unify American Christianity. What was the result? He caused more division than any man in the history of Christianity in America. Instead of uniting all churches into one, he added three more to the list. Church union does not always make for the unity for which Christ prayed, and unity of spirit is more to be desired than a formal union of organizations with internal divisions. Let us listen to History! "You can't put a fool's cap on History."

There are many tests of a church's right to live, but one is sufficient. When a church is carrying on it's work of evangelism, education, church extension at home and in the foreign field in friendly cooperation with all other denominations engaged in a similar Christian service, and increases it's membership, it's missionary and benevolent giving year after year, and has a stream of young men and women offering themselves for the ministry and for Christian service; that church has the blessing of Christ. Although we humbly confess that there are many, many defects in our Southern Presbyterian Church, and that she is "not without spot or wrinkle", still we believe that Christ has used her, and is using her as His witness in our nation.

It will be the duty of the organic union advocates to prove that the Southern Presbyterian Church, which labors in friendly relations with all churches, united and harmonious within it's own fellowship, at the very forefront of the Christian denominations of the United States and Canada in it's benevolent giving, making distinct progress in it's evangelistic and missionary work, would be helped in any way by union with the U.S.A. Church, whose own unity by the testimony of it's own leaders, is threatened by internal dissensions. (read the "Presbyterian Conflict" by G. H. Rian, for confirmation) and whose per capita benevolent gift is much less than our own. In view of the facts as they are, and not as they are made to appear, what would be the advantage to the Kingdom of God in the Southern States, wherein the Southern Presbyterian Church labors, of a union with the U.S.A. Church? This is a question to which the pastors, the elders and the members of the Southern Presbyterian Church will require an answer before accepting any plan of union that will destroy it's life, it's work, and it's testimony.

To allay the anxieties and fears of many earnest people, the Assembly's Committee on Cooperation and Union has intimated to the Church that the form of union that will be proposed will be a union that is not really a union, in that the Presbyteries will have a larger power. But they have not said that the powers to be given the Presbyteries

will be only in minor matters of administration, and that all essential powers concerning doctrine and government will be in the General Assembly, where they must be placed. This burning issue should be clarified at once.

We express the hope that the Committee on Cooperation and Union will tell the laity of the Church frankly what organic union with the Northern Presbyterian Church means. The Southern Presbyterian Church is not entirely an institution of preachers. The elders and deacons, the men and the women have a larger interest. It is their gifts that have built our houses of worship, endowed our colleges and theological seminaries, and that sustain the missionary causes at home and in the foreign field. The 550,000 Southern Presbyterians who love their church and revere its glorious history will want to know why it should be asked to die, that another church may become strong. This question cannot be quenched.

Also when the report of the Committee on Cooperation and Union comes before the Assembly, it is hoped that no attempt will be made by either

side to limit debate, as is so often done, but that ample time will be allowed for a full discussion of that which involves the very existence of the Southern Presbyterian Church. Let the Church have the facts, and the Church can make its decision. The machine politics engineered at our recent Assembly at Knoxville limiting debate to five minutes per speaker, was reprehensible, and violated the Christian spirit that should prevail in a deliberative body of Christ. I have been told that Dr. Wm. S. Plummer, the moderator of our General Assembly in 1871, frequently said, "In the inscrutable wisdom of God, He occasionally permits the General Assembly to make an ass out of itself." Our own standards teach that the General Assembly "may err, and many have erred." It is to be hoped that future General Assemblies will be wiser and more Christian and keep honest discussion unfettered.

\*Pastor of the First Presbyterian Church, Alexandria, La.

## The Home Mission Emergency Fund Campaign

By Rev. C. H. Pritchard, D.D.\*

### What?

A campaign to raise \$320,000—of which \$250,000 is to be over and above the regular Home Mission contributions, "for investment in additional workers and equipment to meet the immediate emergency demands of our denominational Home Mission enterprise and to undergird the whole work of our Church," and \$70,000 (the average Home Mission Week self-denial offering for the past two years) to safeguard the income of the Assembly's Home Mission Committee.

### Why?

Because of the unprecedented Home Mission opportunities resulting from rapidly shifting populations, cities springing up like mushrooms, munitions and airplane factories being built as if by magic, which appeal for aid far beyond the resources of the agencies represented.

### When?

The Home Mission season—October 4 through November 8, 1942.

### Where?

In every Church in the General Assembly.

### Who?

The Emergency Fund Campaign is being conducted by the Assembly's Home Mission Council through the existing Home Mission agencies of Presbytery, Synod and Assembly. Dr. R. D. Bedinger, Chairman of the Council, has been elected

Campaign Director. Each Home Mission Committee of Synod and Presbytery has been asked to enlarge its membership for the vigorous prosecution of this campaign within its bounds by the inclusion of the Secretaries of Assembly's Home Missions and Synod's and Presbytery's Home Mission in the Woman's Auxiliary of the Synod and Presbytery respectively. In each local church the Campaign Committee should include in addition to the Pastor as Chairman: The Secretary of Assembly's Home Missions and the Secretary of Synod's and Presbytery's Home Missions of the Woman's Auxiliary; the Superintendent of the Sunday School and the Young People's Chairman of Home Missions as well as certain key men. Every member must have a part in this campaign.

### How?

Full use of the entire Home Mission set-up i Presbytery, Synod and Assembly, as well as i organizations of the local church. Full use of the Home Mission study season. The study book "While It Is Day," by Dr. S. L. Jockel, of Aust Theological Seminary, lends itself in a splendi way to such an emphasis. Mimeographed helps fo the presentation of the book will be available ear in September and may be ordered without charg from the Educational Department. Full use of th regular fall program for men, women and young people which will feature the Emergency Fun Campaign. Full use of the week of prayer and self-denial. Special presentation at fall meetings o Synods, Synodicals and Presbyteries. Special pu pit presentations in every local church. Real sacrifice on the part of every member.

\*Educational Secretary of Assembly's Hon Missions Committee.

# Basic Principles Of Presbyterian-Episcopal Union

By Rev. William Childs Robinson, D.D.

On June 24th the basic principles for the merger of the Protestant Episcopal and the Presbyterian Church, U.S.A. were released. This statement is of serious concern to us since we are now negotiating with the USA Church looking toward union, and since if we consummate union with the USA Church we will be taken into this or any other merger that body sees fit to consummate. Without attempting a full discussion we wish to call attention to several items in these basic principles.

First, the principles provide that the Apostles' or the Nicene Creed shall be included in the service of the Holy Communion "as a symbol of the Faith and Unity of the Church." The revival of paganism in Europe drove the Confessional Church to the great creeds. The Apostles' and the Nicene Creeds are accepted by the World Conference on Faith and Order as expressive of the Christian faith revealed in the Scriptures. In 1938 I found a rising appreciation of the creeds all over Europe. If it takes a flirtation with the Episcopal Church to teach Presbyterians that we are not a Campbellite or a "liberal" but a great credal church some good will have come from the flirtation.

The Apostles delivered a pattern of doctrine, a good form of sound words to their churches (Rom. 6:17; 2 Tim. 1:13), and there are many brief credal statements in the Word. Indeed the Bible is the rule of truth in the large, the Creed the same rule of faith in its compressed form. In a day when educators are making a religion out of Dewey's progressive democratic experimentalism, it would be a good thing for every congregation to repeat one of these creeds every Sunday. Both Knox and Calvin used the Apostles' Creed in their Sunday services.

It is very misleading to say, "We are not saved by creeds we are saved by Christ." These two creeds are more richly filled with the things of Christ than are most of our sermons, Bible School lessons, prayers or hymns. The word creed comes from the Latin, *credo*, I believe. In the Creeds we confess the Christ who saves us: in the Nicene, Christ in His person, in the Apostles', Christ in His work.

Creeds are useful to clear our principles from calumnies and mistakes, to own the Gospel, to show that we glory in the doctrines of grace, to preserve purity of doctrine from contagious heresies, to test the orthodoxy of ministers, to provide the people with a summary of the Christian faith adapted to their capacities and so establish them in the present truth, to transmit our testimony to the Gospel of the grace of God to our posterity.

The Creed is a Symbol "of the unity of the church". The Thirty-nine Articles and the historic Prayer Book express the same truth of the Reformation as do the Westminster Standards. And even where we have detailed differences, as between Calvinism and Evangelical Arminianism, a Calvinist has more in common with Wesley's articles than with the average "liberal" Methodist preacher or professor. Our Assembly has petitioned the Federal Council to place itself upon the credal basis of the World Council in order to stop the "liberal" radio preachers of the Federal Council from further attacking the most precious things in the Christian faith, such as, the Triune God and the Divine Christ. These ancient creeds are "a

symbol of the Faith." The ancient church under the leadership of the Apostles' Creed marched to victory against the entrenched paganism of Rome. The Creed is the symbol of the Christian Faith as truly as Old Glory is the symbol of the United States. Those whom God has counted faithful putting them into His ministry owe as much honor to the Symbol of the Faith as an American officer gives to the symbol of his nation.

These two creeds state most of the things which our General Assemblies have unanimously declared involved in our ordination vows, namely, the Deity and humanity of Christ, His Virgin Birth, His bodily Resurrection, His Return to judge the living and the dead. Moreover, the repeated emphasis in the Apostles' Creed upon His death accords with our declaration that He offered Himself a sacrifice to satisfy Divine justice and reconcile us to God. And that brings up this question: If it is proper for the Episcopal Church to insist as a condition of union that the Presbyterian Church, U.S.A. use one or the other of these creeds in every Communion Service, why is it not proper for the Presbyterian Church, U.S. to insist as a condition of union upon the adoption by the united church of the interpretation of our ordination vows unanimously made by several of our General Assemblies and phrased wholly in terms of the Westminster Standards which both Presbyterian Churches accept? We shall not make better testimony to our Saviour by uniting with a larger church on a basis that compromises our witness to the whole Christ. Secondly, what becomes of the Presbyterian deacons and elders in the proposed Presbyterian-Episcopal merger? Now our Southern Presbyterian Church magnifies both of these offices more than does the USA Church. A Canadian studying our two Presbyterian bodies said that the chief practical difference between the two was the larger place we gave the deacon. In the USA Church the deacon is subordinate to the trustee. The trustee manages the business of the Church and the deacon only handles a small fund for the poor. Often there are no deacons in USA congregations. This tendency to depreciate the Presbyterian deacon is carried further in the merger, in fact the Presbyterian deacon is obliterated. The word deacon is used in the Episcopal sense to describe a licentiate.

Our Southern Presbyterian Polity follows Thornwell and Peck in regarding the ruling elder as the presbyter of Scripture, and ruling as the fundamental task of the Scriptural presbyter. The USA Book to some extent follows Hodge who held that only the preacher was the presbyter of Scripture and that the ruling elder was without authority from Scripture or from God, but was only the delegate of the people. The present difference between our two views can be seen in the fact that the USA Church does not require the presence of a ruling elder to make a quorum of Presbytery, we do; they do not allow the elder to lay on hands in the ordination of a minister, we do; they do not ordain an elder with the laying on of the hands of the session (the parochial presbytery), we do. In the merger this depreciation of the ruling elder goes further. He is in no sense the equal of the minister. The minister alone is the presbyter, which is further described in the ordination plans as the priest. And now the ruling

elder is to be ordained not by the session, but by the **presbyter**. This degradation of the ruling elder is made despite the fact that modern scholarship has generally sided with Thornwell's as against Hodge's interpretation of the presbyter of Scripture. Thus, Purves of the USA Church says, "the eldership was not primarily a teaching office. Its functions were chiefly disciplinary and executive" (The Apostolic Age, p. 94); and B. S. Easton of the Episcopal Church says that the Christian presbyter like the Jewish presbyter was ordained to rule (The Churchman, May 2, 1931, pp. 10-11). According to the Bible presbyter and priest are two different officers, the presbyter rules, the priest offers sacrifices for sin. But in the "Catholic" tradition these two become the same office, presbyter is only priest writ large. Are our Presbyterian elders and deacons ready to enter a union that will deprive them of all right to assert Divine and Biblical sanction for their offices?

Thirdly, the merger provides that there shall be freedom in forms of worship due to the distinctive traditions on this subject. Perhaps, the most distinctive difference between the three branches of the conservative Reformation is right here. The Lutherans retained everything in the mediaeval cultus that was not condemned by Scripture; under Queen Elizabeth the Episcopalians insisted that the Church had the right to introduce whatever it saw fit into the worship; the Reformed and Presbyterians held that nothing ought to be introduced into the worship of God but that which the Word of God authorized. Thus, our fathers distinguished between legitimate and will worship. They sought to tread the courts of God's holy presence only in the ways of His ordering. This Presbyterian doctrine, that Christ as King has given to the Church oracles of ordinances in which He has ordained His system of worship in Scripture, to which He commands that nothing be added and naught taken away (B.C.O. 10), is amply set forth in the Westminster Confession, Catechisms and our Book of Church Order. The merger means the surrender of this great Presbyterian doctrine of the sufficiency of Scripture for worship. It means that in the united church there will be services of worship that differ by only a hair's breadth from the ritual and ceremonial of Rome. This is the surrender of the position of Zwingli, Calvin, Knox, and the Scottish Covenanters.

Now in our Presbyterian Church there is room for much freedom or variation in details of worship. A minister may be gowned or not, a choir may or may not be robed. The service may begin with a call to worship, a doxology or a hymn. It may or may not include the gloria, the creed, responsive readings, response after the offering, or after the prayers, a general confession, etc. With the wealth of material in the psalms and in the New Testament prayers and doxologies there is no need for the minister to limit himself to his own improvised prayers. Indeed, for Calvin prayer is chiefly pleading the promises of God.

However, our Presbyterian Standards do offer some principles for Presbyterian worship. Among these are: (1). "Religious worship is to be given to God, the Father, Son and Holy Ghost; and to Him alone, not to angels, saints or any other creature". This rules out Ave Marias. (2). Since the fall worship is "not without a Mediator; nor in the mediation of any other but of Christ alone." The covenant of grace was administered under the old dispensation by promises, prophecies, sacrifices . . . and other types foreshadowing Christ. Under

the gospel dispensation this covenant of grace is administered by "the preaching of the Word and the administration of the sacraments of baptism and the Lord's Supper." (C.O.F. VII.v.vi). As the throne of David typified Christ reigning at the right hand of God (B.C.O.8), so the Tabernacle and the Temple foreshadowed His High Priesthood in the heavenly Tabernacle that God pitched, not man. When the antitype has come the types pass away. Hence it is no more proper to re-build an Old Testament typical ritual than it is to re-establish a Jewish throne of David. The Scottish Covenants explicitly condemn the consecration of earthly altars. According to Presbyterian Worship the altar is in heaven where the High Priest offered His one sacrifice for our sins to the Father and where He ever liveth to make intercession for us. According to Romanism the Eucharist is a sacrifice for sins, according to Protestantism it is the supper of our Lord; according to the former it is celebrated on an altar in a church building, according to the latter the supper is served from the Table of the Lord; according to the former the Priest offers this sacrifice, according to the latter a minister serves a Table. For us the Communion is not a sacrifice administered at an altar by a Priest, but a sacrificial meal, based on the one sacrifice for sins made once for all by the High Priest of our profession, celebrated at the Table of the Lord, ministered to the priesthood of all believers by teaching and ruling presbyters. Loyalty to our Lord Jesus Christ calls on us to oppose any plan which diminishes His sole and sovereign glory as Prophet, as Priest and as King. (3) We worship and pray by the help of the Holy Spirit. Thus, worship moves from the Godward pole to the Godward pole by the way of Christ. By the inspiration of the Holy Spirit Presbyterians seek to worship the true God in the new and living way Christ hath opened for us. (4). "The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the devices of men, or the suggestions of Satan, under any visible representation or any other way not prescribed in the Holy Scriptures" (C.O.F. XXI.i). As Barth points out in the Gifford Lectures, a religious masterpiece is one thing, perhaps the Jesuits have wrought out the most magnificent masterpieces of religious worship that the human mind has ever produced; but the obedience of the Christian faith is a different thing. Under the Episcopal merger we shall be saying that every visible representation that the highest Anglo-Catholic can devise may be used in our worship: altars, chalices, candles, incense, holy water, reservation and adoration of the sacrament, genuflections and invocations to the Virgin, prayers for the dead, etc.al.

I love the old Episcopal Prayer Book, one of the great monuments of the Reformation. And I have many dear friends and relatives in the Episcopal Communion. However, Queen Elizabeth's position that the Church may introduce into the worship whatever she wishes has brought the Roman Catholic cult into the Church of England and will bring it into our Presbyterian fold under the proposed merger. The old Prayer Book speaks not of an altar, but of the Table of the Lord. The first church built in this country, the Church at Jamestown, had a walnut table. But the High Church is modifying the Prayer Book and even more the ritual until the worship is often only a step from Rome. Are Presbyterians ready to surrender the Reformed Reformation and the Scot-

tish Covenant by bringing into our Church the Anglo-Catholic worship that has the priest, sacrifice and altar of the Roman Catholic rather than the minister, supper and table of the Presbyterian?

The highest function of the Church is to worship God and the higher purposes ought to control the lower. Why then ought one to bring fundamentally divergent forms of worship into a governmental, structural uniformity or into an external organizational unification? Is such an effort not an inversion of values, a treating of the lower as more important than the higher, a placing of the visible above the invisible, the horizontal above the vertical, the manward above the godward? After all Presbyterians may be expected to remember the Presbyterian doctrine of the unity of the Church. According to our official statements the Church is one invisibly and one visibly, and this visible unity is not destroyed by either congregational or denominational divisions. The invisible

unity is maintained by the presence of the Holy Spirit, the visible unity is marked by the preaching of the Word and the administration of the sacraments. We recognize the Episcopalian as truly one with us in the Body of Christ by the presence of the Holy Spirit in their communion, we accept them as truly one with us in the visible manifestation of the Body of Christ by inviting them to preach the Word from our pulpits and to commune with us at the Table of the Lord. These are the Divinely ordained expressions of Christian unity. We also rejoice in the essential unity of interpretation found in the Thirty-nine Articles of the Episcopal Church and in the Westminster Confession and in our agreement with these brethren in the acceptance of the Apostles' and Nicene Creeds. However, in view of our differences from them as to orders and as to Anglo-Catholic worship it is an anomaly to set up a governmental uniformity or an organizational unification.

## Running On Our Reserve

By Rev. Samuel McPheeeters Glasgow, D.D.

A church can not run indefinitely on its reserve. It must constantly build a new supply or face decadence.

Our Church today is moving on the momentum of other days, on its accumulated reserve. That reserve has been born of essentially humble and sincerely simple godliness: godliness in heart, in home, and in life.

There are certain elements that have contributed to this reserve which we may helpfully review. First, there is a sincere faith in the thorough-going integrity of the Holy Scriptures. A reverent approach to the Revelation as the single and only infallible and final rule for life, inspired by God.

Further, there has been an humble acceptance of God's estimate of the tragedy and power of Sin. Its devastation can not be over-estimated: its power to destroy spiritual interests in human life is primary. Thus a constant emphasis is clearly found throughout the Scripture.

There has been also a sincere belief, without apology, in the Bible estimate of the Blood. The Blood, which is the life, marked the sacrifice of our Lord Jesus Christ. This sacrifice in which our Lord yielded Himself up as the victim, is fundamental to our receiving forgiveness and being accepted at the hands of a holy God.

Our Church has long held an intelligent and positive approval of the Atoning Sacrifice of Jesus Christ as the rock foundation of our hope. We are not speaking of some theory of the atonement, but rather of the Bible-supported and Bible-declared fact of the vicarious, substitutionary atonement of Christ on the cross for sin. Repeated and inescapable reference throughout the Scripture to this cardinal belief, bulwarks every believer's heart and mind. So central has this Bible fact, of the vicarious atonement, been in our Church throughout its high history that our greatest minds and clearest and strongest theologians have been its humblest and most devoted proponents. They have proclaimed it with united voice to each recurring generation. So fundamental and controlling has it been in our system of thought that all refinements of Christian belief

and practical applications of Christian living must wait upon its acceptance and operation in the human heart.

This passion and practice still holds in our Church. Much of our leadership is clear and devoted therein. Its emphasis, however, is being watered down. The view that it must be constantly in the center of our faith, is paling.

We must recapture the primacy of this doctrine of the Vicarious Saviour. If we in any fashion adjourn this cardinal and controlling Word of God our people will suffer tragic loss. Whatever we may give them in its place will be inadequate and they will gradually and certainly perish.

Possibly this picture will make manifest the poignant necessity of Christ's vicarious atonement for lost men. High in the mountain lands there is a full-flowing abundant spring of clear, pure water. Pipe lines carry this water down to the inhabitants living and toiling in the valley below. The fathers of the valley were wont to plan and build and maintain, as a prime obligation for the life that looked to them for leadership, these pipe lines. They brought the life-giving water from the hills to the people. The community grows, the fathers have been caught with the movement to equip every house with more than one spigot, with better bathing facilities, and with many refinements of gadgets and appliances connected therewith. The pipe lines, however, have not been increased with the population. Some of the older lines have become worn and useless. The flow of water has been gradually diminishing. What value is there in multiplied and perfected gadgets and appliances in every house if the connections made with the spring are failing? If their number and capacity is inadequate?

What the people need, yes, what they must have in the valley, is water. And in soul values what man needs is the Water of Life, that indispensable essential.

That there shall be refinement in the application of Christ to life, is to be expected and devoutly desired. That there shall be improvements and definite changes in methods and means, is also to

be expected and desired. But there can be no "applications" nor any use of "methods" and "means" unless there is life. And life, spiritual life, comes to man from God. This life comes only by the work of the Holy Spirit in regeneration. Regeneration comes only to those who believe in Christ as He is offered to us in the Gospel; and Christ is offered to us in the Gospel as the Lamb, the slain Lamb, the Atoning Sacrifice, bearing the sin of the world.

In view of these simple, cardinal facts the Church can well continue to address itself with primary passion to the clear and winsome procla-

mation of the Gospel of Grace. No emphasis should transcend the emphasis we place upon salvation, the salvation from sin which men fundamentally need if they are ever to find fellowship with God in Christ.

With more than half of our nation absolutely without any semblance of any connection with any religious movement, it looks as though the pipe lines from the springs of living water are far from adequate and that emphasis on gadgets to the growing neglect of the life lines can only eventuate in one issue—more people will die of thirst.

## Japan Forgot To Remember

By Tom Olson

In Now

It is Walter Kierman, International News Service staff correspondent, who recalls the Nippon's words: "**Japan never will forget!**"

The earth had stopped rumbling, the gigantic waves had receded but weird tongues of flame still danced in the ruins of Tokyo and Yokohama when that message was received in 1923 by the American Red Cross.

"**Japan never will forget!**"

Almost one hundred thousand lay dead in the streets or in the embers of their homes, many thousands were homeless, orphaned. Disease and despair rode hand in hand through the land. And then came a parade of ships.

Ships from America—ships loaded to the water-line with food and clothing and medical supplies and volunteer workers.

"**Japan never will forget!**"

The American Red Cross did the job, did it with ten million dollars out of the pockets of the people of the United States—people to whom the golden rule was something more than just a printed line on a page.

The date is written red in Japan's history—September 1, 1923. First the earth quaked and trembled, gigantic fissures opened, screaming whole populations tumbled into the yawning caverns. Then fire to scourge those who survived the first shock and a tidal wave to add supreme misery.

Nippon was beaten, desperate, bewildered. It seemed as though those who had survived quake and fire and water must perish of starvation or disease.

But they didn't. The American Red Cross—the big heart of America—saw to that.

Ten million dollars to save a stricken people. Ten million dollars to build a potential world power.

"**Japan never will forget!**"

But despite Japan's reiterated promise, she did forget—or else she is guilty of something worse than forgetfulness—that of returning vengeance for mercy.

For the surprise attack on Pearl Harbor occurred while Japan's emissaries still were conferring with Secretary Hull.

Japan's sea and air ships brought death to thousands. Japan hoped to knock out the Pacific bases in the first surprise blow, the navy secretary said.

Word even comes that Japan will yet force the United States to its knees to beg for mercy!

That is sufficient, for the present, on Japan's forgetfulness of past mercies. Let it remind us of the possibility of even greater forgetfulness on our part.

The Lord said of His people Israel: "**My people have forgotten Me days without number.**" (Jer. 2:32.)

Despite all His goodness and mercy to them in delivering them from the tyrant Pharaoh and giving them His law, and bringing them into a land flowing with milk and honey and raising up prophets, priests and kings to lead them in His way—they forgot Him!

Despite their reiterated promise, "**All the words which the Lord hath said will we do**" (Exo. 24:3-7), they forgot Him!

And what about our attitude toward "the living God, which made Heaven, and earth, and the sea, and all things that are therein . . . Who has not left Himself without witness in that He did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness?" (Acts 14:15-17.)

Have we forgotten the God Who so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life?

"Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel," said the Apostle Paul. (II. Tim. 2:8.)

There are those who are not only forgetting Him, but going on in high-handed rebellion against Him.

That God would bring us to our knees in conviction, contrition, repentance, and faith—not to beg for mercy but to thank Him for His love and mercy already extended. It is the goodness of God that "leadeth thee to repentance." (Rom. 2:4.)

Now is the time to refresh one's memory and sing:

"Then melt my heart, O Saviour,  
Bend me, yea, break me down,  
Until I own Thee Conqueror  
And Lord and Sov'reign crown.

"Oh, make me understand it,  
Help me to take it in—  
What it meant to Thee, the Holy One,  
To bear away my sin."

# Woman's Work

Edited By Mrs. R. T. Fauchette

## October Auxiliary Program

### Assembly's Home Mission Season

Matthew 9:36-38:

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

#### "A Humble Prayer" Reads:

"I knelt to pray when day was done,  
And prayed: 'O Lord, bless every one;  
Lift from each saddened heart the pain,  
And let the sick be well again.'

"And then I woke another day  
And carelessly went on my way.  
The whole day long I did not try  
To wipe a tear from any eye.

"I did not try to share the load  
Of any brother on the road;  
I did not even go to see  
The sick man just next door to me.

"Yet once again, when day was done,  
I prayed: 'O Lord, bless every one.'  
But as I prayed, into my ear  
There came a voice that whispered clear.

"Pause, hypocrite, before you pray;  
Whom have you tried to bless today?  
God's sweetest blessings always go  
To hands that serve Him here below."

"And then I hid my face and cried,  
'Forgive me, Lord, for I have lied;  
Let me but live another day  
And I will live the way I pray.'"

—Author Unknown.

## The Moving Multitudes

By Mrs. W. Frank Smith\*

American life is characterized by movement. In whatever direction one looks there are people coming from somewhere, or going somewhere. Very few appear to have a fixed or permanent abode. People are moving from the farms to the towns, from the towns to the cities and from the cities to the suburbs. They are moving from settled communities with established social and religious advantages to live in new and strange situations often without churches or moral restraints of any sort.

It is possible that never in the history of our country's settlement, certainly not since the movement of the restless millions of home-seekers into the Middle West fifty years ago, has there been so large a migration of families from one section of our country to another, as is now taking place, and the cause of so much concern to those who have the welfare of their fellowmen at heart.

Because of the mechanization of agriculture, where a machine can do the work of many men, thousands of tillers of the soil have been forced to abandon the farm and seek other employment. It is said that in the cotton country one tractor can displace seven men, and that the cotton picking machine when perfected will displace as many more. The machine, the drought and soil erosion have made migrants of at least two million people, mostly "native whites" and descendants of the rugged stock that has been the nation's strength. They are now classified as "migrant laborers" who follow the crops and eke out an existence for themselves and families under conditions far below the American way of life.

Here is one of the most pressing **home mission needs**, and one that cannot be adequately met by any committee or agency far removed from the people. The Executive Committee makes clear in its Annual Report to the General Assembly that this is a responsibility of the Christian people of the community to which these migrants may come, remembering that "whoever solves the bread and butter problems of the unemployed and disadvantaged groups of a nation will win their allegiance and control its destiny."

For years, even before America's entrance into the world conflict as one of the United Nations and the establishment of so many camps and defense industries, a population movement into the Southern States in ever increasing volume was under way. The magnitude of the movement of these uprooted millions is revealed in the fact that one-half of the Presbyteries of our General Assembly report camp communities and war industries of some sort and the presence of many thousands of new people in their midst.

These pressing unmet needs sooner or later reach the Assembly's Committee with requests for additional workers and for funds with which to provide churches and chapels and Sunday School equipment. The committee's perplexity in this situation will be better understood when it is known that the regular home mission income is barely sufficient to sustain work already undertaken, and which must be made secure before any advance can successfully be made into new fields, no matter how urgent the need, or how important the opportunity may be.

From the home mission standpoint this population movement within our Assembly presents two problems. There are depleted communities and weakened churches on the one hand; on the other there are overcrowded communities with their unchurched multitudes. One is the responsibility of caring for the remnants of church membership unable to carry on alone; the other is the responsibility to provide for the religious needs of multitudes who are moving into places that do not have ministers and teachers and the ordinary religious privileges.

In its 1942 Annual Report the Assembly's Committee makes this statement concerning the Church's present home mission responsibility:

"Whether these new communities are to be per-

manent or temporary, the fact remains that vast multitudes of these industrial laborers and their families are in immediate need of religious and moral help. In scores of places the local churches and the Home Mission Committee of the Presbytery cannot touch the fringe of this enlarged responsibility and must have aid from the Assembly. In the last analysis national defense is a question of morale. Nothing sustains morale as does the Gospel. Into these new communities come all types of commercial evils and devices for family demoralization. The most worthwhile institution in any community, whether new or long established, is the Christian Church with Christ's message of salvation and faith and courage and restraint."

It is this situation that makes the \$250,000 Home Mission Emergency Fund, approved by the General Assembly, to be raised in the Assembly's Home Mission Season, so vitally important. The home mission work which has been projected must be sustained, and provision must be made to take the Church into those places where it must be established. These are the two basic services of Home Missions, neither of which can be neglected, if the Southern Presbyterian Church is to live and to grow.

\*Member of the Assembly's Executive Committee of Home Missions, Atlanta, Ga.

## Mr. Chen Chwen Sheng

By Rev. B. C. Patterson, D.D.\*

The Chinese paper, "Tung Wen Pao," of October, 1941, has recently reached us. It carries a memorial and photograph of Mr. Chen Chwen Sheng, one of the most useful and best known Chinese Christian workers of this generation. As a youth he was a brilliant student, and when at fourteen years of age, the time when Chinese boys are expected to choose their life's work, he begged his mother to give him the silver shoe that she had saved to start him in his business career, and allow him to use it and continue his studies, she wisely gave it to him.

Later, as he was teaching school, our missionary at Chinkiang, Rev. James Bear, saw him and went in and called on him. Mr. Bear was a man of transparent sincerity and great kindness, and the young man's heart was won. He came to the Mission and taught Chinese. While there his heart was won for God by Mr. Bear.

His chief work was as a writer. Two of his books, "The Fourth Watch" and "The Robber's Cave," were greatly used in early days. His literary style proved to the proud scholars that at least some Christians were masters of a style that they could not surpass, and he used it to clear away the barriers of prejudice and hate.

He was an artist of no mean attainments. The writer brought some of his water-colors to America, where they were much admired. However, it was as editor of the noted "Tung Wen Pao" that he did his best work. The 1767th issue carries his memorial. This paper was the child and pride of our Dr. S. I. Woodbridge. Their lives were joined in the editorship of this paper. Mr. Chen's books have gone to "the four oceans." A noted disciple of Jesus and a great man has gone to his reward.

\*Retired Missionary of China, R.F.D. No. 2, Staunton, Va.

## Resolution In Behalf Of America And Victory

Montreat, N. C., Aug. 16.—The following resolution was unanimously adopted by the largest audience of this season here in Montreat this morning, when it was presented by Dr. J. P. McCallie, Chattanooga, Tenn., who had been appointed as chairman of a special committee to draft the resolution:

Moved by the representative of a large group of people attending the Southern Baptist Assembly at Ridgecrest, N. C., a similar group of people attending the Southern Presbyterian conference at Montreat, N. C. appointed a committee to further a movement in our Church to attempt to prevent the use and evil effects of alcoholic drinks especially upon our young people and upon our military forces. There are none of us who have not seen this terrible curse with our own eyes and have wondered at the tolerance shown toward it and its possible effect on victory for America in this great war by the Church, by the better citizens outside the Church, and especially by our representatives in Government who are responsible to the people for victory, from the President, his cabinet, Congress down to the last city or county officer.

We cannot but feel that this tolerance and indifference on the part of our representatives in Government is due in large part to the attitude of the Christian Church, its ministry, officers and membership.

We cannot expect the Government to deprive our military forces of alcoholic drinks and reserve them for the rest of the people who stay at home, or for the workers in our factories producing war goods. We believe therefore that we must begin any effective cure of this great menace at home, in our own midst, by first denying ourselves from any use of alcoholic drinks by church members, and then by unceasing effort strive to dry up the sources of this traffic by government enactment at least for the duration of the war.

To this end your committee recommends:

1. That every pastor and congregation in the Presbyterian Church in the United States be urged to pray earnestly that our members may rid themselves of his evil habit of using alcoholic beverage in any form, even to the extent of what may seem to them a great personal sacrifice; pray for our armed forces daily that they be kept free from this great evil; pray for our President, his cabinet, and Congress that they may submit themselves to God and do His will in this matter.

2. That this matter be brought to the attention of the General Assembly's Committee on Social and Moral Welfare with the urgent request that they do all they can to further this movement to reform in our own Church.

3. That we urge upon our own people that they bring this matter to the attention of their own congressmen, imploring them to do something before it is too late to prevent America's defeat from within by this great curse of strong drink.

4. That we pledge ourselves here and now to continue to do all that we can, each individually, by prayer, by personal conduct, by persuasion, by influence, by gifts, and by political action to prevent the overthrow of our beloved land by drink.

5. That these resolutions be sent to our Church papers for publication and that every other known means be used to aid the cause of temperance in our land.

# When Is A Christian Not A Christian?

By Rev. Robert F. Gribble, D.D.

The farther time carries us from the Pauline Churches of the New Testament the more difficult seems to become the question: What is Christianity? Doubtless that is the reason why,—farther becomes further, so easily!

Books have been written on the subject, and are still being written, that by Rolls (1940) and that by Morrison (1940) being the most recent that I have seen. But we need no books to answer our question,—no book save The Book. Much ado might be settled by stressing this point. Out of the maze, one question is to be asked: Where did Christianity originate, from what source did it come? It is beyond the scope of this paper to inquire: Did man originate it? The object here is to know the mediate source whence it derives. Was Christianity known by that name before the time of the Lord? Is it to be found in any literature other than the Bible? References by Roman historians are negligible in this connection. The only possible answer is that Christianity comes from the Bible. Surely none can gainsay this; but on this hangs much. There are "Bible Christians": can there be non-Biblical Christians? The latter seems to be a contradiction in terms, as this article purports to show.

The Bible does make claim to supernatural origin; but such matter is not the immediate concern now. Its nature and history argue it beyond the human. But apologetics is not the purpose of this paper. Speaking in general terms, Christianity is doctrine and life according to the Bible. And if one asks about a Christian, the simplest possible definition is: A Christian is one who accepts the Lord Jesus Christ as his personal savior from sin and endeavors to live accordingly. This I should say is the Christian at minimum.

There is a possible distinction between being saved and being a Christian. The Bible nowhere states that to be saved one must be a Christian, although we are not wrong in taking the two as synonymous. It is true that the use of the term **Christian** is surprisingly scarce in Scripture. And to be a Christian, means certainly to be saved. As an example of what I mean, I cite Abraham: he was saved but he could hardly be classed as a Christian in the New Testament sense. And babes in Christ are saved, though knowing very little about Christianity. Also it is entirely possible for an adult believer to be saved without accepting the full content of the Gospel. He may know or even accept but little doctrine: it is his attitude towards the Lord Jesus Christ, and not his disposition towards miracles, inspiration, etc., which entitles him, on God's authority, to salvation, this, along with his will to live the Christian principles. We receive such a man into the Church, and we call him a Christian. He may not be "orthodox"; but whatever he lacks of being a grown-up Christian is chargeable to his ignorance and not to his antipathy. Stopping at the point of confession, his being saved could not be authoritatively challenged. We may have our doubts. But there are theoretically "minimum Christians." (Who wants to be one!) On the other hand, the individual who learns the content of Christianity and yet rejects these as the fundamentals of the faith, because they are unreasonable, or antiquated,

or in his judgment untrue, seems plainly to forfeit his claim to Christianity. As to how far he can go, or how little he can accept, without jeopardizing his salvation, God only knows.

Over against such cases is the complete Christian in the sense revealed in the New Testament. There, to be a Christian means to accept the Lord Jesus Christ and the full implications of such acceptance. Can it mean any less, now? What I mean is that Christianity, in the light of the New Testament revelations, is a distinctive thing with clear-cut tenets. Why else were the Epistles given to men than to show this fulness of meaning, and to provide for organization and extension on the basis of the acceptance of a system of doctrine growing out of and depending upon the elemental factors in the beliefs of the earlier "men of the way" who without being full-fledged Christians, did yet by God's grace, find themselves in Christ. For this, we read such expressions as "decrees," "truth in Jesus," "the faith," "rooted and grounded in the faith," noting especially such word as in found in the end of the Romans letter, "doctrine which ye have learned (been taught)." Some then, strictly speaking, fail of being mature Christians because they do not know enough, others (questionably, and to be referred to later) because they know too much! What I am saying is that for a saved soul to be too ignorant about what Christianity involves is one thing; but to be an experienced person claiming the Christian name and at the same time being agnostic, or infidel, or indifferent, or hostile,—one or all, in regard to the Christian revelation, is quite a different thing. In the latter case it is hard to believe that a so-called Christian is a Christian. To cling to a minimum of Christian doctrine, asking how little one can accept and still be a Christian, is an attitude unworthy of a regenerate soul.

Again, we must remember that a saved person does not make a Church nor constitute a safe propagator of the faith once delivered. There is life to be lived; there are temptations to be met; there are vagaries of conduct and of teaching to be encountered. There are many forces which may easily snatch the seed from the hard ground. To have a sure basis for organization there must be standards, and these, if Christian, must be according to the Bible. We keep coming back to the Bible. There we stand and in that alone. Some say that we should have no organization, but merely believe as did the early disciples, and let it go at that. But we reply that there was organization in the New Testament times; and people who were unindoctrinated believers at the outset, were instructed in the way. The New Testament stresses this. Again I say, we are gauging our attitude by the Book: to do less would be to repudiate Christianity.

I can enter into unreserved Christian fellowship with an undeveloped Christian. But when it comes to organized Christianity, there must be commonly accepted bases, a charter. Standards therefore become requisite for the course of Christianity in the world. For organizational and propagational purposes it is required that there be a body of recognized truth and standards of approved conduct. This, as above noted, is exactly what lies at

the heart, and is the *raison d' etre*, of the doctrinal and ethical content of the Epistles of the New Testament. It is for this that we require doctrinal subscription of all officers. And anyone can see that there must be a uniformity among those who represent the Faith officially—a uniformity of creedal subscription. So we say that anyone can become a member of our Church who conforms to the Scriptural requirements, as elsewhere noted; and we heartily trust that such an one will come into full stature of belief and conduct, under the preaching of the pure Gospel by the Minister, as by the use of the various means appointed of God; but we are merely consistent in saying that, by those in the orders of the Church, there must be an *ex animo* and plenary subscription to the system of doctrine which our Church derives from the Bible, and which in its cardinal factors all other evangelical bodies accept. There can be no real Christian fellowship and no organizational relationship with those who deny the historical and Biblical content of Christianity. "What part hath he that believeth with an infidel?"

We have appealed to the Bible; to the Bible we go. If the "disciples were called Christians first in Antioch", we wonder why. If we can find the answer to the question *then*, we shall have the answer to the question *now*. My thesis is that Christianity is a manner of belief and life **according to the Bible**. Our object is not, by the principles of human reason, to decide what Christianity ought to be, but by the records of Scripture, to find what it was, and is: no time element enters into this matter.

Those notable folk to whom the name Christian was given were people of conviction. For many it meant suffering, persecution; and men do not stand persecution for vague fantasies. We suppose it to have been their conduct that drew attention to them, the Roman soldiers stationed at Antioch calling them by the distinctive name in derision. It will hardly be hazardous for me to suggest several items that were vital parts of their belief: They were sinners, undone; God loved; the Lord Jesus Christ, the Son of God, Savior supernaturally came; He died for sin, a vicarious sacrifice. (Years before this the Forerunner had certified the manner and nature of the Savior's death: "Behold the Lamb of God that taketh away the sins of the world"). And the men of Antioch were indoctrinated in the Old Testament Scriptures). In addition they knew that their Lord had risen from the dead, literally, physically, recognizably. (Here is the point, much misinterpreted, of their words before the magistrates, who "took knowledge of them that they had been with Jesus." It was not their conduct in winsome and Christlike living, but their invincible testimony, by their boldness and readiness to die for their conviction, that He was alive!) And further these Christians of Antioch believed miracles, and perforce, the Virgin Birth of their Lord. If this seems too liberal a claim for the early Christians, I remind the reader that the Apostle Paul was in Antioch. And he vouched for these data here noted . . . One may contend that these beliefs were false: I merely emphasize here that they were believed.

Again let me say, that Christianity is doctrine and life according to the Bible (and in this order, though men have tried to reverse it, or to obscure the former by stress on the latter). This needs expansion. The writer James asks: "Though a

man say he hath faith and have not words, can (that) faith save him?" The answer of course is, no. By inference, and oppositely, we may inquire thus: If a man says that he has works (the good life, whether by conduct or by vocal claim), but denies the faith, do those works prove him to be a Christian? The answer is, no. For even as one can claim by actual confession and church membership to be a Christian, and yet be a son of Beliel, so one can set forth on the basis of demonstrative conduct that he is a Christian, and nevertheless be a child of Satan. Hypocrisy is readily possible in either case. Let me expand this more. It is not difficult for an observer to decide that a fellowman is a Christian, judging by the life that he lives; yet appearances may be deceiving. Some persons may seem to have the spirit of God; but the Devil himself could rate as a Christian on that score! I cite the Apostle Paul, harassed by certain false apostles who actually passed for bona fide Christians, but whose spectacle he moralized by the thought that "Satan himself is transformed into an angel of light"! And we recall the record of the Lord's words: "Many will say unto Me in that day: 'Lord, Lord, have we not . . . in thy name done many wonderful works?'" So, it cannot be works alone that count; and a Christian walk and conversation do not necessarily argue the reality of Christianity in a given case. Again, if deeds are the only criterion then the Lord's death is vain; if works be all of Christianity, then there was no need for Him to die. Being a Christian does require ethical conduct; but the reverse is far from true. Nor does having the name, or claiming it; automatically confer the grace. I recall a story from Lincoln the lawyer. He said to a witness: "Let us suppose that a cow's tail is a leg, how many legs does the cow then have?" But when the witness said there would be five in such case, the reply was: "Not at all; calling a tail a leg does not make it a leg."

We will not likely err then, touching the **works** side of what it is to be a Christian: Christianity is too well-advertised and too supreme for hesitation on that score. While Christianity cannot claim all of the good that is in the world, yet no good is foreign to it. And even Jews acclaim our Lord the greatest ethical teacher, as do many other non-Christian notables. Life needs no argument: it can be seen; and the world knows what to expect of the Christian. The trouble is mainly on the doctrinal side: to that we shall come in due time.

Let me stress an order of priority. It is a kind of chicken-or-egg-first problem. My answer is that the works are second. Doctrine precedes life; revelation is before conduct; faith is before practice. We can go back as far as Abraham, or even Adam. It was because of the inside that the outside became. And whether in regard to life or belief, God is the author. It is impossible for me to believe what is taught by some as the "melioristic" idea in morals, viz., that all morality (works) is but an evolution, and that there is no absolute standard. The original word for conduct, whether in Greek or in Latin, has at present an inseparable connection with Christianity and the Bible. The literal ideas have long since gone. "Custom" by man, has not and does not make, nor can it now produce, what civilization, at this time, knows by the name of ethics.

It taxes credulity too much to accept the notion that a system of conduct which is so diametrically

opposed to the common and native tendencies of the human race, should ever have been devised by man. And if soorth, ethics is simply humanity on the way up in the scale, on what basis and by what logic can one explain the latter-day revision to barnyard morality which some of the present Benedict Arnolds approve! If it took generations of progressive effort to arrive at monogamy, on what grounds can explanation be given for the twentieth century's atavistic retrogression on the part of its so-called intelligentsia, to the novitiate marriage and the host of other abortions of moral integrity? No; Morals as doctrine, arose in God. Because revelation is, morality is. But this too is beyond our immediate subject.

Leaving the practical side we come to the particularly doctrinal phase of Christianity. On the basis of the former discussion, let us proceed here on the assumption that we are dealing with the adult Christian, not with the babe in Christ; and we now have in mind Christianity as a system of truth derived from and inseparable from the Bible, as the basis for organization and evangelization, i.e., on broad lines, for "doctrine, distribution, and discipline". And remember this system is not man-made; certainly it was not devised in post-New Testament times. I do not tarry for Biblical apology here. No book in the history of human life and thought can, however, compare with the Bible, in history, in content, in preservation, in persistence, in popularity, even though it appears that many look upon it merely as a source-book for problematic discussions. In passing I may say that it will be found true that Christianity alone, and therefore the Bible, of all the nine faiths of mankind, has definite allocations and specifications of time and of place so necessary to an historical religion, such as in the Christian faith serve so clearly to differentiate it from all the remainder. As I have said elsewhere: Christianity is the historical faith. I repeat: We are talking about what we find, and as we find it. We are saying that this and this only is Christianity, if according to the Book. And further, to go out of bounds again, since man did not devise it, man cannot revise it.

Nominal Christians differ about the Bible. That is unquestionable if deplorable, from the evangelical standpoint. But neither is this matter, vital as it is, before us now and here. Men say that they do not like the Bible's content: that does not alter the case. They may not believe that which is written, they are not compelled to. The Book may be unacceptable, it may hurt the pride of man: that seems inevitable, seeing man's inordinate self-importance. But with this we have nothing to do. We are looking for Christianity. We may neither agree nor accept; but what we find, we must take, if it is to be Christianity according to the Bible. That is our original proposition. It would be as preposterous for a man, seeking the beliefs of Mohammedanism, to refuse the teachings of the Korean, as for one searching for Christianity to reject the Bible as the basis of his search.

As I was saying, it must be quite evident that not all pious folks are on that account necessarily Christian. There are counterfeits, and there is inertia: these explain much. In the Near East, one stopped on the street and asked if he is a Christian, answers: "Certainly: I'm not a Mohammedan". But Christianity is not so negative as that. Is it common sense,—the matter of charity and of tolerance does not enter here, to call a man a Christian who,

exercising choice, rejects the authoritative Bible as the only source of what we know as Christianity? When one party denies what the Antiochian Christians believed, or,—if one makes any distinction between their beliefs and the modern evangelical, when one group rejects the Trinity, the Lord's Deity, salvation by faith, the blood atonement, the literal resurrection, etc., and when others or another group affirm these to be articles of the Faith, surely it will not necessitate a Philadelphia lawyer to decide that they cannot both be Christian. The only court of appeal is the records. For it cannot be too strongly stressed that Christianity is an historical faith growing out of and indissoluble from historical facts that took place objectively in the world of history. To deny this is not only to give up Christianity: it is to forsake sanity.

I can be, and I wish to be, as tolerant as anyone: what I here plead for is integrity of thought. When the Apostle Paul rejoiced that the Gospel was preached even of envy and strife, by which men sought to add affliction to him, he was manifesting tolerance; but when he uttered an anathema against those who preached "another Gospel" (which he hastened to state was "not another," referring to those who denied the true and only Gospel) he was simply and necessarily maintaining pure Christianity. Neither he, nor any, had or has, the right to change or allow it to be changed, and retain the name.

What I insist on is the thought that Christianity is a trade name: it is copyrighted. Therefore none has the right to use it who does not employ it in the same sense as taught in the source-book from which it has been minded. That is, if any scheme or system or body of doctrine or manner of life, or all combined, omits any vital fact, as being necessary to Christianity according to the Bible, or discredits any clear Apostolic teaching based on such fact, then such scheme or system or body of doctrine, cannot on any honest procedure, be called Christian. There, it seems, should be an end of the matter. To show that I am not violently partisan, let me say that I am not here stressing the historicity of the Gospels, nor the general reliability of the records whether of the Old or the New Testaments. Let a man say if he will that the Bible is false, that its history is untrue, that its doctrines are impossible, its teachings preposterous. But still let him grant my primary assumption, viz., that Christianity is a system according to the Bible. Again I appeal to common sense, to Consistency, to honesty. What is not according to the Bible is not Christianity. It may be beautiful, and attractive, and aesthetic, and appealing to the natural man; but it cannot by any argument be proved Christian unless it is based on, and is in accord with, the only historical and original and unique Book which is the one source out of which the historical faith called Christianity is derived. That ought to be final.

There will be no danger of our missing the place where Christianity is found: Christians may differ touching its content somewhat; but the creeds of Christendom and the evangelical Churches should be competent interpreters. Christianity was erected on and is written around certain facts. These facts, whereas they may be beyond proof or disproof by arguments based on present-day factors, are yet sufficiently accredited as facts; and at any rate, they are in the Bible; and that, for our purposes, is sufficient. Along with these

facts, and indissoluble from them as the basis, certain doctrines were projected. And also Christian life was indissolubly associated, and indeed impossible, apart from them, and from their preliminary facts. Now among these facts and doctrines are: God, in all the richness of His Scriptural character and Trinity, with the doctrines arising from such realities; the Lord Jesus Christ, His Son, Virgin-born, Deity, sinless; the death of the Savior in regard to sin, interpreted as vicarious (and this being true of atonement both in the Old and the New Testaments); miracles, as beyond human nature, linking the earth and a supernatural order; the resurrection of this Lord Jesus Christ, literal, as being the capstone of the Faith, with repeated stress on His return, also literal. (In one of the only three times where the word **Christian** is used in the New Testament, Acts 26, the argument plainly shows that to be a Christian means to accept the resurrection of the Savior, that fact, as other data, being consonant with the Old Testament. To say that the resurrection as thus stressed was other than literal is trifling).

Now all of these data are set down in a body of writing which men claimed not as their own product but as of God. All were components of a Gospel which the Apostle Paul maintained was "not after man, nor received of men, not taught him save by revelation of Jesus Christ". Gal. 1. These factors, while not all plainly taught in the Old Testament, are in no sense disparate to its contents. And here Christianity centers. We may not choose it; but whether we accept it or not, the name and its content are unaffected. If we utilize the name, that which it contemplates is inescapable.

One may substitute theory for fact, but it will not be Christianity. Some may cut out the Virgin Birth, but let them not call the resultant Christianity. Eliminate the vicarious atonement, reject the literal resurrection, say that He will not come again, elaborate a Christianized rationalism; but drop the distinctive name Christian. If we eliminate its Biblical bases, nothing can make it Christianity. It claims to be Divine. We accept it as such. We are not ashamed of it: we stand in awe before it, in grateful reverence for the God Who gave it, the Lord Jesus Christ Who made it possible, the Holy Spirit Who brings it to our hearts. Others may scoff: we pray, giving thanks for something which man did not, could not, would not originate, and which he cannot change or destroy. The world did not give it; and the world cannot take it away.

Such is the Gospel, such, Christianity, such, a Christian. And now, having found these, I stand by them. I have no quarrel with any. I think that I am not in the least intolerant, nor uncharitable. But as the pearl of great price, I have found Christianity, or have been found by its Lord. It may be hard on some who have thought themselves Christians. But there is a true faith, and there is a sure guide, and there is a reality to Christianity. On that, I stand though the heavens fall. There is no compulsion: there can be no trimming. There is a body of faith founded on this new Testament, in turn based upon the Old, the same being once for all delivered to those who are saved sinners. And such facts and such doctrine as is built on these recorded facts are unaffected by time and by philosophy and by learning and by science and by discovery and by inquiry of man. It is unique, satisfying, supreme, final. This is Christianity: nothing other. There is perhaps much more: there is certainly nothing less. And in historic phrase, here we stand, God helping us we can do no other, —and still claim to be Christian.

## Religious News Of The Camps

By Rev. Dan. T. Caldwell

"Is the young man Absalom safe?" This was a cry of anxiety from the heart of a father whose life was bound up in the safety of his son. This question is echoed today in the heart of many a parent whose son is in the service of our country. While they may be far from physical safety, many of the service men are safe in the truest sense, because their spiritual welfare is being cared for by 95 chaplains from our Church who are with the Armed Forces, stationed throughout the Southland and beyond the seas. In many of the camps where we have no chaplains from our own Church, we are grateful for the interest and splendid cooperation of the chaplains of the Presbyterian Church in the U.S.A. and the United Presbyterian Church. All of these chaplains are doing what many other ministers long to do, and they deserve the best our Church can give them of sincere interest in their work, and of definite prayer for God's Spirit in their efforts.

That our chaplains are depending upon the Church is shown by the many letters from **chaplains**: constantly coming to the office, requesting the prayers of God's people.

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"The feeling that my own Church is 'backing me up' in this tremendous task is truly encouraging, and the help that comes to me from your office from time to time is greater than you may ever realize."

"The hours are long and busy ones, the task technical and complicated, but if one will do his best, the sun never sets but what you feel it is a benediction for a much needed job well done. I solicit the prayers of you all for those of us who, in our humble way, try to minister to as courageous and inspiring group of men as ever rode on 'Wings of Steel' over land and sea."

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"Thank you for the support and interest of the Council, and of our great Church back of you, and imploring your constant prayers."

"It may be because they haven't anything else to do while on the ship, but there is more interest being shown in religious services. I wonder if the reason isn't that they have had more time to think. I believe it is. I pray earnestly that all America might think through this crisis and come to sensible and correct conclusions."

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"It is new, but fascinating work, and I feel fortunate in being able to help the men and at the same time make helpful contacts, and talk to them in interviews about their churches, their faith, and both their physical and spiritual well-being."

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"Splendid morale among soldier students. Good response by them to religious services . . . Very busy and enjoying the work! I sincerely trust that our Church will launch out in a great Crusade of Consecration and Evangelism, in order to keep the Source Springs pure and wholesome."

**Bible Class:** What is perhaps the largest Bible Class in the U. S. Army is at Fort Sill, Oklahoma. It was founded by Chaplain Robert S. Woodson, of Hot Springs, Ark., who still conducts it. It began in January of this year with a group of eight men, and now has an enrollment of 100, with an

average attendance of more than 70 men each Sunday.

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**Conferences:** A conference for chaplains and pastors near camps was held at Westminster Encampment, Kerrville, Tex., July 10-11. The director also spoke twice on Sunday, July 12, at Kerrville. He delivered two addresses before the Woman's Auxiliary Training School on July 14 at Montreat, N. C.; addressed the Superintendents' Conference and the Associations of Religious Education Directors on July 17-18 at Montreat, N. C. He also presented the work of the Training School of Woman's Auxiliary, Synod of Virginia, on July 29, at Massanetta Springs, Va. A conference for chaplains and pastors near camps will be held at Montreat, N. C., on August 20-21. Dr. B. R. Lacy will speak and also lead the discussions.

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**Churches:** Many of our churches adjacent to camps are continuing their good work for the service men, and many of those in new camp areas are anxious to undertake some work if funds can be provided. We know that the service men appreciate what the churches are doing for them, and the churches are grateful for the aid given by the Council in their programs for the men. One of our pastors in Texas writes: "Without the aid received from the Council, our service would be greatly curtailed. Miss Starr's services are increasing in effectual contacts . . . I do hope the pastors report the men to you or to us; it is difficult and embarrassing to make a man feel welcome when he has been in camp more than a year and we had not found him."

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"Last night we had over 100 service men at our devotional service. Every seat was taken and we had to bring in chairs to accommodate them. We never have any difficulty getting as many men as we can accommodate. At the party last night we had about half a dozen Georgia men, and the rest were from above the Mason-Dixon Line, and how they did go for that 'Georgia watermelon,' which was raised in Florida! . . . In the devotional service we had wonderful singing, which leads me to believe that most of the men came from churches up North." Memorial Church, Columbus, Ga.

"Hundreds of soldiers and their families worshipped in the First Presbyterian Church during the month of May. On Mothers' Day every soldier who attended morning worship was invited for dinner to some home in the congregation, and after evening worship on the same day several of the mothers who had boys in the service elsewhere, acted as hostesses during the Fellowship and Social Hour . . . The Woman's Auxiliary continues to make calls upon soldier families, and we find that this point of contact is valuable, not only to the strangers in our midst, but to the Church as well." Hattiesburg, Miss.

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"The men are training on increased hours often now, and that includes a lot of Sundays. It not only becomes harder to see them when they are in the field, but also hard for them to visit us. However, when maneuvers do start, I intend to take groups of young people out in my car and conduct hymn-sings and short worship services at the different bivouac areas in the woods. Nothing works out so fine as a song service under the stars on maneuvers." First Presbyterian Church, Alexandria, La.

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**Negro Work:** "We first started our work at this base by inviting the soldiers out to church in mid-week service. After service we would serve them refreshments, and this in turn encouraged them to attend church. Then I would visit the camp and talk with groups about God's word, as well as their condition. Being near the base, quite a few of them visited this town, and I put myself in the way to make every contact that was possible. Once a month we give a program that is sponsored by our young people, and invite as many as we are able to serve after our vesper service is over. I go every Thursday afternoon at 6:00 o'clock and preach, and once in a while we pick up a group and go to some of our white churches that they may sit in on the service . . . I am determined, by the grace of God, to do my best for His Kingdom. You may count on us." From one of our Negro ministers in Snedecor Memorial Synod.

\* Director of Defense Service Council.

## Prayer For Awakening

By Rev. R. W. Cousar, D.D.

A minister once remarked that it was a strange fact that nearly everything that everyone else prayed for, the Apostle Paul ignored. Also, he noted, that what Paul prayed for nearly everybody else forgot to include in their prayers. This leads us to the question, how should we pray for a spiritual awakening today? When the minds of men are distraught with the responsibilities and the burdens of war what shall we do who long for Christ to be brought to men? When we are in the midst of a world, over two-thirds of which is still pagan, along what lines shall we direct our prayers that the kingdom may truly come?

Where shall the burden of our prayers rest and for whom shall we pour out our hearts in intercession? Certainly we would say that these prayers should ascend for the unsaved, and yet, the New Testament with a few exceptions, has little to

affirm about such prayers. Paul prayed for the Christ—rejecting Israel of his day with an almost unmatched fervor and devotion, as recorded in the ninth and tenth chapters of Romans, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Again he urges Timothy to pray for, "all men", for "kings" and for, "all that are in authority". Our Lord in His high priestly prayer in the 17th chapter of John declared "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one." It might be said and correctly so, that these were, in part at least, prayers for the unsaved. The God who wills that all men should come to repentance would certainly have us pray for the unconverted wherever they are. The warrant, however, seems to be by implication rather than by direct command.

The early Church Christians in Jerusalem seem to have prayed largely for fresh courage and boldness to deliver their testimony, rather than directly for the conversion of the world of unbelievers around them. They seemed eager for the dynamic to effectively tell their story and vividly witness for Him who died and rose again. In the midst of threats and attempted intimidations they very earnestly voiced the application "And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word". (Acts 4:29). It was Paul who repeatedly asked his friends to pray for him that he might be "Given utterance" to boldly proclaim God's message to a dying world.

The church's need today would seem to be for more boldness and clarity in delivering her message. In short, the need would seem to be not so much for the capacity to pray for a needy world as for the power to make luminously plain the gospel that redeems wayward sinners. What we would like to make clear is that the burden of our Lord, the burden of Paul and of the rest of the Apostles was for the believers, or, the church, if you please, that it might be aroused to the light of its privileges and to discharge the weight of its responsibility as an effective witness in the world.

The second great burden of the Apostles was for greater reality in their own inner spiritual experience. The living water must break forth afresh in new surges of blessing if the deadness of the parched ground of the soul would bring forth life again. To this end the Spirit of God must be released with increased intensity within the human heart if there would be produced the fruits of a living faith.

Chas. G. Finney in his, "Revival Lectures" says in his quaint way, "All beings have a right to complain of Christians who are not filled with the Spirit. You are not doing work for God, and He has a right to complain. It is in vain for a minister to try to work over your head. Ministers often groan and struggle, and wear themselves out in vain, trying to do good where there is a church, who live so that they do not have the Spirit of God. Thus you may tie the hands and break the heart of your minister, and break him down, and perhaps kill him, because you will not be filled with the Spirit".

It is small wonder that Paul prayed for his Ephesian friends, "To be strengthened with might by His Spirit in the inner man". In a similar view he pleads for the Colossian Church members that

they might be "Strengthened with all might according to His glorious power." He wanted them to have a genuine vision and experience of the fact, "That Christ may dwell in your hearts by faith", "And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." Paul's hunger for his fellow Christians was one for reality for knowledge and for power. But always keep in mind that it was mainly for the church that he prayed.

Can we believe for a moment that Church members would go fishing Sunday morning or loll around in their homes on a hot day reading the comic strips rather than to gather in the house of the Lord, if they really knew the Spirit of power? If the truths of our Christian faith were burning realities then there would be a much smaller percentage of "fair weather," "dull headache" Christians resting at home Sunday morning, at the hour of worship. Many of them would not only refashion their ways Sunday morning but would go where they could teach in an outpost Sunday School in the afternoon. They would have a genuine hunger to serve somewhere and to bear their witness to dying men. They would seek men and women and young people in their daily haunts and at their daily tasks in order to win them they would

"Weep o'er the erring one, Lift up the fallen,  
Tell them of Jesus, the mighty to save."

The greatest burden it would seem, therefore, must be for a church not yet half aroused, that lacks spiritual insight and a passion to serve. There must again be the soul travail that cries out, "For I would that ye knew what great conflict I have for you, and for them at Laodicea and for as many as have not seen my face in the flesh, that their hearts might be comforted (braced), being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ" (Col. 2:1,2). Would to God there might be one such church today fully awakened to lead the way with not only a Spirit-filled minister, but Spirit-filled members to bear the witness with power in your day and mine! To this end must we pray!

\*Pastor of the Central Presbyterian Church, Chattanooga, Tenn.

## THE BOOK OF JONAH History Or Allegory

By Rev. Daniel J. Currie, M.A.\*

Once I heard a young minister say he was not sure whether the Book of Jonah is history or allegory. I did not ask him why he had doubts, but his statement set me thinking. I wonder why he doubted.

Was it because there are in the book miracles of a most unusual sort? There are such miracles recorded there. We read that Jonah was swallowed by "a big fish," "whale" it is said in the New Testament. So far as we know no other man had such an experience. Some say that a whale can not swallow a grown man. As a matter of fact it is known and recorded that a horse was once swallowed by a whale. Certainly then a big fish could

have swallowed Jonah. And remember too that God "prepared" that fish. Also it is said that Jonah lived three days and three nights in the belly of the fish and was then emitted alive on land. So far as we know he was the only man that ever had that experience. And it might be said that Jonah could not have lived three days in such close quarters. But the young, both of animals and mankind, live for months in quarters just as close. But why balk at miracles in this book? They are recorded in many other parts of the Bible. Further, one who really believes in an omnipotent God has no difficulty about believing in miracles.

Did the young minister question the historicity of Jonah because as some say "there is no confirmation of the conversion of Nineveh?" If Bible it is made secondary to secular history. When statements must be confirmed by human history,

there seems to be a conflict between secular history and sacred history, it is secular history that suffers. Belief in the Bible as infallible is not mere credulity but fixed faith on which God's people have ever built the house of their hope.

The real historic character of Jonah is seen in three facts:

First, II. Kings 14:25 says of Jonah the king: "He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the Word of God—which He spoke by the hand of His servant Jonah, the son of Amittai the prophet." The Jonah of this passage is the same plainly as mentioned in Jonah 1:1, "Jonah the son of Amittai." Two historical characters are named in II. Kings, Joash and Jonah, and the latter is named again in Jonah. What plainer evidence is needed?

Second, in Matt. 12:39-41 Christ Himself refers to Jonah as a real person. The Scribes and Pharisees had demanded of Him a sign. He told them that no sign would be given them save the sign of Jonah. He said, "As Jonah was three days and three nights in the whale's belly, so shall the

Son of Man be three days and three nights in the heart of the earth." Jesus here connected a fact of past history with a fact of future history and Jonah's being confined in the body of the great fish was just as true in the past as was Christ's burial in the years that followed. The meaning of the Master's words is perfectly plain here.

Third, Christ declared in the same passage, Matt. 12:39-41, that the "men of Nineveh—repented at the preaching of Jonah." That means that real people repented at the preaching of a real man, Jonah. No other interpretation can reasonably be held.

Our conclusion is that the Book of Jonah is not allegory but true history as recorded in the Word of God.

To question the historical character of Jonah need not mean that one is unorthodox as to the Presbyterian system of doctrine, but it does indicate an attitude of mind toward the Word of God that is very dangerous, dangerous to the doubter himself and also to those he may influence.

\*Stated Clerk of Florida Presbytery.

## BOOK REVIEWS

### The Christian Attitude Toward War

By Loraine Boettner

Published By Wm. B. Eerdmans Publishing Co.  
Grand Rapids, Mich. Price \$1.00.

An unusually clear, logical, and realistic presentation of a subject of great interest and importance to every Christian, not only during the present world-wide conflagration, but as a guide for teaching future generations both in the church, the church schools, and the home.

As the basis for its necessity, the author outlines the growth of the modern pacifist movement in the Christian world. This movement, while it contains many sincere Christians, also shows an unduly large proportion of its leaders to be socialists, humanists, modernists, and many from dissident elements in the country who do not even profess to be Christians. It also clearly shows that while all of the leaders of the movement seek disarmament, the actuating motives are entirely different. The former believe that armament reduction promotes peace, while the latter group desire the country to be defenseless for their own nefarious purposes.

In presenting the Scriptural teachings concerning war, the author treats the Testaments separately. There is little pro-pacifist argument available in the Old Testament and the mass of evidence shown is conclusive beyond a doubt that God recognized the necessity of, and sanctioned, some wars. For instance, in establishing the Jewish nation, He Personally directed these wars through His prophets, Moses and Joshua.

The strongest Scriptural basis and the greatest argument advanced by the pacifists is Matt. 5:39, "Whosoever smiteth thee on thy right cheek, turn to him the other also." This verse is interpreted to teach that within reasonable limits it is often better to suffer some injustice than to demand our full rights and precipitate a fight. That Jesus Himself did not intend that this verse should be taken literally is proven by His actions while being tried

by the Sahedrin. When struck, He did not invite further abuse by turning the other cheek, but immediately rebuked the offender. (John 18:22,23). Jesus frequently confirmed the Old Testament as the inspired Word equal with and not conflicting with His teachings as set forth in the New Testament.

The author clearly brings out that the cause of all war is sin, and war itself is but a symptom of the sin. Greatest war-causing diseases, of course, are the sins of greed and selfishness. We must recognize this fact and seek to control the symptom while we fight the disease. How can this be done? The answer is simple. How do we control crime in this country? By the legal use of force. The principle of a police force defending the property and lives of a city, against lawless elements from within, is identical with that of the armed forces of a nation protecting the nation from lawless nations who seek property or rights which do not justly belong to them. And so to control the symptom of war, the Christian nations should, in co-operation with each other by arbitration, persuasion, or even force, require all nations to refrain from acts of war.

As for the cure for the sin, the answer is the winning of all nations to Christ for when Christ rules the heart of man, there can be no greed, selfishness or war.

This book should be a part of every church and home library.

—Col. D. R. Nimocks.

### The Atonement

By Dr. Loraine Boettner

Published By Wm. B. Eerdmans Publishing Co.  
Grand Rapids, Mich. Price \$1.00.

It is heartening to one who accepts in his own mind and heart the teachings of Scripture concerning God, man, sin, salvation and especially the Plan of Salvation to be brought into contact with another who responds in like manner to the Word.

This reviewer has just had that happy experience in reading "The Atonement," by Dr. Loraine Boettner. This is a book consisting of only nine

chapters — very readable chapters — all of which are concerned with the great central thought of the nature of Christ's work for sinners.

Dr. Boettner is thoroughly Calvinistic in his treatment of this grand theme. Not only so but he is thoroughly Scriptural. He sets forth with clear, logical and convincing sentences and paragraphs, the strong, faith-quickening and comforting doctrines of the Calvinistic system of Theology, which is to say, he roots his teachings deep in the soil of the Scriptures.

One is impressed by his comprehensive grasp of the Scriptures and his skill in the art of interpretation of those Scriptures so as to make all their light to converge upon the Cross of Christ linked in an unbreakable union with the doctrine of Divine Sovereignty. He speaks of election, of regeneration, of justification, of adoption, of sanctification, all of which issue from the Cross according to the Divine Purpose. He speaks of God's "peculiar, mysterious, infinite love for His Elect—His Chosen."

Dr. Boettner draws very clearly the distinction between the Elect and the non-elect. He faces squarely the issue of eternal life for some and eternal death for others. Yet, even as the Bible, he holds out hope for penitent sinners. No one is shut out from salvation by a hard and fixed mandate or law. One sentence in his book reminds one of Dr. Hodge's theology. "Christ's atonement is sufficient to the salvation of the entire race; it is efficient only for those to whom it is applied by the Holy Ghost"; i.e., those who anchor their faith in Christ.

Concerning the atonement, Dr. Boettner would agree with Dr. Warfield: "The things we have to choose between are an atonement of **High Value** or an atonement of **Wide Extension**. The two cannot go together." Dr. Boettner's thought in substance is this: "The Gospel is the **Good News** of what God has done to save His people and not merely **Good Advice** as to what men should do to save themselves. It is the glad tidings that Heaven is ours through 'Him who loved us, and gave Himself for us,'"

"The Atonement" is a great book which ministers, particularly, should find not only stimulating but instructive and reassuring.

Rev. J. F. Ligon, D.D.,  
Pastor, First Presbyterian Church,  
Columbia, Tenn.

## ◆◆◆◆◆

### "Our Priceless Heritage"

By Henry M. Woods, D.D., LL.D.

Published By The Evangelical Press, Harrisburg, Pa. Price \$2.00. To students in college, \$1.50.

Dr. Woods has given us in this book, a scholarly study of Christian Doctrine in Contrast with Romanism. All Protestants should own and read this book. This important subject has been neglected, and there is widespread ignorance on the theme. The author covers the involved issues thoroughly and fairly. The principal topics discussed are: "The Church of God," "The Church's Rule of Faith," "The Church's Head and Foundation," "The Church's Object of Worship," "Apostolic Succession," "The Development of the Papal System," "The Sacraments," and "The Relation of Church and State." From this partial list it is obvious that Dr. Woods is dealing with living and pulsating issues. This work is a needed corrective to many who are prone to feel that there is no essential

difference between Romanism and evangelical Christianity.

In the biography of Dr. Charles Hodge we find a letter he wrote to Dr. Alexander, of Princeton, giving his impression of France. He attended a Roman Catholic Church at Havre and found the priest giving instructions to about two hundred boys on the necessity of the Sacraments. Commenting on what he saw, he observed: "It is no wonder that the Catholic religion takes so firm a hold of its votaries, since it is so faithfully instilled into the minds of the young. I fear that in this respect Protestants are not as assiduous." This is just as true today as the day Dr. Hodge wrote it. This book of Dr. Woods' taught in our Sunday Schools and Christian homes would make our young people wiser and better Protestants. We wish for this book of permanent worth, a wide circulation. Let Protestants be as alert in spreading our message to those who are not Protestant, as the Catholics are in spreading their literature to the Non-Catholics. —John R. Richardson.

## ◆◆◆◆◆

### "And When You Pray"

By Grace W. McGavran

Published By The Pilgrim Press  
Boston, Mass.

A very unsafe booklet purporting to be a guide for prayer with children. Your reviewer understands that it is recommended by our Religious Education Department. If this report is correct, it is a regrettable and deplorable fact.

Let the author speak for herself. Here are a few specimens: "No, we shall not use phrases like 'God sends the rain'; and 'God gives us flowers.' We shall leave that misleading, thought-tempting phraseology out of our training, because it is only a half-truth, and because it will lead children away from the more glorious fact that weather is God's even as the earth is the Lord's. He does not dispense it like a druggist in answer to a person's need; it is a part of a grandly ordered universe in which we are to grow by the way we act when its variety rises around us. God does not send rain, sunshine, and storm."

"Yet in hymnal and prayer we continually teach our children to utter a belief in the nature of God's care of us which is bound to crumble under the impact of fact. A good junior hymnal has the lines, 'Who with His own right arm . . . shields us from every harm.' Even a junior would call that poetic license!"

We wonder how the authoress reconciles the following statement with the Sermon on the Mount: "It takes courage to refuse to give children faith in a God who can absolutely do anything. But from such a belief they can never rise to the greater faith in God as He is, too great to be able to do that which is of lesser worth. It takes courage and patience and thought to guide them to the greater understanding. But in that greater, truer understanding lies their brightest hope of a faith in God which will meet the experiences of our modern world."

We also are at a loss to understand how this booklet could be consistently taught along with the Child's Catechism. The Catechism asks, "What can God do?" It answers, "God can do all that He wishes to do." For our part we prefer the Sermon on the Mount, and the Catechism.

—John R. Richardson.

# THE SOUTHERN PRESBYTERIAN • • • JOURNAL • • •

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## THE SOUTHERN PRESBYTERIAN JOURNAL

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## EDITORIAL

## A Back Door To Treason

Prior to Pearl Harbor, pacifism was a menace but its proponents at least had the right to advocate their position. Today this situation is changed. One would think that it would be clear to all that an Axis victory will mean the restriction of vital Christianity, abolition of missions and the passing of those precious liberties which go with the open Bible.

However, pacifism is not a dead issue, inexplicable as it seems, and even at Montreal this past summer there were those who voiced this unscriptural and dangerous teaching.

"Frankly, we in the Government are puzzled at the attitude of some of you church people," a F.B.I. agent said when making inquiry into the background and beliefs of missionaries due to arrive on the liner "Gripsholm." The Government has a right to be puzzled. The Federal Council, claiming to speak for American Protestantism, did all in its power to sabotage our pre-war efforts at preparedness. The Church has been compromised by such actions and the loyalty of Christians has been called in question.

That our Government means business was clear when the F.B.I. placed an agent on the "Gripsholm" for the trip from Rio to New York. This agent found certain pacifists holding meetings and urging others to join them in their position. When the liner arrived in New York these leaders, to their surprise and chagrin, were taken immediately to Ellis Island for questioning and investigation. There were no Southern Presbyterians involved, for the missionaries of our Church have not been pacifists.

However, open and "secret pacifism" are still abroad and was in evidence in some of the conferences at Montreal. Those in charge of these programmes are evidently aware of this and it is probable that another year will show a change.

One effect of our official connection with the Federal Council is that the Council is now in a

position to send its representatives to our church meetings. The representative at the Woman's Conference this summer gave some of the typical teachings of this group which has done so much to thwart adequate preparation in America. This Journal again protests our connection with the Federal Council which has contributed so actively to our delay in preparing for national defense and which is today continuing to seek to dominate the thinking and activities of Christian people. There is still no evidence that the fundamental principles dominating the Federal Council in the past, and with which so many of us disagree, are not still the guiding policies of that organization.

Controversy is unfortunate but acquiescence in a policy which means church and national ruin is worse. Statements, such as were made this summer, to the effect that Japan and Germany were in some measure justified in their course, should not be tolerated. Those of us who have seen the "New Order in Asia" and those now suffering under the bestiality and brutality of the "New Order in Europe" have a right to protest.

Not only so, but the propaganda, already on foot, to minimize the punishment of these criminal nations after the war, should have no place in our Church. In taking this position we feel we have the backing of the overwhelming majority in our Church. It is the duty of this majority to express its will through the proper channels.

—L. N. B.

When traveling alone we may choose the shortest and most convenient road, though it be somewhat slippery and dangerous, provided we are conscious we have prudence enough to guard against those dangers. But he must be a merciless and unfaithful guide, who, knowing that a number of weak, thoughtless children would follow in his footsteps, should choose a path, safe to him self, but in which it was morally certain the greatest part of the followers would stumble and fall.

—Erskine.



# The Southern Presbyterian Journal

By Rev. R. F. Campbell, D.D.\*  
In Our Mountain Work For August

A monthly magazine bearing the above title appeared in its first issue in May. The sub-title reads as follows: "A Presbyterian monthly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints."

Rev. Henry B. Dendy, D.D., is editor, assisted by six contributing editors, two of whom are former moderators of the General Assembly, and all of them well-known throughout the Church.

The Board of Directors, ten in number, includes six ministers and four laymen.

There is also an Advisory Committee of twenty-four, twenty ministers and four laymen.

The editor, in a preliminary statement, says: "We believe that the overwhelming majority of our ministers are sound in the faith, but we also feel that in the past they have not had a rallying ground, a place to look for leadership, or a medium through which they might find expression of common views."

History repeats itself. In 1855, two young pastors in Baltimore, Md., Thomas E. Peck, 33, and Stuart Robinson, 39, launched a periodical under the title, *The Presbyterial Critic*, with the motto, "Truth, like a torch, the more it's shook it shines."

In the opening article, written by Dr. Peck, it is declared: "Our aim is by discussion, and, if need be by controversy, to explain and vindicate the great principles of Christianity, with special reference to the life, posture, and active operations of the Presbyterian Church . . . Among its purposes is agitation, but not agitation for its own sake . . . The torch shall be shook only that it may shine."

Those of the alumni of Union Seminary who are old enough, and fortunate enough, to have sat in Dr. Peck's classroom, will remember that it was a favorite theme of his that the times of danger for the Church are not the times of earnest discussion and controversy, but the times of quiescence. He held that the price of sound doctrine, like the price of liberty, is eternal vigilance.

We wish for The Journal a useful career in its purpose to defend and propagate the truth as set forth in the standards and traditions of the Southern Presbyterian Church.

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\*Pastor Emeritus of the First Presbyterian Church, Asheville, N. C., and former Moderator of the General Assembly.

# Reply To Overture From The Presbyterian Church In U. S. Concerning Doctrinal Basis Of The Federal Council

At the meeting of the General Assembly in 1942, held in Knoxville, Tenn., the following resolution, introduced by Rev. John R. Richardson, D.D., of Alexandria, La., was passed by practically a unanimous vote:

"1. Whereas, the Federal Council affirms that one of its aims is to develop interest in the World Council; therefore, the General Assembly of the Presbyterian Church in the United States hereby petitions the Federal Council of Churches of Christ in America to place itself upon the doctrinal basis of a World Council of Churches; to place its secretarial personnel upon this basis, and to call this basis to the attention of each minister, speaking under its auspices for its appropriate regard..

"2. In accord with her doctrine of the sufficiency of Scripture, the Presbyterian Church in the United States hereby declares that she does not accept any pronouncement of the Federal Council, its agencies or secretaries which go beyond the teachings of the Holy Scriptures as part of the official position or testimony of the Church as law or recommendations binding the consciences of her members, but only as the opinion of representative Christian gentlemen."

Submitted By The Advisory Committee To The Executive Committee Sept. 18, 1942.

The Executive Committee of the Federal Council of the Churches of Christ in America, having given careful consideration to the resolutions of the General Assembly of the Presbyterian Church in the U. S. concerning the doctrinal basis of the Council, records its understanding of the Council's position as being in full accord with that of the World Council of Churches. In the preamble to its Constitution the Federal Council avows its faith in Jesus Christ as "Divine Lord and Savior," which is an affirmation of the deity of Christ, in keeping with the historic faith of Christianity.

Each minister who serves as a secretary of the Federal Council has been ordained in accordance with the doctrinal standards of one of the Evangelical Churches which hold membership in the Council and is responsible to that denomination for his loyalty to its doctrinal standards. The Executive Committee of the Council is well assured that its secretaries are in full accord with these doctrinal standards.

The Council expects that the utterances of its secretaries and of ministers speaking under its auspices will not be at variance with its Constitution. However no secretary of the Council and no minister speaking under its auspices can make any pronouncement in its behalf. The Executive Committee, made up exclusively of representatives officially appointed by the denominations, has the sole authority to make pronouncements for the Council.

The Executive Committee of the Council confirms the understanding of the General Assembly of the Presbyterian Church in the U. S. that the Federal Council can formulate "no law or recommendations" which are "binding upon the conscience" of the members of the constituent

churches. This is in accord with the Constitution of the Council which declares that the Council has "no authority over the constituent bodies," and specifically that it has "no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

## COMMENT

While the petition to the Federal Council is answered by its Executive Committee, and while the action of the Executive Committee does not formally place the Council upon the doctrinal basis of the World Council, we rejoice that in this answer to our petition the Executive Committee of the Federal Council has taken a distinct forward step. It interprets the Constitution as affirming the Deity of Christ, in keeping with the historic faith of Christianity. We wish to register our sincere appreciation of those who worked to secure this forward step and sought to implement it for the secretaries and ministers who preach under the Council's auspices. Time will show whether or not this fine interpretation of the Constitution has been effectively carried down to these ministers. We earnestly hope that sermons at variance with the Deity of Christ, in keeping with the historic faith of Christianity, will no longer be preached over the Federal Council's National Vespers.

For the rest, we pray for ourselves and for the Federal Council a realization of the implications of the Deity of Christ in keeping with the historic faith of Christianity. The Deity of Christ carries the implication that the Church is His body commissioned to preach His Word rather than the plans and programs of men. It means that the Church is a witness to God manifest in the flesh, the one Mediator between God and man. Her Gospel is that God was in Christ reconciling the world unto Himself. Her cry is, Behold the Lamb of God which taketh away the sin of the world. And the preaching of God's Gospel concerning His Son brings praise to the glory of His grace, saves precious souls and offers the Christian frame for men's thinking and acting in every sphere of life.

—Wm. C. R.

## Christmas Mailing To Soldiers

Officers of the Army Postal Service urge that Christmas packages, cards and letters for men overseas be mailed before November 1, 1942. With all available cargo space needed for the transport of vital military supplies it is urged that Christmas packages be kept to a minimum in size and rate. Postal Regulations provide that no packages weighing more than 11 pounds and more than 18 inches long or 42 inches in length and girth may be mailed. No more than one package per week may be mailed by any one person. The Army Postal Service also requests persons not to send food or clothing in government packages since soldiers are amply provided with the necessities and there is danger that food will be spoiled or damaged in transit.

# Hearts That Burn

By Rev. J. Kenton Parker\*

Text: "And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?

I hope you will not think of this as a sermon but as a burden which I wish to share with you this morning—a burden for the church, a burden for our country, a burden for a sad world, a burden of my own heart. It is the burden of the need of a real revival—a revival which will quicken the church, cleanse our land and sweep to other lands.

We need fire from Heaven today—a fire which will change the hearts of men and bring a glorious and lasting blessing. Such a revival can only come from God but it must begin in burning hearts—no luke warm, half-way sort can do what must be done. God can do without a great many things when He sends a revival but he cannot do without burning hearts. He can do without money—there was no money at Pentecost. He can do without man-made education. He can do without organization. But he must have hearts of fire.

The two disciples in our text felt the beginning of that fire as they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

Let us find in this Chapter some of the things which ought to make our hearts burn:

I. We have a Book which ought to make our hearts burn. It was while he opened the Scriptures that their hearts began to burn.

In this Book we have a picture of the Glorious character of God and when we see his portrait as painted here we will feel as others have felt—as Moses felt when he talked with Him face to face on the Mount—As Isaiah felt when he saw him in the temple and went out to say to his people, "Behold your God." As John felt when he fell at his feet as one dead.

No man can really see God—the God of the Bible—and not have his heart set on fire.

In this Book we have a view of the Pitiable condition of mankind. We see man as God sees him. We see him as he came from the hand of God, made in God's image. We see him sunk in sin and shame. We see him re-born and re-built a new creature in Christ Jesus. Surely no one can see his fellow men and not have a burning heart.

In this Book we see the Amazing Plan of Salvation, so Great Salvation—Great in its conception, for none but God could think out such a plan. Great in its Execution, for none but God could carry out such a plan. Great in its Application, for only God can make it work. Great in its rich and full blessings. Great in its Consumption, when the countless multitude stand before the throne and sing the song of Moses and the Lamb.

In this Book we have a description of the Glorious Home which God is preparing for those who love Him. When I was a student at Davidson College I well remember the first time I went back home. My heart began to burn weeks before the time came. On the train going up to Lynchburg the fire was burning brighter and when I walked three miles in the country and looked down at my home my heart was full. Mother was

there!

Dr. Morrison, our Missionary to Africa, and Theodore Roosevelt came back from Africa about the same time. One had been hunting big game, the other had been hunting for souls. Their welcome was very different. For the one there were crowds and cheering and music—for the other no special welcome. Dr. Morrison says he felt disappointed at first and then he said to himself, "Perhaps I haven't gotten home yet".

We haven't gotten home yet, but God has opened the door a little piece and what little we see makes our hearts burn within us for all we hold dear is either there or soon will be there. Oh, brethren, who can read such a Book and not have a burning heart?

II. We have a Saviour who will make our hearts burn within us if we have fellowship with Him. It was while "He opened to them the Scriptures". There are some things about our Saviour which will cause these cold hearts to burn:

There is something about the Babe in Bethlehem which causes men's hearts to burn. All babies touch a tender cord but no babe in all the world has kindled the minds and thoughts and feelings of men like this Babe—the God-man lying in his cradle. Artists and poets and musicians have vied with each other with brush and pen and voice as they worship the newborn King.

There is something about the Boy in Jerusalem, answering and asking questions of the learned doctors and saying, in surprise to his mother, "Wist ye not that I must be about my Father's business", and then quietly and submissively going back to his lowly home.

There is something about the Carpenter at Nazareth with his calloused hands and sweaty brow and tired muscles as he bent over his work and provided for those whom he loved.

There is something about the Man in the Wilderness—the Champion of Human Race, hungry and alone, fighting his battle—yes, our battle with Satan in gaining the Victory for fallen man.

There is something about His Teaching—a simplicity, a freshness, a profoundness, a beauty which has kindled the heart of every listener as they say "Never man spake like this man".

There is something about His Ministry—those healing, helping hands as he went about doing good.

There is something about Gethsemane, as He kneeled in prayer and we see His agony, if perchance, we unlike the disciples, are not asleep.

There is something about the Cross—who can stand there with a cold heart? Some years ago I heard the Hampton Quartet sing to the student body at Davidson. As they sang the beautiful spirituals there was some little noise until they came to the greatest of them all:

"Were you there when they crucified my Lord?"

As this was sung an absolute silence reigned. There is something about the Cross which melts the coldest heart.

There is something about the Empty Tomb which sets our hearts on fire. The glory of it. The Hope—the Joy of it all as up from the grave He arose triumphant over all his foes.

There is something about what He is doing now which touches my heart. He—the risen and glori-

fied Saviour—is praying for me and preparing a place for me!

And, then, that Glorious Day—the Day when He shall come in all the Glory of His Father and his own glory and glory of the holy angels. Even so Lord Jesus come quickly!

Yes, we have a Saviour who will make our hearts burn, if we walk and talk with the King.

III. We have a Business which will make our hearts burn if we really understand what our business is. "And ye are witnesses of these things".

We are witnesses to the greatest fact of all facts—the fact of a living Saviour who walks and talks with us.

We are His Heralds—proclaiming to the world the biggest and best news this earth has ever heard—the Gospel of Jesus Christ.

We are His Ambassadors—not representing some little empire of earth which flourishes today and is gone tomorrow, but ambassadors of the King of Kings sent to bring about reconciliation and peace between a rebellious people and their Sovereign Lord.

We are builders, not working with stone, or brick or steel, but with the lives and destinies of living men, erecting a great temple unto the Master-builder, Jesus Christ Himself being the chief corner stone.

We are partners in the greatest Work the world has ever known, fellow-workers with God in rescuing lost men and training men and ministering to the needs of men.

We are soldiers in the greatest Army the world ever knew, not fighting with carnal weapons or armed with material weapons or fighting a doubtful battle. Our enemies are mighty but we meet them in the name of our great Captain.

It is a business which angels would covet and our Master has committed it to our hands.

IV. We have a Companion who will make our hearts burn—one called along side to help. "I send the promise of my Father upon you".

Christ had spoken seemingly strange words when he said "It is expedient for you that I go away." How could it be better for them for him to leave them? But they soon found it true.

When their Master sent out the Seventy, he sent them "two by two". And he is still sending us out two by two, but now our Companion is the Holy Spirit—God Himself.

He can take the Book and make it a new and living and burning book for our souls. He can show us all the beauty and glory of our Risen Lord.

He can set our hearts on fire as He fills with power from Heaven.

He can make our Business so absorbing and so successful and so glorious that our hearts will be wrapped up in our work.

He can soften the hardest men in a world of stony hearts.

He can cleanse and purify the foulest soul sunk in sin and shame.

For, He, the Holy Spirit, our Companion, has a Power, Power, Power!

And now, my brethren, I come to the rest of my burden,—my own heart.

With such a Book, such a Saviour, with such a Business, with such a Companion, Why, oh, why, is not my work on fire?

In many of our kitchens today there are two pieces of furniture which look somewhat alike. Both are usually painted white, both are run by

the electric current, but they are very different within. Look in one and there are blocks of ice and frost and your hand is chilled. Look in the other and there is a red hot plate. I feel often times like my heart was like the refrigerator and not like the red hot range.

Dr. Torrey tells the story of a Christian worker in Chicago—a man who preached in a Mission in the slums. He had great success and souls were born anew at almost every meeting. But he had one defect—so his friends thought—he seldom, if ever, preached without breaking down and crying. His friends told him about it and he finally overcame his weakness—but souls were no longer saved and he went home one night and kneeling down beside his bed cried out, "O, God, give me back my tears."

I feel like changing his prayer just a little. I feel like crying out, "O, God, take away our money, take away our organizations, and our splendid music and our beautiful buildings and our modern equipment, if necessary, take them all, but give us back our burning hearts."

They tell us that Presbyterians are cold, but not all Presbyterians are cold.

We like to think that Paul was a Presbyterian. Listen to what he says: "Night and day with tears". From house to house, night and day, with tears.

We know John Knox was a Presbyterian—Look at him on his knees crying out to God; "O, God, give me Scotland or else I die."

Robert McCheyne was a Presbyterian—Let the old sexton tell the story. A visitor to the manse where McCheyne lived and church where he preached asked the old man to tell him something of McCheyne—how he studied and how he preached.

The old sexton took him into the study and said, "Now sit down, now put your hands over your face, now let the tears fall—that is the way my master studied." They went into the church and up into the pulpit. "Lean over, way over, and stretch out your hands towards the congregation and now let the tears fall—that is the way my master preached."

Brother Bryan was a Presbyterian. I suppose there were some in Birmingham who laughed at his eccentricities. But nobody laughed at his heart.

Come, stand with me beside his dying bed and listen to his voice again. "So many people". "So many people", he murmured. "Are they bothering you, father?" said his son, for the crowds had been coming from all the city to see the best loved man in Birmingham. "Oh, no," he said, his face lighting with a smile, "not that," "but so many people without Christ."

Will you not share my burden with me today—the burden of an indifferent church, of a lost world, of my own heart.

I am making a life and death plea. I am pleading for a world gone mad—staggering to and fro like a drunken man. I am pleading for a church, baffled and perplexed and discouraged. I am pleading for the land I love—a land of sin.

I am pleading for my own soul—and your souls today which ought to be on fire.

Will you not make a covenant with me today to pray and pray and pray until somebody's heart begins to burn? O God, give us burning hearts or else we die!

# Twice King

## First—Righteousness — And After That—Peace

By Rev. Samuel McPheeeters Glasgow, D.D.

"First—King of Righteousness and after that also King of Salem, which is King of Peace." (Hebrews 7:2).

"Peace" is the primary word in the mind of the world today. That's the word with the golden glow; the radiant word covered by the dark shadows of war in the human heart,—hoping, waiting, praying, warring, for peace.

A young pilot officer in the Royal Canadian Air Force, now in the combat zone in England, was worshipping with us at the family altar some months ago. When we arose from our knees, he repeated a phrase that had been used in the prayer for peace. He seemed to find a deep satisfaction in it. In the prayer we had prayed for "peace with righteousness." "That's what we want," he said, "peace with righteousness."

The great Christian forces in this day are not beseeching God to be on their side, but are seeking in humble earnestness to be found on God's side in this global contest.

"Peace" is the word that constantly knocks at the heart-door of humanity today.

One of the most beautiful names of Jesus, our Lord, is—"Prince of Peace." The natural result of Christ's presence and reign in human hearts is peace. Christianity exalts peace and bids its followers work for peace, and, if necessary, fight for peace. But we must discriminate. We are not thinking of "peace at any price." Such is a betrayal that only genders strife. Such is only a brief cessation that the roots of war may deeper grow. God's Word forbids our crying "peace, peace," when there is no peace. When there is no real peace.

Surface healing, with the infection deep down, is more dangerous and deadly because there is an apparent cure.

What kind of a peace do we long to find, bringing to a conclusion this world chaos, this global devastation and conflagration? Not a negotiated peace, which only sows the seed of future and more terrible wars for our children. And not a sentimental peace that blinds its eyes to the stern fundamental facts. There must be justice and retribution; the moral order of the world must be vindicated. If not a negotiated or a sentimental peace, then what kind?

Melchisedec is a type of Christ, one of the most beautiful of all the Old Testament types. Our text speaks of the "King of Salem," that is, "the King of peace." But, "King of Salem," "King of peace;" is a sequel. Note that the text says "after that" "he is King of Salem, which is King of peace." After what? . . . "First, King of righteousness, after that King of Salem, which is King of peace."

Jeremiah, who dealt fundamentally with problems similar to those facing us today, speaks out and declares that the Lord will "execute judgment and justice in the earth." And he further states that his essential name whereby he shall be called is "the Lord of Righteousness."

So we today are looking for a Christian peace. A peace that Christ can approve. One that will reflect Christ's character and exalt His Kingship. We must remember, therefore, that He is first King of righteousness, King of decency, King of morality, King of justice, King of honesty, King of truth. And that He is King of righteousness and equity for all people: for Denmark, for Holland, for Norway, for Poland, for China—for all the oppressed millions of the earth: He is King of righteousness.

As His Kingdom extends over the earth, righteousness fills the hearts of men. Wrongs must be righted to have God's approval and to maintain any semblance of finality. God must be put back upon the throne of the nations. He must have His rightful place among men. He and He alone can maintain the moral order of this world. The Church of Christ, and His followers everywhere, must rest upon and exalt "righteousness" before they can build "peace" in man or nation.

There is much shallow talk about the church today. Some who glibly praise it would not know whether its services were held last Sunday or not. They have not been inside of its doors for many months, some for years. They simply use it as an argument. Some who criticize it are simply looking for a victim they can use to prove a point.

There is a growing tendency today to use God and many of the things that belong to His holy plans and purposes as a mere gesture. The hands that handle these are unholy and unmarked by reverence. "He that cometh to God," that really gets to God, that cometh acceptably, "must be lieve."

So, here is the clear call. First, "King of righteousness," then "King of peace." It is a peace of righteousness that is needed in this wicked and torn world of ours. This peace must be calmly and deliberately and fearlessly administered and it must be sustained among the nations by whatever power is necessary to make it as permanent as possible. It must seek to negate the possibility of another world cataclysm and declare in practical and righteous terms its passion; "never again shall any nation be allowed to destroy millions of its own and of its fellow nations, actuated by pride, turning its back upon God, and adopting as its religion the deification of man."

There are many groups today who are seeking to write the peace terms and to sit in at the peace table, who have not been invited, and, who, I dare say, will not be. There would seem to be elemental justice in allowing the men to write the peace, who have hazarded their lives to preserve our liberty and rights in a world gone mad. Let those who win the peace make the peace. They know what it has cost and what are the implications of its being sustained among men. Clearly God's Word speaks, and I believe with utter finality declares the principles involved. First "King of righteousness, after that King of Salem, which is King of Peace." A righteous peace, a peace that God can approve and bless and undergird.

# “An Evangelist”

By Rev. J. E. Flow, D.D.\*

The last General Assembly adopted the recommendations of the Standing Committee on Evangelism, one of which authorized the Permanent Committee on Evangelism to employ an evangelist for full-time service in the Assembly, provided a man of sufficient qualifications can be found, but in the event that no man of sufficient qualifications can be found the attention of the churches be called to the fact that the Chairman of the Permanent Committee has a list of names of men available for assistants in evangelistic meetings.

The records of the Assembly do not show what the committee thought was necessary to make an evangelist, and their recommendation clearly implies that there is not a single minister of the Southern General Assembly, and we have 2,487 men on the roll, who is qualified or at least they doubt if such a man can be found. The plan adopted to raise the money to employ this man was that adopted to raise money for evangelism the year before and is generally conceded to have been a dismal failure. They have made the provision for men to be suggested by the Chairman of the Permanent Committee. That seems to imply that there are ministers who can be slipped in the back door but no one is qualified to be received in the front door. Self-respecting men do not relish such treatment as that.

The Apostle Paul wrote to Timothy: “Do the work of an evangelist.” In Ephesians 4:11-12 among the permanent gifts that Christ gave His Church are “some evangelists; and some, pastors and teachers; for the edifying of the body of Christ.” Has Christ not given His Church any evangelists among 2,487 ministers in our roll? We no longer have any prophets and apostles, for God’s revelation to man is complete and their work is finished and the day of inspiration is over. But is the work of the evangelist over? Have we outgrown the need of evangelistic work? Will the play of Hamlet be a success with Hamlet left out? We have held many conferences on evangelism with the evangelist left out. Has Christ ceased to give evangelists to His Church because they are no longer needed? Are we to believe that, when perhaps half of the adult population in the Southern States cannot give an intelligent answer to the question, “What must I do to be saved?” In matters of religion vast multitudes in this so-called Christian land “do not know their right hand from their left,” and the pastors and teachers, faithful and diligent as they are, are not able to reach but a small part of them.

Must the minister be a **superman** before the Assembly will recognize him at the front door as an evangelist? When I was quite young I used to think we had some supermen, like Drs. Thornwell, Dabney, Hoge and Palmer, but now I don’t know any supermen among the pastors and teachers in our Church, although there are many faithful and efficient men who are carrying on the Lord’s work. Are we expecting the Lord to give us another Billy Sunday to draw great crowds of people? There has been only one man like him in all the history of the Church though we have many who have tried to imitate him and have failed. The Apostle Paul was an evangelist, whose methods we

must approve, and whose efforts we must concede were successful, and yet we do not read that he always attracted great crowds of people. Paul was accused of “turning the world upside down,” and that was the right and proper thing to do because he found the Devil had already turned the world wrong side up, and he was only restoring it to its right position. But he did not do that by holding conferences on evangelism and leaving the evangelist out, but he found that the preaching of the gospel was the power of God unto salvation, unto every one that believeth, and he preached it with all the zeal and earnestness of his soul. We can never find any substitute for the preaching of the gospel in the saving of souls.

There are men in the Southern Presbyterian ministry, representative men, free from hobbies and sensational methods, men of culture, of rich and ripe experience, whom God has honored in the conversions of hundreds and thousands of people who will gladly spend and be spent in advancing the kingdom of God and giving all their time to evangelistic work, preaching the gospel that Paul preached to the upbuilding of God’s people in our churches and mission points in our beloved Church. Is the Assembly reluctant to set the seal of its approval upon its own representative men whom the Lord of the harvest has used and is using to save souls and edify His people by the preaching of a pure gospel?

But evangelists who are free from mercenary motives need something to live on as well as the pastors and teachers. The self-supporting churches are able to take care of the evangelist who holds a series of services in their churches and ought to do it, but many of the most fruitful fields for an evangelist are in the small country churches and mission points where there are many young people who must be won to Christ before they move to town or the chances are they will never be saved. But these places cannot or at least will not give enough to support an evangelist.

If the Assembly really wants to do anything about this thing besides holding conferences and talking, let the Assembly authorize its Permanent Committee of able men who know the men of the Church to select such men as I have described and elect them evangelists for the Assembly. Let them look to the self-supporting churches to take care of them when preaching in such churches, but let the Assembly raise a fund for evangelism and pay these evangelists a bonus for every revival meeting they hold in the mission points and weaker churches to supplement what the people pay. But there is the problem of raising the money. The Southern Presbyterian Church has no difficulty in raising thousands of dollars for all sorts of conferences and promotional schemes that the Apostle Paul never thought of, and if the matter is put to our people they will give the money for sane and scriptural evangelism. Let us “lengthen our cords and strengthen our stakes.”

# The Advance Begins At The Cross

By R. A. Lapsley, Jr.\*

If the Religious Education Advance is to mean what we hope it will mean to our Church, it must begin at the Cross. If it is to accomplish its high aim, and "reach every person in the community with Christian teaching," it must start with a new understanding, a new appreciation, and a new experience of Redemption through the sacrificial death of the Son of God. If the home is to be made holy, and the church vigorous, and the community Christian, Christ's followers must have a new realization of the transcendent importance of something that took place on a hill called Calvary nineteen hundred years ago.

The gospel story begins with a Babe in a manger in Bethlehem. But the highest symbol of the Christian religion is not a manger but a cross! The gospel message is found in the Bible, the most remarkable book in all the world. But the highest symbol of the Christian religion is not a book but a cross! The gospel revelation leads men to a heaven of perfect peace and perfect bliss. But the highest symbol of the Christian religion is not a crown but a cross! The supreme tragedy in the Christianity of our day, so efficiently planned, so perfectly organized, so educationally sound, is its failure to recognize the dynamic power of the simple yet sublime fact that Christ died for our sins. It is imperative that this new and welcome trumpet call, the Religious Education Advance, contain this powerful persuasive note, the voice that sounds aloud from Calvary.

"Onward, Christian soldiers, marching as to war,  
With the cross of Jesus going on before."

The great danger in this movement is that this fundamental emphasis may be sidetracked by things of secondary importance. If we put the supreme emphasis on the glaring defects in our social and political and economic structure; if our chief concern is for better housing, better food, better wages, better health; if our prime interest is in men's bodies rather than their souls; this great movement that has in it so much promise will be foredoomed to failure. It will be like the later novels of H. G. Wells. Some critic said of them: "These books begin strong, go like fury for a third of their course, and then sit down like a baked apple." Movements and men as well as novels sometimes sit down like baked apples!

Christians should be in sympathy with every movement to make the world a better place to live in. Christians should support wholeheartedly every effort to give underprivileged people a chance, to abolish economic injustice and racial prejudice and international hatreds. But such things will only come in a world whose individuals have been redeemed from sin by the precious blood of Christ, and who have been changed by the supernatural power of the Holy Spirit. There is no lasting dynamic for social service outside of the Cross.

A young woman of brilliant mental endowment, an honor graduate of a great university, was giving her life in service in a hospital in China. There she came in daily contact with disease and dirt and sin in their most repulsive forms. A friend could not understand how a person of refinement could be content to spend her life amid such degradation and squalor. She said to her: "You must have

a wonderful passion for humanity to spend your life in such surroundings!" And the young woman answered: "Passion for humanity! It wouldn't keep me here a day! I am here because of one 'Who loved me, and gave Himself for me!'"

Sunday School teachers should recognize the inseparable connection between justification and sanctification, faith and works, creed and life. Suppose you were asked, "What is the greatest verse on the atonement in the Bible?" Many would answer at once, "I. Peter 2:24." That is indeed a wonderful statement of what Christ did for us on the cross, "Who his own self bare our sins in his own body on the tree." But how often we quote the first part of this verse and forget the last part! And how tremendously important the last part is! "That we, being dead to sins, should live unto righteousness." If we are truly Christians, if we have been truly saved from our sins through the mysterious and yet wonderful event that took place at the cross, we shall live clean and unselfish and useful lives.

The same close and vital connection between the Cross and Christian living is seen in many of our hymns. Suppose you were asked to name the greatest of all the great hymns of the Cross! Many would say:

"When I survey the wondrous cross  
On which the Prince of Glory died."

But don't forget the last part of the stanza! We are prone to do that!

"My richest gain I count but loss,  
And pour contempt on all my pride."

And don't forget the last stanza. It's a most compelling expression of the constraining power of the Cross.

"Were the whole realm of nature mine,  
That were a present for too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

Those who planned the Religious Education Advance for our Church desire to magnify the Cross and its saving message. The Advance is described as an effort to "reach every person with Christian teaching." And the heart of "Christian teaching" is the Cross. The purpose of the Advance is defined "To confront every person outside the church with Jesus Christ as his personal Saviour." One of the ultimate objectives is "reaching more people for commitment to Christ and membership in the church." Plans for doing this include "making a list of those to be reached; personal effort by pastor, officers, teachers, parents, and others; communicants' class, special services, and personal workers' class." All these are ways by which people who are not Christians are brought to the foot of the Cross.

It is ours to see that these plans are carried out and these objectives reached in the local church. In our individual church the advance must begin at the Cross. We can as Sunday School teachers do nothing more worthwhile than to help the children, the young people and the grown people in our classes to understand the divine purpose in

the Cross. For at this point every genuine Christian experience must begin.

Years ago Sherwood Eddy, at the first meeting of the laymen of the Northern Methodist Church in New York City, made a memorable statement. Speaking of the great need of the heathen world he said: "I would not go across the street to give India a new theology, India already has too much theology; I would not go across the street to give Japan a new religion, Japan already has too many religions; I would not go across the street to give China a new code of ethics, China has today a far higher ethical code than ethical life. But I would go round the world again and again to tell India and China and Japan that

"There is a fountain filled with blood  
Drawn from Emmanuel's veins;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains."

These words should strike a responsive chord in our hearts. We wouldn't cross the street to interest and amuse our neighbor's children, a nurse-maid could do that better; we wouldn't cross the street to train our neighbor's children in good manners, that is the business of their parents and Emily Post; we wouldn't cross the street to educate our neighbor's children in literature and music and art, the day school can do that far better. But we will pray and work and sacrifice that every child and youth and adult within reach of our churches may know in its wonderfulness that "God so loved the world . . . that whosoever believeth in him should not perish, but have everlasting life!" That is the high purpose of our Southern Presbyterian Religious Advance. It should have our loyal allegiance and our enthusiastic support.

—The Earnest Worker.

\*Pastor of the First Presbyterian Church, Roanoke, Va.

## Giants And Grasshoppers

By Rev. M. E. Melvin, D.D.

Possession of the Land of Promise was once denied Israel because a majority of the investigating committee magnified their difficulties and minimized their God. "The inhabitants of the land are as giants and we are as grasshoppers." Faith and courage were both lacking in spite of God's order to advance.

Time moves on. Human nature changes little. Today our Church faces a veritable Land of Promise. The call to advance is loud and clear. **But the giants!** "Untimely," "Difficulties too great," "The cost." Not since Adam has unconsecrated human nature been ready to respond to a call from God to move out and on.

In all the history of our Church we have never faced an opportunity such as we have today. Into whatever State we turn there are many communities swarming with newcomers, unreached, unchurched, unsettled. Church buildings and chapels are needed. Baltimore, Washington, Birmingham, Corpus Christi, Fort Worth, Houston, Kansas City, Kanawha Valley of West Virginia, Norfolk, Portsmouth, Oklahoma City, Savannah, are a few areas mentioned only to illustrate.

Permanent industrial plants involving millions of dollars of investment are drawing skilled and technical workers from all over the Nation. Local churches, Presbyteries and even Synods are un-

able to take advantage of these opportunities. **It must be a denominational advance!**

This vision so stirred the General Assembly that a campaign for \$250,000.00 per year for five years was authorized for a **Home Mission Denominational Advance**. To this must be added \$70,000.00, the usual Home Mission Week Offering the Church gives for the **sustaining work** of Assembly's Home Missions.

Are there not fifty individuals in our Church each of whom will give \$2,500.00 for a Chapel in one of these promising sections? Are there not 2,500 individuals each of whom will give \$100.00 towards the Home Mission Emergency Fund?

**Method!** Cash or pledges payable in thirty days. The Annual Home Mission Season: October 4 to November 8. **"This is the Home Mission Hour!"**

## The Evening Service

By Rev. Wm. C. Robinson, D.D.

Discerning Christians are awakening to the importance of the evening worship on the Lord's Day. The secretary of a committee appointed to nominate a pastor for one of our most strategic congregations recently remarked that he did not think he could recommend any minister who was not having evening services in his present field.

This article is a tribute to a bonny, big-hearted Nova Scotian who came to Montgomery, Ala., seventeen years ago this month with a determination to worship God at the time of the evening as well as of the morning sacrifice. Dr. Donald C. Macguire decided that an up-town church had an obligation to the city, to the travelling men, and to the soldiers, as well as its own congregation.

Therefore, the doors of the Church were kept open and the preacher continued to preach whether the benches were occupied or not. Perhaps preaching to wooden benches at times made a wooden note creep into the preaching, but a stalwart heart refused to give up. How long does it take to build up a night congregation? In this case about fifteen years. About two years ago the tide turned. The evening congregations began to increase and this year the increase continued even through the summer months. Indeed, the summer was still hot in Montgomery when I visited the Church the middle of September and that day the evening congregation in this down-town congregation could compare with the morning congregation in a larger church in the residential section. The number of young people and children was impressive, the young people were there to sing and lead others in singing a goodly number of the hymns of the Church. There seemed no effort to cramp the service into a short period. Indeed, after the benediction these same young people gathered in the lecture room with one of their loved leaders at the piano for a songfest. In the Church it was the Church Hymnal, here it was the Premier Hymnal, with a verse from every kind of hymn in that book. Every boy or girl, young person or soldier had his favorite and each was sung. Finally the doors of the adjoining classroom were opened and from **God Bless America** we went to enjoy a cool glass of grape-juice and a cookie.

There are some great reasons for evening worship. The first is the worship of the ever blessed God, the praise of the glory of His grace. "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."

It is not easy to preach to a small congregation,

but even a handful of people can worship the Lord. I attended a service at Notre Dame when hardly more than a score were worshipping. Let us not forget the fact of objective worship. The evening service is another opportunity to tell the old, old story of Jesus and His love.

The observance of evening worship maintains the sanctity of the Sabbath. When the last worship service closes at 12:00 o'clock it is not long before the city is crying for afternoon and evening movies, Sunday baseball, "hell-drivers," and what-not. Stop the final service at noon and ere long the people want it a bit earlier in order to get to the baseball game or the golf course. On the Continent the services now begin at 9:00 or 10:00

o'clock on Sunday morning, and that is slipping back toward early morning mass and the whole of the Lord's Day turned into a holiday. Keep the church doors open as a testimony to the sanctity of the Sabbath.

Again such a service of worship and song as was enjoyed in the First Church of Montgomery keeps the young people of the Church occupied until bedtime on the Lord's Day. It cultivates their love for the Church. Further, the evening service is an additional time to gather and uphold the hands of the man of God as he prays for our soldiers and sailors and marines who jeopardize their lives on the high places of earth's battlefields.

## With Our Chaplains

Camp Wolters, Tex.—Lt. Col. Cecil H. Lang, silver-haired and genial Presbyterian camp chaplain, can hold his own when "the boys" start swapping yarns after the war.

Chaplain Lang has all the cares and details attendant to his position as supervisor of religious activity at this huge infantry replacement training center. He directs a corps of fourteen chaplains of all faiths who minister directly to the soldier's spiritual needs and acts as a father, mother, father-confessor, advisor, information bureau, diplomat, or what have you, for any man who needs help.

Out of these activities has developed a system of informing parents of each new soldier's arrival for training. Starting with the camp's second cycle in 1941, the chaplain had cards printed which disclosed that "Pvt. Johnny Jones" had arrived, was well, and had been invited to attend church every Sunday.

Each man was handed one with instructions to fill out. They were returned and mailed homeward immediately. That's where our story starts:

Or rather, it starts at 2:00 o'clock one August morning. Chaplain Lang was sleeping peacefully. The telephone rang.

A weeping feminine voice on the other end of the line had received the card as planned, but she, the mother of a soldier here, had mis-read it in her eagerness. All that caught her eye was the "War Department" return address. She just knew her son was ill and had been trying for five hours to get a call through from her Ohio home to check.

"When I explained what the message was, that was a very happy woman," laughed Chaplain Lang.

Another one rebounded quite unexpectedly. A new soldier had listed his wife's name under "parents." That irate lady wrote back: "Sir, I'll have you know I am not Private Blank's mother. I've been married to him for almost a year."

"That one took real diplomacy," remarked the chaplain.

Then there was the wife who hadn't heard from her husband in several years. She received her card and wrote: "Thank you very much for telling me the rascal's location. I'm coming down!"

But all is not on the comic side. One father from Oklahoma had contact with his son re-established for the first time in eight years through the medium of the card; another family had the first news of their son for the first time in five years through it.

## CHURCH NEWS Synod Of Appalachia

At a called meeting of the Board of Trustees of King College held during the recent session of the Synod of Appalachia, President Thomas P. Johnston offered his resignation, in order that he might accept the call of the First Presbyterian Church of Kingsport, Tennessee. The resignation was accepted with regret to be effective as of November 1, 1942. A committee of the Board of Trustees was appointed to nominate a successor to President Johnston. Dr. Johnston was elected president on August 13, 1935 and has served continuously since. Prior to his election he was pastor at Kingsport for eleven years and the present call will mark the beginning of a second pastorate. Dr. Johnston succeeds Dr. Wm. H. McCorkle who resigned Sept. 1, 1942 to accept a chaplaincy in the Navy.

## A Soldier Prays

O God of all who need Thee and reach out for Thy hand,  
I'm not expert at praying, but Thou dost understand;  
Since days of "Now I lay me" beside my mother's knee  
I've known that Thou wast there, Lord, when I have called to Thee.  
And as I prayed in childhood before I went to sleep  
I ask Thee now in manhood, ask Thee "my soul to keep";  
I also pray for courage, dear God, I need it so.  
For faithfulness in duty wherever I may go.  
In every encounter help me to do the right,  
In marching, or in waiting, or in an actual fight.  
Deliver me from hatred of any human kind  
And keep my heart full, steady and clean and clear my mind.  
Bless those I've left behind me, my dearest one, and dear,  
And as I name them over, God keep them free from fear.  
"If I should die tonight," Lord, I pray "my soul to take,"  
And may my life, thus given, be counted for Thy sake.  
As in my childhood's praying, now once again, as then,  
I ask in Jesus' name, O God, and then I say: Amen.

—La Prairie Church Bulletin.

# Woman's Work

Edited By Mrs. R. T. Faucette

## THE EVERPRESENT TASK OF EVANGELISM

### November Auxiliary Program

Evangelism is "preaching or promulgating of the Gospel". We Christian women have the blessed privilege of promulgating the Gospel through many avenues. Are we prayerfully alert and are we willing to make the sacrifices which these new ventures call for?

Our Southland is now being over-run by families drawn into our midst because of war work and other unusual industrial developments. We, who are Christians, face a serious responsibility if not a definite menace in relation to the influences they will find as they become our neighbors.

In reference to our spiritual responsibility we must first consider their salvation. We should eagerly share the Best we have with them and the Best in a Christian's life is Christ. Acceptance of Him is their assurance for a blessed eternity.

Then as to the menace which they offer we have to realize that in these tragic days it is Christ or Chaos for our beloved country. Christ said almost two thousand years ago, "And I, if I be lifted up will draw all men unto me."

The question then comes to us as to how we can help in giving the Gospel to those in our own midst who have not yet received it. We have stressed the wonderful opportunity that is offered us through the Out Post Sunday Schools. Many of us have experienced the joy of teaching in these, but in proportion to the great number around us who are not affiliated with any church, we have been able to reach so few. Let us continue to work through these Out Posts and start new ones, but there is another avenue for reaching larger numbers with the Gospel, and that is through teaching the Bible in our Public Schools.

We hear many things about this ever increasing number which has come to live among us. We know they are coming in family units and many of them are not seeking any Church Home but they are sending their children to our public schools.

A teacher of Bible in a large Junior High School recently said that in a survey taken this fall they found 70% of the students there were not attending any Sunday School. What a challenge! What an opportunity! We can partially meet both the challenge and the opportunity by using our influence in having the Bible taught in all of our schools; by making material contribution toward it, for this work must look to the Church for its support; and by praying for the success of it and being ready at all times to be used in the different phases of it. When we do these things we will have the great joy of sharing the harvest—for fruits there will be.

The following experiences are true testimonies of Godly women who have been teaching Bible in the Public Schools for ten years. There are hundreds of others just as thrilling. There was a boy in a certain high school who was taking Bible. He was not attending any church and was not a Christian. His father, mother and brother were not attending any church, nor were they Christians. After a few weeks the teacher realized that this boy was beginning to show real interest, so she

sought him out after school hours and gave him the simple plan of salvation. He accepted Christ that day. At the beginning of the second semester he told her, "My brother is going to take Bible this semester and I want you to talk to him as you did me." She urged him to try to lead his own brother to Christ as Andrew did, but he told her he had tried and did not seem to be able to show him. Of course this teacher, after having the second boy in her class for some weeks, made an opportunity to talk to him and in a little while he made an outright confession. Then one morning a few days before Easter these two boys came to her desk before school and told her that they and their mother were going to join the Church Easter Sunday. They are praying now for the father.

Here's an experience with a problem boy, for he had proven a problem both at home and school. He was a Senior in High School, but had more detention hours than any one there. His mother was distressed but had not been able to do anything to correct it. He came into the Bible class at the beginning of the first semester of his senior year. There was no interest shown and he failed, but he took Bible again the second semester. The teacher noticed that he was giving thoughtful attention during class and was now preparing his lessons. This was her cue, so she sought him out after school and talked very personally with him and left with him a tract which gave the plan of salvation. Just a week later this overgrown boy came to her and said, "I did something last night that I thought you'd like to know. I accepted Christ and joined the Church." A few days later, to the surprise of the teacher, this boy arose in the Bible class and said, "I've been praying and I hope you all will see a big change in me". They did. Later in the year he was chosen with three others to go before the Minister's Association and speak on "The Bible in the Public Schools". He told them in his own words of his conversion and experience and one minister said afterwards that the entire body was electrified by this boyish testimony. He has been in business for three years now and he's a happy faithful Christian, giving satisfaction to his employer.

Another young fellow in his Junior High days told the Bible teacher one morning that he had memorized the fifty-four verses of Scripture and was able to tell where each verse was to be found. In this school, whenever a student accomplished this memory work he is invited to give it at Chapel. The boy seemed to get a great pleasure in doing this. He finished Junior High and the teacher lost sight of him. One day not long ago she met him on the street and he called to her, "I still know my fifty-four verses". Several weeks later in passing a store window she saw a placard with these words on it "Missing in Action". Then the name of this boy who had entered the navy. She stopped right there and thanked God that she knew His Word was in this boy's heart, and claimed His promise that it would not return unto Him void.

# The Bible-A Christian And War

By Tom Glasgow\*

This vital subject has searched many earnest hearts. Many good men differ in the conclusion reached. Approached in the field of logic, if we concede the right of **physical resistance** to protect our homes and loved ones from the intruding marauder, there seems no escape to the propriety of a Christian taking part in a defensive war to protect native land and all that men rightly hold dear. If we resist an intruding and dangerous marauder, a **police force** to protect the community at large from such is certainly right and proper. If a **police force**, then a **State Militia** to disperse marauders on a wider scale such as riots and the like. If a **State Militia**, then a **National Army** to protect from International marauders and wrong doers. Conceding the private right to protect our homes with physical force, there seems no escape from each successive step here stated. Nor do our economic sins or shortcomings bar the validity of this reasoning. Where human people are involved, we find no absolute perfection or total abstinenace from all direct or indirect responsibility from social and economic inequalities.

The question here is Law and Order versus Lawlessness—on a small or on an International scale. The principle would seem inescapably the same. Whether Law and Order can best survive by carrying the attack to the gangster's hide-out (or across the seas) or wait until he invades our homes (or country) is a matter of judgment—not principle. Whether it is necessary that in doing so a policeman (or soldier) should risk and perchance actually lose his life is again a matter of judgment—not principle. If the marauder "should be stopped," then what it takes to stop him is for those charged with that responsibility to decide—you and me in our homes, the Commander-in-Chief with the Army.

When a mother dies protecting her children from a gangster, life has been taken just as really as when a soldier dies defending millions of mothers and children. The fact that Nations and Government are imperfect again "begs the question." They are imperfect, they **always have been**, and they **always will be** as long as fallible human beings provide that Government. The question before us now is **not wars in the abstract but this war in particular**. Lawlessness is admittedly arrayed against Law and Order in this War. Not "Perfect" Law and Order but the best our civilization has thus far produced. We are not dealing with the "abstract" but with the "actual"—the only world and the best civilization that World has achieved to date, imperfect though it may be and is.

I repeat—if you and I may protect our loved ones in our own homes by the use of **physical force** then I believe it is inescapable that we may defend our Nation and support our armed forces to that end. Inescapable logic says so!

But what does the Bible say?

Before approaching this question we must first answer yet other questions. What is the **Bible**? Is it the Old Testament? Or, is it the New Testament? Or are both the Old and the New Testaments combined in their entirety? Or is it that part of the Old Testament and/or the New Testament that "commends itself to our spirits" as being the inspired and authoritative Bible or Holy Scriptures? Space forbids that we deal here at length

with this last question. If we answer it "yes"—then we have no common **Bible**, as each man will find a different Bible from the deep and earnest and Godly Theologian to the thoughtless God-less outlaw. We will have hopeless doctrinal chaos. Historic Christianity will be no more. If God has spoken His will in His Holy Word, then whether my imperfect or sordid soul finds that it "commends itself to my spirit" or not, it still remains His Holy Word. My imperfections or my spiritual disabilities or my unwillingness to seek His will does not change the fact that it is His Word!

The Old Testament is clear on the issue here discussed. According to the Old Testament a Christian may engage in a just and necessary War. Beginning in Genesis and extending throughout its pages the Eternal God again and again orders, directs, and blesses His people in their just and necessary Wars. In fact, some of the cases specifically set forth are appalling in the severity of God's judgment executed by War! In Genesis 14:17, Abraham pursues the King of Elam, destroys his armies, rescues Lot and is blessed by Melchizedek. In Deuteronomy 1:6-8, God orders Israel to launch a **War of Conquest** for the "land of promise." In Deuteronomy 3:3 Israel is instructed by God to literally exterminates the King of Bashan. In Exodus 17:8 Israel wars against Amalek, Aaron and Hur hold up Moses' arms (in apparent supplication for his forces) and Israel is given God's blessing and success. In Joshua 6:2-3 God gives this great military General the details of the campaign to capture Jericho. In Judges 6:12 Gideon is called by God to make War against the Midianites and in Judges 7:2 God gives Gideon the detailed strategy for his night attack. In I Samuel 15:2-3, God orders Saul to declare war on the Amalekites and to exterminate them! And so on and on and on through the Psalms and Prophets of the Old Testament. The Old Testament is clear—it sets forth in detail God's specific approval of just and necessary Wars.

But some elect to concede this obvious truth as to the Old Testament but declare that the New Testament overrides and repeals the Old Testament on this important subject. Such philosophy and reasoning is exceedingly dangerous. Christ did not approve such thinking. He specifically spake thereon in His great Sermon on the Mount, so often cited to sustain this dangerous thinking. We must not confuse His abrogation of man's traditions in governing the Jews with God's declared acts, orders, and judgments. Of these—God's Laws and Decrees—Christ declared that one jot or tittle would not be removed until each was fulfilled. That's what He said! **Remember, moral terpitude or wrong is not bounded or in essence changed by "Time."** Sin is sin whether in the Old Testament or the New Testament. Romans declares that man's sins in ignorance are dealt with by God less severely than conscious and enlightened sins. But they are still sins! Also, we should note these are man's sins in ignorance. **The Old Testament as cited above declares God's actions and orders.** This becomes doubly dangerous ground should fallible man elect to sit in judgment on God's acts!

We are all familiar with the perplexing passages which sometimes would seem to conflict with the

Old Testament cited above. Is not our safest approach one that would show harmony between the two Testaments rather than discord, leaving the perplexing passages which appear to sustain discord until by God's Grace we can perceive the complete harmony of it all? Surely this seems to be the safer and wiser course! The Old Testament passages are clear and specific. Let us go slow to declare that they are in error or out of date.

But what does the New Testament say? It repeats the 6th Commandment—"Thou shalt not kill." A flood of light falls on this mandate when we are told by our recognized Hebrew scholars that the Hebrew word used for "kill" in the decalogue is our word for "murder"! What a world of difference that makes! In Luke 3:14 the soldiers came to John the Baptist. He did not tell them to stop being soldiers but to be good soldiers. In Matthew 8:5, the Centurian—a professional soldier—came to Jesus about his sick child. Christ no where is recorded as criticising his profession or suggesting that he change it. He cured his child and declared of his faith that He had found none such in all Israel—a professional soldier! In Acts 10:1 another Centurian—professional soldier—sends for Peter. Peter has his vision. Peter went to this soldier's home whose family is brought to Christ. No mention is made of criticism of his work or suggestion that he change it. In Matthew 5:39 we are told that if our adversary smite us on one cheek we should turn the other. But in John 18:23 where the high Priest's Officer at the trial smote Christ wantonly and unjustly on one cheek there is no record that He turned the other. On the other-hand, he demanded "why smitest thou me! In the light of the Old Testament and of Christ's declared act, might not OUR "other cheek," superficial interpretation be in error rather than GOD'S WORD be in error! In Matthew 13:1-4 Christ said for us to "render unto Caesar the things that are Caesar's \* \* \*." Here Caesar surely represented the imperfect human agency divinely appointed to govern our earthly journey until time is completed and Eternity begins. In Revelation 19:11, it is declared that Christ doth righteously judge and "make war." In John 2:15 we have the unequivocal declaration that Christ used physical force to cleanse the temple.

It is said "Can you imagine Christ shouldering a musket?" The Apostle Paul could!! In 2nd Thess. 1:7-8, he describes Christ "in flaming fire taking vengeance on them that know not God and obey the Gospel of our Lord Jesus Christ."

Throughout the New Testament war terms and war similes and war illustrations are used by Christ and the Apostles. If all wars for all contestants were sinful and wrong would this be? Do our Ministers use illustrations and similes and terms of bawdy houses or gambling dens or liquor dives through their sermons without then and there condemning them? Brethren this just doesn't happen nor would Christ and the Gospel and Epistle writers so use war terms to illustrate their points

without condemning war if it was ALL wrong and ALL bad.

Again (beside the point perhaps but an interesting thought to me) we tell Mr. Hitler and his cohorts that "if you shoot innocent hostages, invade helpless countries, and jeopardize our God-given rights, we are going to kill you." This means thereby Mr. Hitler loses a few years of human existence and by his own acts he brings this on himself. Christ says to the sinner: "If you refuse to accept Me as your Saviour, you will be cast into Hell forever!" In each case the recipient has invoked his own judgment. How much greater is his lost in one than in the other—a few years of "Time" versus all "Eternity" in hell! Dare we call either of these judgments "wrong"!

Finally, brethren, in declaring, as was recently publicly stated by one of our leading ministers, that "there never was and there never will be a war that is not an un-Christian act" we are making a very heart-breaking statement! Our boys by the Law of the Land are called to be soldiers. If they refuse, they are disgraced as deserters or "branded" unjustly, in case they are sincere "conscientious objectors." Their mothers and fathers whose hearts are already bleeding are thereby told that their sons are in mortal jeopardy, doing an Un-Christian act when fighting for their homes and native land! Our young men are thereby almost forbidden to take Christ with them for comfort and strength—they are engaged in an "un-Christian act!" We, the Officers and Ministers of the "Southern Presbyterian Church" have declared our acceptance of and allegiance to a Confession of Faith which specifically declares that as Christians we may engage in "just and necessary Wars!" (Westminster Confession of Faith Chapter 23 Par. 2.)

This is a vital question, and Honest and earnest hearts sincerely differ thereon. Honest and earnest as our pacifistic convictions may be, in God's name let us re-examine these convictions for the sake of our own vows, for the sake of the mothers and fathers whose boys are now or soon will be in our armed forces, and for the sake of those lads who today dare to die for you and for me and for all men who love home and freedom and the right to worship God according to the dictates of conscience! Let us not blur today's issue with an "abstract" question. We are now in this war. If there ever was a "necessary and just" war—against aggression, wanton and substantiated and admitted atrocities—it is this war! Those of us who were in the last war know how horrible war is. War has always been horrible from the days of Abraham and Joshua down to this very date. The "Church" as such is neither a military "recruiting agency" nor "bond salesman". Surely, however it is her privilege and duty in days like these to comfort and strengthen the heavy and sorrowing hearts in her midst and earnestly to invoke God's forgiveness for our sins and God's blessing on our leaders, our boys and our cause in the deadly conflict. Falling in this she will have indeed grievously failed! Our Nation is not guiltless by any means. Neither was Israel guiltless when God blessed their wars and when He used the heathen to punish them again and again by means of war. May our prayer be that He will purge us and lead us as individuals and as a nation to our knees and that it may be His will that He will give us victory—soon!

\*Elder of Myers Park Presbyterian Church, Charlotte, N. C.

# Conversion And The Pulpit

By Thomas C. Pollock\*

The General Assembly has set before us as our major objective this year the salvation of men. To be successful, this must be more than an objective. It must become a passion with the pastors of our Church. We must be able to say, "My heart's desire and prayer to God is . . . that they be saved."

## Necessity Of Conversion Must Be Preached

The atmosphere today is not favorable to conversion. The strain of war is upon us. Our time and our energies are focused on the defeat and overthrow of a demonic slavery that would destroy justice and truth and exalt falsehood, that would dethrone Christ and enthrone Satan.

Then we breathe in the atmosphere of liberalism that knows nothing of conversion. The winds that blow through the studies of the pastors of today are not wild hurricanes of blasphemous denial of God, but the soft gentle zephyrs of a plausible liberalism that is too good and too sentimental to even think that they are lost and in danger of judgment.

If men are to be converted to Jesus Christ, preachers must preach the necessity of conversion. We must preach the gospel of salvation which Jesus taught and which we find in the Bible. We must preach that men are lost in sin and that except they repent they shall perish. We must preach that "except a man be born again he cannot see the kingdom of God." We must preach that "the wages of sin is death but the gift of God is eternal life through our Lord Jesus Christ."

## False Hopes Must Be Swept Away

If people are to be converted, then preachers must sweep away the false hopes in which unconverted men are peacefully sleeping the sleep of death. These false hopes are many. Environment is one. Many are resting in the assumption that because they live in a Christian community and are surrounded by Christian people that they themselves are Christian. They deceive themselves. Environment cannot save them.

Another refuge is the power of example. Many preachers preach as though all men needed was to have the example of Jesus Christ held up before them. The example of our Lord is a mighty power for holy living, yet the example of our Lord will not convert the souls of men. Judas Iscariot looked for three years upon the life of Christ and knew Him in all life's relations, yet he went to hell.

Neither will the knowledge of the truth apart from the Spirit of Truth save the sinner. Orthodoxy is good. There is no path of life that is for the fraction of a moment to be compared to that glorious path of truth that leads through the valleys and up the mountains of that revelation of God which we have in Jesus Christ. Yet the Bible

teaches that a man may walk that path and live among the unspeakable grandeurs and glories of the truth of the gospel all his years and still be lost unless he yields his heart to the Holy Spirit who has revealed that truth.

These and other false hopes must be swept away before men will cry out, "What must I do to be saved?" The generation to which the preachers of today are sent to preach is a sleeping generation. They are drawing near to the breakers of eternity, and yet they are fast asleep, and dreaming dreams.

It is the first duty of the preacher to awaken them. The loss of the soul is too serious a matter to let them drift with the current over the Niagara of death and of judgment.

## Two Great Motives For Converting Sinners

Our Lord and the Apostles used two great motives in awakening sinners and calling them to repentence. One was the motive of hope and blessing; the other was the motive of fear. Our Lord called men to come to Him saying: "Come unto me and I will give you rest." "He that loseth his life for my sake and the gospel's sake shall find it." "He that believeth on me though he die yet shall he live."

But our Lord used fear also to turn men from their sins. Our sophisticated generation has been in the habit of decrying fear as a motive of action and it has hushed up many timid preachers from "preaching the terrors of the Lord." We in America imbibed so freely of the wine of our wishful thinking that we became "silly-drunk" and said we would be afraid of nothing; then Pearl Harbor sent the chill of cold fear into our souls. Now under the spell of that fear we have begun to acquit ourselves like men, and have started on the path that leads to national salvation.

## Conversion A Matter Of Life And Death

Our Saviour was never too soft or too sentimental to neglect to make the right use of fear in the conversion of men. He said, "Except ye repent ye shall all likewise perish." He said of one who refused to repent, "Cast him out into outer darkness." He declared that at the last day He will say to some, "Depart from me ye cursed." The sharpest words concerning the consequence of sin that have ever been uttered have come from the lips of Jesus Christ. "He that hath ears to hear let him hear."

Let the preachers of the United Presbyterian Church learn more deeply than ever before that the conversion of the soul is a life and death matter in the eyes of Jesus Christ. It must be also in our eyes. "Come, come, for all things are now ready."

—The United Presbyterian.

\*Moderator of the United Presbyterian Church.

# Baptism

By Rev. John Scott Johnson, Ph.D.\*

## The Bible Mode Of Water Baptism

Are we not impressed with the simplicity of the Bible language about water Baptism? No physical preparation had to be made for the ceremony except once—that of Saul of Tarsus. He was told to “arise and be baptized” (Acts 22:16), and he “arose and was baptized” (Acts 9:18). That is the whole record of the ceremony.

There is no suggestion nor intimation anywhere in the Bible that clothing had to be changed, nor of any inconvenience of wet garments (even out on the desert road to Gaza). In a jail, about the Jordan, around the house in Jerusalem containing the upper chamber, in the home of Cornelius, by a river’s brink in Philippi, out on a desert road—whenever and wherever water baptism was needed, ‘twas administered without delay and with no “fuss and feathers”. Does not this fact argue strongly as to the simplicity of the ceremony? Does not the cumber-someness and unweildiness of immersion seem utterly repugnant to, out of keeping with the simplicity of the record?

To ascertain the mode of baptism in Bible usage, let us look first at some synonyms of the word and then at some examples of water baptism, all, of course, taken from the Bible.

### a. Synonyms.

The Bible identifies baptism with water with ceremonial purifying or cleansing with water. The New Testament uses water baptism and ceremonial purifying or cleansing with water in such close connection that their identity cannot be doubted. The following references will make this clear John 3:25-26; Luke 11:38-39; Lev. 14:49-52; 18:19; Num. 8:7; 19:9-21. Since baptism with water was identical with ceremonial purifying or cleansing with water in both the Old and New Testaments, the Bible mode of such purifying or cleaning must be the Bible mode of water baptism. This ceremonial purifying or cleansing was always and invariably by sprinkling.

It is no accident that the verb “sprinkle” (in various forms) occurs forty-one times in Exodus, Leviticus and Numbers, and six times in Hebrews. The verb “immerse” never occurs in the Bible in any of its forms.

All Bible students recognize in the ninth chapter of Hebrews a summary of some of the practices which are described in Exodus, Leviticus and Numbers. In Hebrews 9:10, the Greek *baptismoi*, baptizings, is translated by the English word “washings”. These “washings” (baptizings) can be no other than the sprinklings described in the Old Testament books named. Since these “divers” baptizings were all performed by sprinkling, we have here the Bible’s explicit designation of sprinkling as the mode of baptism.

Mark 7:4 reads: “When they come from the market, except they wash (Baptize), they eat not. And . . . they . . . hold . . . the washing (baptizing) of cups and pots, brazen vessels and of tables (or couches).” This ceremonial cleansing of people after a trip to the market, and of tables (or couches) is called “baptizing” in the Greek (see the margin of the American Standard Revision). This was performed by sprinkling, as shown by Numbers 19:18: “A clean person shall take hyssop and dip it in the water and sprinkle it upon the tent and upon all the vessels, and upon the

persons.”

If Numbers 19:18 (and other similar practices) were not the precedent, the original, of Mark 7:4, where did such baptizings originate? How else can their existence as a Jewish custom be explained? The fact of the practice of sprinkling water as the precedent of water baptism proves that the Bible mode of baptism was sprinkling.

The margin of Mark 7:4 in the American Standard and Revision records: “Some ancient authorities read ‘sprinkle themselves’ instead of baptize themselves. When some ancient copyists substituted ‘sprinkle’ for ‘baptize’, they showed the identity in mode of the two words.

Since ceremonial purifying or cleansing with water was invariably done by sprinkling in the Old Testament, any change of that mode in the New Testament for the same ceremony would surely be described and explained. There is no suggestion or intimation anywhere in the New Testament of any command to change the mode. Then there is no escape from the conclusion that a ceremony which was not changed in its character, its nature, nor its signification as it passed from one dispensation to another, could not have been changed in its mode in silence—it must still be by sprinkling.

### b. Examples.

#### 1. John’s Baptism.

John was a Jew. He was baptizing Jews—a nation intensely scrupulous and zealous about the letter of the Law and the things thereunto appertaining. The Jews identified water baptism with ceremonial purifying, as has been indicated.

Suppose John had attempted to introduce something absolutely unknown to the Law (for instance, immersion), would he not have given or alleged his authority therefor? Without some such showing that was sufficient, those Scribes, Pharisees, and Saducees—always jealous of another’s popularity—would have hounded John as later they hounded Paul, especially when John used of them such a harsh and offensive phrase as “generation of vipers” (Matt. 3:7). The worst they could say of him was: “He hath a demon”—Matt. 11:18). Since John claimed no new revelation, and since there was no protest against his mode of purifying the people, there is only one conclusion possible—he was acting in accordance with the Law and prophecy; he was baptizing the people by sprinkling them with clean water.

#### Can John Be The Messiah?

Moreover, they were expecting their Messiah, and they actually thought John was he. Why? Did not Isaiah say of the Messiah: “He shall sprinkle many nations” (Isa. 52:15)? John was preaching the baptism of repentance for the remission of sins and must have been sprinkling clean water upon the people. This seemed a fulfillment not only of Isaiah (just quoted) but also of Ezek. 36:25-27: “I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new Spirit will I put within you.” Was it not to this latter part John referred in Matt. 3:11: “He (the Messiah) shall baptize you with the Holy Spirit”? And was not John fulfilling the former part.

We can thus understand the questioning by the

messengers of the Pharisees in John 1:19-25, winding up with the amazed demand in the 25th verse: "Why then baptizest thou?" If John had been immersing people (of which the Jewish Law and Prophecy knew absolutely nothing), the questioning by these messengers would be unaccountable. No immersion of anybody had been predicted. Since they were expecting their Messiah and saw John doing what had been foretold of the Messiah—sprinkling the people with clean water—it was natural to join the two things together.

#### "Was It From Heaven Or Of Men?"

This question about John's baptism was asked by the Lord (Luke 20:4). If of men, then it may have been of men's devising; it may have been by immersion. But if it was from Heaven (and we know it was), then it followed God's plan. This plan is in type in many parts of the Old Testament, and it is assuredly given us in prophecy in Ezek. 36:25 ("I will sprinkle clean water upon you").

The verses following Ezek. 36:25 speak of the baptism with the Holy Spirit and the effect thereof. There is no mistaking a fulfillment at Pentecost of the prophecy of Ezek. 36:27 ("I will put my Spirit within you"). Since the baptism with water was and is the type of the baptism with the Holy Spirit (as will be shown in the next article in this series "The Holy Spirit and Water"), verse 25 ("I will sprinkle clean water upon you"—this coming just before "I will put my Spirit within you", a statement which had fulfillment at Pentecost) must have had some fulfillment just before Pentecost. Could it have been, in Bible history, other than John's baptism? Then John's mode of baptism could have been no other than that set forth in verse 25—sprinkling. "The baptism of John, was it from Heaven or of men?"

#### 2. Baptism Of The Lord Jesus.

Reference has been made to the fact that a Jew, fulfilling Law and Prophecy, in baptizing Jews, would of course have complied with the Old Testament requirements. No other argument should be needed to assure Bible students that John, a Jew, did it in the only way known to Law and Prophecy—by sprinkling. The Lord Jesus (the Jehovah of the Old Testament) had given the directions to Moses, and we may be sure He complied with His own detailed and repeated command about sprinkling.

#### 3. Other Baptisms With Water.

To avoid unduly enlarging this article other Bible baptisms with water will not be dealt with in detail. However, whenever circumstances are given in the Bible, they all confirm sprinkling as the mode (unless it be the misleading translation "much water", which will be considered in a later article). For instance, the baptism of the Eunuch was on a desert road (Acts 8:26). The Philippian jailor and his family were baptized in the jail in the middle of the night (Acts 16:33). Saul of Tarsus was baptized "standing up", after three days without food or water, and before food was given him (Acts 9:9-18-19; 22:16). No adequate facilities for immersing three thousand at Pentecost (Acts 2:41) were available, and no mention was made of any difficulty connected with their baptism. See also the first two paragraphs here of.

Do not the synonyms of baptism and the Bible examples of water baptism all prove sprinkling to be the Bible mode of baptism?

\*Pastor of the Sibley Presbyterian Church, Augusta, Ga.

## Mean Things They Said About Jesus

By Rev. W. W. Sprouse, D.D.\*

What pastor or other church worker has not heard something like this: "I'm not going back to that class, somebody said something **mean** about me." One of the crosses the sincere servant of Jesus has to bear is having to deal with so many people who wear their "feelings" on their sleeves, are constantly being offended. They pray today and pout tomorrow. They think they are so independent when they threaten to "quit", "resign". Most every church has its share of such, in the session, the diaconate, the Auxiliary, the Sunday school. During the last twenty-six years I have had the privilege of preaching in ninety-one evangelistic meetings in fifty-five churches in three states, and I heard of so many with tender feelings. I shall never forget hearing an English minister say at Massanetta, "It's easy to resign, anybody can resign. **What if God would resign?**" The heartaches they do cause!

Some years ago when a fresh tale of hurt feelings in a Sunday school class came to me it set me to thinking of the mean things they said about Jesus. Not imaginary things either, as so many reports in the church are. I thought of how Jesus bore them. Did He threaten to "resign"? I went to the four Gospels and listed all these mean things in order, grouped; ugly, spiteful, untrue things.

#### "He Is A Blasphemer"

"And behold, certain of the scribes and Pharisees said within themselves, This man blasphemeth." Mt. 9:3. Mk. 2:7. Lk. 5:21. When He healed the paralytic. "The Jews answered him, For a good work we stone thee not, but for blasphemy." Jno. 10:23. At Feast of Dedication in Jerusalem. "He hath spoken blasphemy." Mt. 26:65. Mk. 14:64. At His trial.

Webster defines "blaspheme", which comes from the Greek "blasphemeo", as follows: "To speak of or address with impious irreverence; to revile impiously a sacred thing. In Jewish Law, cursing or reviling God or the king, who was God's representative. Indignity offered to God in words, writing, or signs; act of claiming the attributes of God."

So the Jews accused Christ of claiming to be God, thus wickedly taking unto Himself attributes to which He had no right. That He was truly God does not relieve them of the guilt of charging Him with being a liar, an imposter, a fake. Jesus knew only too well how they looked upon Him, and how it must have cut Him to the heart to think His own blood believed Him capable of such deceit, could think of Him as speaking impiously and irreverently of His loving Father. And yet did He "resign"?

#### "He Is Beside Himself"

"And when his friends heard it, they went out to lay hold on him; for they said, He is beside himself. Mk. 3:21. Now this was said by His friends, and is misunderstanding rather than mean criticism. He was so busy serving "they could not so much as eat bread", so His friends thought He was a "religious crank", "a fanatic", just about "crazy". And this lack of sympathy with His loving heart hurt Him deeply. They could not understand any one being too busy serving humanity, and the Father, to eat. And we don't often see it today. Have you not heard, "What a pity to waste that fine young life in Africa."

**"He Is A Glutton And A Winebibber"**

"Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners!" Lk. 7:34, said Jesus they said of Him. When He feasted with Levi and friends they asked, "Why eateth your Teacher with the publicans and sinners?" Mt. 9:11; Mk. 2:16. When "all the publicans and sinners were drawing near unto him to hear him . . . both the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them." Lk. 15:1,2. When He accepted Zacchaeus' invitation, ". . . they all murmured, saying, He is gone in to eat with a man that is a sinner." Lk. 19:7.

His enemies meant to disparage, demean, abuse Him when they sneered at His mingling and eating with "sinners", those whose sins they saw without seeing their own. We know this was His greatest glory; we make our hymns about it: "Christ Receiveth Sinful Men." He fraternized with them to win them to salvation, but His enemies charge Him with mingling with them to sin with them.

They also called him a "glutton" and a "winebibber." That is, He "ate like an animal", and was a lover of wine, a tippler, yea, even a drunkard. This was the indelicate and insulting remark they flung at this noble Gentleman. They called this Man, Who came to save from the sins of the body, One who petted and pampered His own body in sinful indulgencies. "Birds of a feather", they thought. How hard it must have been for Him to bear such unfair, untrue and mean taunts.

**"He Is In League With The Devil"**

"But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub, the prince of the demons." When He healed a blind and dumb possessed man, Mt. 12:24; Mk. 3:22, "But the Pharisees said, By the prince of the demons casteth he out demons." When He healed a dumb demoniac, Mt. 9:34. "But some of them said, By Beelzebub the prince of the demons casteth he out demons." When still another blind and dumb possessed man was healed. Lk. 11:15.

His tireless enemies even go so far as to charge Him with being in league with Satan and using the "black art" of the demons themselves. Their hatred blinds them to the inconsistency of their accusation. "If Satan also is divided against himself, how shall his kingdom stand?" Jesus rent their argument to shreds, but their hatred remained. Think of Jesus coming to earth to fight Satan, and give His very life blood in that fight, and then being accused of deserting God's cause and going over to the enemy. Accused of being a "Benedict Arnold", a "Judas". How that must have grieved His loyal soul. He was charged with having "sold out" to the devil. "She hurt my feelings." Think of His "feelings".

"If they have called the master of the house Beelzebub, how much more them of his household," was all He said to reveal His feelings, Mt. 10:25.

**"He Has A Demon"**

They did not stop with charging Him with being in league with the demons: they accused Him of being possessed with a demon Himself. This I believe to be the meanest and most horrible thing His enemies ever said of Him.

"Thou hast a demon", Jno. 7:20, said the multitude in Jerusalem at the Feast of Tabernacles. "The Jews answered and said unto him, say we not well that thou art a Samaritan, and hast a

demon," at the same Feast, Jno. 8:48. And the third time, "Now we know that thou hast a demon," Jno. 8:52. And even a fourth time at that Feast, "And many of them said, He hath a demon, and is mad." Jno. 10:20.

Davis Bible Dictionary says of demon possession: "Man was himself responsible for his hideous visitor. Probably not until a person was degraded and weakened by sin, personal or inherited, might he be taken captive by a demon." Thus His enemies declared that Jesus voluntarily sinned to the extent that a demon was allowed to control His life. He had given Himself over to the service of Satan, and was doing his hellish work. Consider within your hearts what such a blasphemous charge meant to His sin-hating and God-loving soul. What church member's "feelings" have ever been so hurt?

**"He Is A Sinner"**

"We know that this man is a sinner", said the Pharisees to the healed blind man, Jno. 9:24. A sinner is one who sins, loves sin, breaks God's law. One who works against God, and for Satan. The unsaved sinner, and of course this is the kind they mean, is a lost soul, on his way to hell, everlasting punishment, unless he repents. Here sin claims to be virtuous, and charges virtue with being sin. How it must have cut Him to the quick, but He never fussed, nor fumed, nor "re-signed". He left it with His Father to take care of His good name.

**"He Is Worthy Of Death"**

"What think ye? They answered and said, He is worthy of death." The highest court of the Jews, the Sanhedrin, solemnly declared their sentence. Mt. 26:66; Mk. 14:64. They meant He was a criminal, a law-breaker, a scoundrel, too mean to live. He deserved to be executed by the State by crucifixion, which is far worse than hanging or electrocution. Three times Pilate said "I find no fault in Him", . . . "No, nor yet Herod", but they believe Him deserving of death. He knew He must die, but how differently from what they meant. **They crucified Him with their tongues before they did with nails.** This also was part of His punishment for us.

**"He Is A Deceiver"**

" . . . We remember that that deceiver said while he was yet alive, "After three days I rise again." This is the last word His inveterate enemies, the chief priests and Pharisees, said of Him in the Gospels. This is their epitaph, not His. This was said to Pilate in urging him to "make the sepulchre sure", Mt. 27:66. After this, scribes, Pharisees, Sadducees, Herodians, priests, Herod, Pilate drop out of His life, and are forever gone. During the forty day appearances not a single enemy saw Him, only friends. No enemy will see Him again until Judgment Day. They called Him a deceiver, but they were the deceivers: deceiving their own souls, unto death; and being deceived by the devil.

He who was Truth itself must have felt keenly being called a liar, a deceiver, for of course He heard it in His Spirit, although His body lay in Joseph's tomb. Some day we shall say our last words about Jesus. What will they be? This was their's, "That deceiver". This word can never be unsaid. It stands through all eternity.

These are recorded "mean" things they said about our Lord. And beautifully He bore them. May His example make us very humble.

# Broadcasting Our Message

By Samuel M. Zwemer, D.D.

The Madras Conference has called attention again in its report and findings, but more especially in the volume by Dr. Mott on Evangelism, to the primary task of the missionary. The Gospel is good news. That it is good we know by experience; and that it is news we realize when we face the world of Islam. The heart of the Christian message is news to our Moslem brethren who know much regarding Jesus but deny the historicity of His death and its implications. Whatever be our method of approach in carrying this message across we can be sure that the example of Christ is supreme.

There are three ways of telling your friend good news. You can send him the news in a letter, you can ring him up on the telephone, or you can run over and grasp his hand, and with joy in your own heart and beaming from your face, tell him.

Christ chose the last (and best) way. The Jews had Moses and the prophets read in their synagogues every Sabbath and in these old documents the gospel message was found in symbol, and type, and promise: "Behold the Lamb of God which taketh away the sin of the world." The Jews had come from far and near and heard a voice crying in the wilderness of Judea, God's long distance call, "repent ye: for the kingdom of heaven is at hand." But they came to hear John the Baptist. Now the other John and his brother and the ten disciples with sixty more were sent out two and two (for two are better than one, Eccles. iv.9-12), to every city and place where Jesus Himself expected to go.

The harvest was ripe—the time was at hand, so the Master sent out His labourers—reapers. He chose the most direct, the most personal and the most natural way to spread the good news of the kingdom. The twelve apostles were symbolic of the twelve tribes of Israel; the seventy special missionaries typical of the world-wide evangelism that was just ahead. In the tenth chapter of Genesis there is a catalogue of the nations in which the Jewish commentators count the total as exactly seventy. Christ was doubtless conscious of His universal mission. He was the light of the world. He had other sheep than those of the Jewish fold. The Son of man came to seek and to save the lost. His horizon was not limited to Palestine. When the Son of man returns in glory all nations are to stand before Him in judgment. Every man in need was His brother. His compassion went out to the multitudes and His love must reach out to the farthest as well as the nearest.

Jesus knew the strategy of personal contacts. He wrote nothing. He sent no letters to rulers and leaders, as Mohammed did, asking them to accept His message and mission. He trusted to the human voice, had confidence in the human heart, and knew that truth would set the tongue on fire. "Behold, how great a matter a little fire kindleth!" "I send you forth as sheep in the midst of wolves"; without force, without finance, without machinery or organization. Little companies of men and women, two by two, they scatter and tell their message and return with joy. So it was at the first; and so it was for two centuries. Silent as the coming of the day, irresistible as the rising of the tide, mighty with the majesty of the risen Christ, these humble folk did the deed that changed Pale-

stine and the Roman world. It is the most stupendous revolution in history, of which we here see the beginnings. Professor Lecky confesses his astonishment in these words: "That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians, who were profoundly conscious of the decomposition around them; that all of these writers should have utterly failed to predict the issues of the movement they were observing; and that during the space of three centuries they should have treated as simply contemptible an agency, which all men must now admit to have been, for good or evil, the most powerful lever that has ever been applied to the affairs of men; are facts well worthy of meditation in every period of religious transition."

Today we too are in a period of transition facing the same possibilities in India and China and the Near East. When we meditate on the miracle of the first century, and remember that it was the changed character of the men whom Jesus chose that is the explanation, we long for their successors.

The men whom Jesus appointed were not chosen by chance when He sent them two by two. From the commission they received and the report of their return, we know their character, and some of their characteristics. How they fit in with present-day demands and necessary missionary qualifications! These men were first of all, like their Master, conscious of great and crying human need. They had a passion for service. They were so loyal that they were prepared to abandon all for their mission. To let the dead bury their dead, and not to look back when they had put their hand to the plough. Ready for a wanderer's life, with pilgrim staff—and no place to lay their heads and call home. "No purse, no wallet, no shoes," that is, Dervishes of God, Saddhus of the Kingdom.

Again these seventy were men with such grace of personality and trust in human nature that they hoped for hospitality everywhere—their passport read, "Peace be to this house." Their payment for gracious oriental hospitality was to heal the sick and bring the kingdom of God a little nearer to the heart and the home of the sorrowful and oppressed. They were men among men, eager to make new friendships and yet unwilling to break old ones. They were not "to go from house to house," but to abide and witness with a love that will not let go at the first rebuff. Nevertheless, they were men of iron, too, as was their Master. When men despised their message and drove them out, they were to depart, not by fleeing as guilty exiles, but in dignity as heartbroken ambassadors who have failed in their message of peace—shaking the dust from their sandal-less feet for a witness to those who rejected the Prince of Peace. It required moral courage to face a hostile world with a message of peace—to speak a new language of the heart, to awaken the slumbering conscience and give strength to the palsied will. Nazareth and Capernaum was not in less need at that day than Corinth and Rome. It was the first mission. So they went and they witnessed and they returned from their tour of the cities and villages with the joy of victory. To them and to all their successors is this joy of the Lord—the joy of the harvest...

## CHURCH NEWS

By William C. Sistar\*

The Synod of Georgia, meeting in Athens, Ga., Sept. 22-24, heard the following resolution presented by Rev. Cecil Thompson, of Valdosta, and adopted it as follows:

"Whereas our nation is engaged in a world-wide conflict that endangers all the national, social, and spiritual blessings that we enjoy; and,

"Whereas our government is asking us all as citizens and pastors to do all we can to win this conflict by the sacrifice of men and possessions; and,

"Whereas we are willing to do all we can and should as Christians to support our country and leaders to bring about the survival of all that we hold dear; and,

"Whereas we find so many evil influences abroad in our country, particularly in and surrounding our hundreds of army and navy camps and defense areas, which are undermining the character and manhood of the very men whom we have given to defend our country; and,

"Whereas we find especially that liquor, gambling, and immorality in other forms is reach-

ing alarming proportions and is even allowed on the very grounds of these army camps:

"Therefore, be it resolved by The Synod of Georgia meeting in Athens:

"1st. That we call upon our government and military leaders to remove these vicious and insidious things from these military and defense areas which are doing more to undermine and defeat our efforts to win the victory than any other one thing; and,

"2nd. That we seek through every agency at our disposal to arouse our communities and our church people to oppose as Christian citizens these vices of drinking, gambling, and immorality among our armed forces and own people in these days that demand sober and serious living and thinking; and,

"3rd. That we ask every pastor to so preach the Scriptures in these days that our people may not only be comforted but also be aroused and awakened to our unseen and deadly foes from within that seek to destroy the very liberties we are fighting to preserve, and that they may oppose them in a positive and Christian manner."

\*Permanent Clerk of Synod.

## BOOK REVIEWS

### Great Women Of The Bible

By Clarence E. Macartney

Published By Abingdon-Cokesbury Press  
Nashville, Tenn. Price \$1.50.

Dr. Macartney is a fascinating painter of character. He is vivid in portraiture and practical in application. His last volume, like his former sermons on Biblical characters, is delightfully readable and richly suggestive. The author has the ability to go straight to the heart of a passage of Scripture and explain its meaning as it relates to one of the characters of the Old and New Testaments. Each woman is presented life-like and real in these sermons. These sketches are rich in both moral and doctrinal teaching.

Two sermons stand out in this volume above the others, although the others are good preaching. The first is, "The Woman Who Married the Wrong Man." What a warning to our daughters! Each unmarried young woman should read this sermon before she pledges herself to marriage. Dr. Macartney states: "The Bible would not have been the complete book that it is, had it not had a story of a woman who married the wrong man." This sermon is built on the story of Abigail.

The second sermon gives the opposite thought, and is entitled, "The Woman Who Married the Right Man." The sermon is based on the marriage of Jacob and Rachel. The preacher states that Jacob is the greatest lover of the Bible. He added: "Jacob outsoars all the great lovers of history—Nero and Leander, Dante and Beatrice, Abelard and Heloise."

After reading these sermons one does not wonder why the distinguished author is in such great demand as a preacher. Dr. Macartney is loyal to the Bible, and has a message from it that he tells forcibly and convincingly. There is no famine of the preached word in the First Presbyterian Church of Pittsburgh. The homiletic world is enriched with the publication of this volume.

—John R. Richardson.

### Untranslatable Riches From The Greek New Testament

By Kenneth S. Wuest

Published By Wm. B. Eerdmans Publishing Co.  
Grand Rapids, Mich. Price \$1.00.

The title of this book may be misleading. It is possible to infer that it is written for Greek scholars, and exclaim, "No Greek for me!" It is necessary, therefore, to point out that this book is written primarily for the readers of the English Bible. The author has the ability to take the original Greek text and extract fine points from it for the person without a knowledge of Greek. He clears up certain passages by careful translation and exposition. Here is an example based on I. Cor. 2:9-16. "But just as it stands written; The things which eye did not see and ear did not hear, and which did not arise within the heart of man, as many things as God prepared for those that love Him. For, to us God uncovered them through the agency of His Spirit. For the Spirit explores all things, yes, the deep things of God. For who is there of men who knows the things of the (individual) man, unless it be the spirit of (that) man which is in him. Even so also the things of God no one knows, but the Spirit of God (knows the things of God). But as for us, not the spirit which animates the world did we receive, but the Spirit who proceeds from God, in order that we might know the things which by God have been freely given to us; which things we speak, not in words taught by human wisdom, but in words taught by the Spirit, matching spiritual things with Spirit-taught words. But the man whose powers of apprehension are limited to the exercise of his reason, rejects the things of God, since they are foolishness to him. And he is powerless to know them, because they are investigated through the instrumentality of the Spirit. But the man equipped by the Spirit, comes to an apprehension of all things, yet he himself is comprehended by no one. For

who knows the Lord's mind, that he should instruct Him? But as for us, we have the mind of Christ."

All Bible students especially interested in the ministry of the Holy Spirit will find this volume profitable. An excellent chapter is devoted to "Light from the Greek on the Ministry of the Holy Spirit." No Christian will be guilty of looseness, vagueness, or inaccuracy of statement in regard to the person and work of the Holy Spirit if he reads this chapter intelligently. Every preacher and Bible teacher can use this illuminating and fertile book to great advantage.

—John R. Richardson.

## Paul's Ways In Christ

By Egbert W. Smith, D.D.

Revell Publishers. Price \$1.50.

In reading "Paul's Ways in Christ;" and not forgetting Dr. Smith's past cardinal contributions in pen and voice to the Kingdom, one recalls the critical compliment of the governor of the feast at Cana—"Thou hast kept the good wine until now."

In this appraisal of the character and service of the "Greatest man since Christ," Dr. Smith, himself a Christian Giant, has made a major contribution to the challenging and inspiring Christian literature sorely needed by our own generation.

Saturated with apt quotations from the Word; calling men back to the great eternal simplicities of Christ in service and witness: this book with delightful clarity grips and stirs and blesses. As men accede to its winsome and strong appeal they will find their feet patiently pressing the path that leads up hill and that provides the Companion who is Himself the object of their quest.

I must testify that my own soul was stirred deeply and my zeal quickened as I came face to face with the Pauline, Biblical, Christ-enjoined obligation to simple, constant, definite personal witnessing and Evangelistic and soul seeking preaching.

I thank Dr. Smith for this classic with its clear call; and commend it to every minister and layman in our church whose souls burn within them whenever Christ talks with them by the way.

Samuel Mc. Ph. Glasgow.

Savannah, Ga.

## The American Citizen In Government

By Judge C. Ellis Ott

Published By Pelican Publishing Co., 339 Carondelet Street, New Orleans, La. Price \$2.00.

This book should be read by every American. It should be placed in every public school, and each student required to read and study its illuminating contents. In a day when the perpetuation of democracy is threatened, this book is a great boon. It should be not only in the school but in the home library. Here we have the essence of good citizenship packed into one volume. It is "good measure pressed down, shaken together, and running over." This is such a book as one would expect from the author. Judge Ott is a distinguished jurist and a highly esteemed churchman. As a lawyer and judge he is recognized in Louisiana, where he is best known, as one of the ablest interpreters of the law in the South, possessing a legal mind with a marvelous power of analysis. As a Christian layman he is constantly called upon for counsel and special addresses. This work is

learned, perspicuous, and tremendously practical in application. The discriminating reader will not find a dull or unprofitable page in it. This volume would make a splendid graduating gift to high school and college students.

—John R. Richardson.

## The Basis Of Millennial Faith

By Floyd E. Hamilton

Published By Wm. B. Eerdmans Publishing Co.  
Grand Rapids, Mich. Price \$1.00.

With the shattering of the easy optimism of religious leaders in America, and the overthrow of the false notion of automatic inevitable progress, there is developing a new interest in the second advent of Christ. The article in the Creed we recite each Sunday morning, ". . . from thence He shall come to judge the quick and the dead," is taking on new significance. All who are honestly facing the deeper problems of life and sincerely wrestling with theological truth, are beginning to realize that this tenet of the Christian faith must not be ignored. To all desiring a Scriptural, sensible, sincere, and scholarly guide to follow, your reviewer knows of no better than from the author of this little book.

The author is a Bible student with fine judgement, and a missionary with a passion to exalt Christ. He comes to grips with a subject that is difficult to elucidate, and has caused much controversy, with penetrating insight and clarified exposition. The writer was at first a premillennialist because he thought a Christian had to choose between being a premillennialist or a postmillennialist. Since he had to choose one, he felt that premillennialism was more scriptural and accepted this view. Later he discovered the view known as amillennialism and he saw that instead of being forced to accept one of two views, he could accept one of three, and it seemed to him that the amillennialist view avoided the difficulties of both of the others.

In his introduction he points out that, "the historic position of the Christian Church has been that no official pronouncement should be made by the church as a church on the millennial issue, and that members were to be allowed to hold any view they desired. That is the wise course for all Christians to follow in the fight against Modernism and the anti-Christian paganism of this modern civilization."

In the first chapter there is a paragraph that our church should continually bear in mind. Here it is: "The Christian Church has indeed differed as to the interpretations of the prophecies relating to the order of events preceding and following the Second Coming of Christ, but as to the fact of His Coming again there has been universal agreement among those who accept the Bible as the Word of God. Because of this unity of belief in regard to the Second Coming, and because there has apparently been room for sincere difference of opinion as to the way in which the prophecies concerning it are to be interpreted, the church has almost universally refused to make such interpretational articles of the creeds of the various churches. In other words, almost all evangelical branches of the Christian Church have left the individual Christian free to accept his own interpretation of prophecies concerning the Second Coming of Christ, and receive all those who believe in the fact of the Second Coming, as Christian brethren."

—John R. Richardson.

# THE SOUTHERN PRESBYTERIAN JOURNAL

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## EDITORIAL

### Praise God From Whom All Blessings Flow

Surely this is a song which should not only be sung frequently by God's people in public worship these days but it is also a thought which should constantly be in our minds and a sentiment that should ever come from our hearts. How much we do have to praise God for now. Let us ever remember that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow as of turning." James 1:17. We were created by Him; we are sustained daily by Him; we are redeemed by Him through His Blessed Son Jesus Christ.

We Southern Presbyterians should praise Him particularly for His great blessings upon our own Church. Let us praise Him for our splendid executive secretaries and the fine corps of workers in each of our executive offices. Let us praise Him for the fine work being done by the Woman's Auxiliary of our Church.

We of The Southern Presbyterian Journal praise God for His wonderful blessings upon the launching and the ministry of The Southern Presbyterian Journal. Our subscription list is having a steady and healthy growth. The first issue, May, 1942, went out to 720 bona fide subscribers. The June issue went out to 1,114 subscribers. The July issue went to 1,380 subscribers, the August issue to 1,500, September to 1,775, October to 1,875, and this issue goes to about 2,000 subscribers. Letters expressing Praise and Thanksgiving to God for blessings received from reading The Journal come to us every week. We praise God for this and that He is meeting our every financial need from month to month. Will YOU Praise Him with us and continue to pray with us that He may ever use The Journal's ministry to His glory and for the best interests of our beloved Church? We take great courage in the Lord and go forward in His strength.

—H.B.D.

## "What Does He Preach?"

A business man in one of our southern cities recently asked an acquaintance to come to church. The rather surprising reply was this, "What does your preacher preach, about the Bible or politics?"

Further inquiry elicited the information that for many years this man had attended a church in another denomination but had stopped because instead of hearing messages from God's Word he had Sunday after Sunday heard political and economic problems discussed by one not competent to discuss either in an authoritative way.

Several years ago the writer heard a Chinese pastor make this confession in a sermon preached before a large audience of Chinese Christians. He said: "I have been in the ministry for fifteen years. I graduated from a seminary where great emphasis was placed on education, economic and agricultural problems. The first five years of my ministry I was in a large country town and I spent much time telling the farmers how to run their farms, and in trying to organize a co-operative agency to dispose of their farm products. My life and my ministry were empty and I was unhappy. I moved to another town and began to stress education, using the church property for a school and seeking to elevate the community by education."

"For five years I carried on this programme but still my life was miserable and I felt that it was fruitless. I talked about this to my wife. (She was the protegee of one of our own Southern Presbyterian missionaries; a devoted wife, mother and Christian). She said to me, 'Why don't you try preaching the Gospel, the thing you were really called to do?' I pondered this advice, got down on my knees and confessed my sin and asked God for His help and blessing. In the last five years I have done one thing only, I have preached the Gospel of God's love in saving sinners through Christ. I have tried to teach my people the Bible, have them study it for themselves and pray. As a result, my heart has been filled with joy and there are on every hand the evidences of God's blessing

in saved souls and changed lives."

Brother, what do you preach? People today long to hear a positive message from God's Word. The preacher whose message is founded on and supported by the Bible is feeding his people. Oh, the tragedy of preaching doubts instead of facts. An old elder once remarked of the young preacher supplying his church, "He can raise more questions and doubts and answer fewer of them than any man I ever heard."

In the days which lie ahead, America needs the clear sound of voices raised proclaiming the Truth. A New York lawyer recently said, "Failure to teach and to accept God's truth is the reason for the collapse of our civilization." In past generations the neglect of, or attacks on, the Bible came from without the Church. Today such infidelity is brazenly proclaimed within the Church.

What is the source of this trend? Failure to accept in its entirety the Bible as the Word of God. It is not enough to say the Bible contains the word of God. Who dares say, "This part is not the word of God?" There are many today who have fallen into this dangerous position and who are teaching their unbelievers to others.

A recent writer has this to say: "Those who deny the inspiration and authority of the Scriptures are challenging or defying the Holy Spirit, for He has set His own signature on this Book. The apostle Paul explains the Old Testament as coming from the Holy Spirit. 'Holy men of God spake as they were moved by the Holy Ghost.' As for the New Testament, it is enough to say that our Lord identified its writing with the Holy Spirit. 'Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will show you things to come.' 'He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.'

Brother, what do you preach? This article is not written to antagonize but with the fervent prayer that God will use it to cause some to stop and evaluate their preaching. With all my heart I believe the ministry of the doubting minister is more than barren, it is a stumbling-stone and a hindrance to souls needing eternal life. Preaching your doubts will never win a soul. You may appear smart and you may be popular but some day you may repent in sackcloth and ashes for having let the fruitful years of your life bring forth nothing but leaves.

—L.N.B.

## Little Man . . . What Now?

By Ala Bandon

The Sportpalast was packed with serried ranks of the Faithful. The walls were alive with banners and their overlapping Swastikas seemed to squirm like living serpents.

A Voice was speaking. In bursting staccato sentences it was speaking. The Voice barked like cannon-fire as it said: "We must have a strong Germany. We must be willing to make any sacrifice to make the Fatherland strong."

Again, the Voice rang like a bell when it cried: "With a strong Germany we will bring about a United Europe."

Then the Voice softened to the wheedling familiarity of pleading friendliness: "Why should anyone hold silly scruples about freedom when one little sacrifice will make a United Europe in which all can be really free?"

The little mustache disappeared. Through the

rushing cataract of applause sounded music and down the middle aisle came children marching in "goose-step," who shouted a song, "Today we rule Germany, tomorrow the whole world."

A little man, wedged between a storm-trooper and a gigantic *Hausfrau*, began to ask himself questions:

A strong united Europe against a united Pan-American, I could see some logic in that. But a united world? United against what? The Martians? The Moon-Maidens? Or is unity another mask for an aim to destroy all freedom?

The Auditorium was packed with row on row of delegates, each wearing the badge of the World Conference of Religions. The walls were bedecked with banners bearing crosses and open Bibles, squirming uncomfortably in that uncongenial atmosphere.

From the Speakers' Platform the Voice of the New Liberalism was speaking. It was the keynote address of the Conference. The Voice pleaded for a strong conference, so that the strong conference might move toward a united world church.

"Why should anyone insist on his scruples about certain outworn dogmas when a little sacrifice all along the line would mean a great united church, throwing its vast resources into each great united enterprise?"

The Keynoter disappeared among the speakers' chairs and the crackling bonfire of applause was broken by a procession representing the Missions Branch bearing a fluttering banner upon which a Hindu, a Mohammedan, an American Indian, an Eskimo, a Chinaman and an Occidental stood arm-in-arm.

Then followed another parade representing the New Deal of Domestic Missions. In each row marched a Theosophist, a Bahai, a Christian Scientist, a Spiritualist, a Mormon, a Congregationalist, a Methodist, a Jew, and a Catholic.

A little man, gasping between an Episcopal Vicar and a suffocatingly ample church secretary, asked himself some questions:

A willing sacrifice of unessential dogmatic disagreements in order to present a really united front against paganism and atheism, I can see that. But a World Religion? United and strong? against what? Against paganism when the World Church itself is pagan? Against Atheism when the World Church itself has no God?

Or is Church Union a mask to disguise another aim, to destroy Truth itself?

—The Calvin Forum.

## CHURCH NEWS

### Synod Of Appalachia

By Mrs. James M. Graham

The twenty-eighth annual meeting of the Woman's Auxiliary of the Synod of Appalachia was held in the First Presbyterian Church, Tazewell, Va., on Sept. 29-30 - Oct. 1, 1942. The president, Mrs. Donald McIver, of Bristol, Va., presided over the business sessions, and the Rev. T. A. Freeman, pastor of the local church, presided at night.

There were 32 officers and delegates registered, with 37 visitors, to listen to the three inspiring devotional messages, delivered by the Rev. C. Houston Patterson, formerly of China; the informative lecture, with moving pictures, by Dr. H. M. Washburn, of our Congo Mission; the interesting talk by the Rev. James M. Carr, Synod's Director of

Religious Education; and the timely address by Dr. Claude H. Pritchard, Educational Secretary of Home Missions. Among other visitors who were heard were Dr. and Mrs. W. F. Junkin, recently returned from China.

After the session on Tuesday evening, an informal reception was held in the ladies' parlor and the recreation room of the Sunday School Annex.

Wednesday evening the Lord's Supper was administered by the Rev. T. A. Freeman, assisted by the Rev. Warren Gaw, of the Thompson's Valley Church, and Elders J. B. Boyer, W. A. Scott, W. E. Thompson, W. L. Painter, W. M. Gillespie, A. C. Buchanan, and J. S. Gillespie.

The business sessions were dispatched on schedule time, the officers and cause secretaries adding to their written reports items of interest in "the forward outlook" relating to their respective causes. The revision of the Constitution and By-Laws, presented by the Chairman of the Committee, Mrs. F. B. Kegley, was adopted. The principal change was in the term of office.

The annual election of officers resulted as follows: For the term of three years: Vice-President-at-Large, Mrs. D. R. Beeson, Johnson City, Tenn.; Secretary for Development of Spiritual Life, Mrs. Fred McCorkle, Fountain City, Tenn.; Secretary of Foreign Missions, Mrs. Frank Sanford, Hendersonville, N. C.; Secretary of Assembly's Home Missions, Mrs. W. B. Harkins, Morristown, Tenn.; Secretary of Literature, Miss Nancy Killian, Waynesville, N. C. Re-elected for a term of one year: Recording Secretary, Mrs. James M. Graham, Wytheville, Va.; Historian, Mrs. L. H. Corbett, Morristown, Tenn.; Secretary of Synod's & Presbytery's Home Missions, Miss Ellen S. Bowen, Tazewell, Va.; Secretary of Christian Social Service, Mrs. W. W. Arrowood, Pulaski, Va.

The installation of these officers by Mrs. D. R. Beeson, newly-elected Vice-President-at-Large and former Synodical President, proved to be a real consecration service. After singing, as a circle, "Blest Be The Tie That Binds," the Synodical Auxiliary adjourned to convene at Fountain City, Tenn., in 1943.

## The Inspiration Of The Scriptures

By Rev. Geo. H. Gilmer, D.D.\*

"All Scripture is given by inspiration of God".  
II. Timothy 3:16.

The Bible claims to be inspired in a sense in which no other book is inspired. It claims to be an authoritative message from God. It says: "Holy men of God spake as they were moved by the Holy Ghost." More than a thousand times the writers of the Bible say distinctly that they are writing God's words—what God told them to write. Are they telling the truth, or are they lying, or are they self-deceived, thinking they were writing God's words when they were writing their own words? I do not believe that such men as Moses and Isaiah were self-deceived. They have none of the marks of self-deceived men. Much less do I believe that they were lying. So we are shut up to the first proposition, that they were telling the truth. When they said they were writing the words of God they were writing the words of God. They were good and truthful and dependable and trustworthy men of God. "All scripture is given by inspiration of God."

When Christ came to the earth and showed by His life and His teaching and his miracles that he was just what he claimed to be, the eternal Son of God, he accepted the Old Testament scriptures as the very word of God, and of such vast importance that not a jot or a tittle of them should pass away till all be fulfilled. He urged men to "search the scriptures" and find in them the way of eternal life. He went about all Palestine teaching the Bible as the authoritative word of God. Christ is God incarnate. But if you make the frightful mistake of accepting only the lower view, that he was nothing more than the wisest and best of men, still his word is worth more than that of any other man. If I am shut up to the testimony of men as to the inspiration of the Bible I will take his word.

Now I want to show you a few plain, practical reasons, easily understood by all, why I accept the Bible as the inspired word of God and our only rule of faith and practice. Most of the schisms in the Church today, as always, are caused by apostate men, many of them preachers, who deny that the Bible is an authoritative message from God.

I want to say in the first place that a **revelation from God is to be expected.**

It is inconceivable to my mind that a great and good man and kind and loving God would leave his own offspring without any message from himself. Such a thing is just as inconceivable to my mind as it would be for kind and loving parents to bring offspring into this world and then never have any communication with them. I know that such parents would not do such a thing. They would communicate with their children and try to teach them how to live happy and useful lives. The children might refuse to listen to them but the parents would try to teach them nevertheless. And God would do the same thing and has done so. He has not cast off his own children who were created in his own image. He has given them an authoritative revelation, telling them of their origin, destiny, etc. All the laws of reason and common sense lead us to expect such a revelation. And when we look about us to see if there is such a revelation we find a book claiming to be just that. And when we examine this book we find its claims supported in the most wonderful way by what is called the **internal evidence.**

The Bible is made up of sixty-six books, written by about forty different human authors chosen of God for that purpose. Many of these authors were widely separated by time and distance, and they were from the different walks of life, prophets, priests, farmers, fishermen, etc. They all claim

that what they wrote was from God. And a close examination of these sixty-six books reveals the fact that they are one book. They are a perfect unit in design and in the execution of that design. They all tell the same wonderful message of salvation from sin. There are no contradictions or conflicts. They fit into one another like the different parts of the work of a master mechanic. If I should see a master mechanic putting up a great building, the different parts of which had been worked by forty different workmen, and should see all these parts fitting together perfectly, I could not escape the conclusion that they were made under the direction of one master mind. And if I should ask the forty workmen if they were working under one master mechanic and they should all answer, "Yes," I would be driveling fool if I did not believe it. The work would show for itself. So with the Bible, its internal unity should satisfy any reasonable mind that it is from God. I am aware of the fact that there are those who claim there are mistakes in the Bible, but unfortunately for them they are never able to point them out. The Bible carries its credentials on its very face, and if one is not persuaded to believe Moses and the prophets he would not be persuaded though one rose from the dead, as Christ expressed it. And Christ did rise from the dead and make good his claims for the Bible.

Take one or two other internal evidences—the ten commandments. Did Moses write them? He says not. He says God gave them to him. Was he lying? If he was going to lie it looks like he would have lied on the other side. These commandments are the wonder of the world. "The law of the Lord is perfect". If Moses had been as human as some of us are he would have laid claim to them, but no he says God gave them to him. Take the character of Jesus Christ. Do you think that any man, or any set of men, could have invented the character of Jesus Christ? Especially when you consider the times in which those men lived. Christ was so utterly different from all the men of his day. It is utterly silly to suppose that he is an invented character. Yet even some preachers do that today. They say his disciples, who wrote some time after, were over zealous about making him out a perfect character, so they discount some things they say about him. This is wicked in the extreme. And let me remind you again that Christ accepted the Old Testament scriptures as from God and said: "The scriptures can not be broken".

And let me add that the perpetual freshness of the Bible is internal evidence of the divine origin of the book. Dr. Archibald Alexander once said he could master the contents of any book, in any language, in a year's time, even if he had to learn the language first, but that he had been studying the Bible forty years, and found something new in it every time he read it. The trouble is sceptics are so utterly ignorant of the Bible. I have never talked to one who did not show his ignorance. Many preachers are ignorant of the Bible. One young preacher said to me recently that "They teach everything but the Bible there", referring to a Theological Seminary. The fact that many of our seminaries neglect the Bible is causing many Bible schools to spring up all over the country, and let us thank God for them. The people are becoming informed by these schools. I know many a layman who is a better Bible student than many preachers.

#### The Absence of Scientific Error

The Bible was not intended to teach science and

its language is not scientific. Its language is popular, intended for the people, and is written in the language of the people. The human authors were unscientific and wrote in an unscientific age, and would certainly have made scientific errors if they had not been guided by the Holy Spirit. I am aware of the fact that there are men who claim there are scientific errors in the Bible, but when I have challenged them to point them out they were utterly unable to do so. I hereby make the challenge again. It is dishonest to make the charge that there are scientific errors in the Bible and then not point them out. Organic evolution contradicts the Bible, but organic evolution is not a science, it is an hypothesis. It has not been proved. Not one of the usual five arguments for it is sound. Some ministers affect to believe the theory, and those I have met who do so could not even state the reasons. They finally said they believed it because some scientists believed it. But most scientists are infidels. Many very distinguished scientists, however, do not believe in the theory of organic evolution, but in flat creation as taught in the Bible. I could name these if space permitted.

#### Prophecy

Prophecy is another internal evidence of the divine origin of the Bible. No mere man can foretell the future with any degree of accuracy. He can guess at it, and sometimes he will guess right, but more often he will guess wrong. But there are hundreds of prophecies in the Bible that have been fulfilled in every detail. No honest student of the Bible and student of history can fail to know it. There are prophecies in regard to men like Abraham, Isaac, Jacob, David, Christ; prophecies in regard to cities such as Ninevah, Babylon, Tyre, Sidon, Jerusalem; prophecies in regard to countries like Assyria, Egypt, Greece, Rome, Palestine; all of which prophecies have been fulfilled. There are numerous prophecies concerning the return of the Jews to Palestine which are being fulfilled before our eyes today. The fulfilled prophecies concerning Christ are the most striking of all. Hundreds of years before it was written he was to be born of a virgin, born in Bethlehem, of the tribe of Judah, of the family of David, crucified, risen again, go back into heaven. All these came to pass, as we are told in the most credible history in the world—the Bible.

Astronomy foretells the exact position of sun, moon, stars years in advance. Because of this only a fool would doubt the basic facts of the science of astronomy. Why not apply the same principle to the Bible? Christ applied it in that way. He said: "And now I have told you before it come to pass that when it is come to pass ye might believe".

#### Fruits

Another proof that the Bible is from God and a good book is found in the fruits it produces. Some men dare tell us that the blessings of our Christian civilization came about by a process of evolution, and that the Bible had nothing to do with it, except to retard it by filling the minds of men with superstition. I would like to ask these men why the inhabitants of the Fiji Islands did not evolve a civilization. They have had the same length of time we have had, and have had everything to begin with that we have had, except the Bible and Christianity. They have become more and more degraded while we have advanced. Then

Dr. John G. Paton, whom I had the honor of knowing, gave them the Bible and Christianity and they have come right up out of savagery to the most advanced civilization. That looks to me like it was the Bible and the grace of God that did it. Why did they come up all of a sudden after the Bible was given them? "Do men gather grapes of thorns or figs of thistles?" Would the Bible produce such fruits if it were not of God? A tyro ought to see this.

#### Age

The age of the Bible is good evidence that it is of God. Other books do not live like the Bible. "It is quick" as the Bible expresses it. It is said the average life of a book is seven years. But the Bible is the oldest book in the world and still going strong. The oldest parts are about four thousand years old, the newest parts about two thousand. It is still the best seller, a long ways. It has been translated into more than a thousand languages and dialects. Men have tried desperately to destroy the Bible but have only wound up by destroying themselves and those who were foolish and wicked enough to follow them. Diocletian, emperor of the mightiest empire on earth, tried to destroy it, but failed and stepped down off his throne and started

raising cabbages, a much better occupation than attacking the Bible. Voltaire tried to destroy it, and prophesied it would be out of print in a hundred years. But the house he lived in was afterwards used as a store house for Bibles. Even some apostate preachers in our days are denying the authority of the Bible while getting their bread and clothing from the Church which is the product of the Bible. Except they repent they shall all perish.

#### What Does The Bible Teach?

The Bible teaches that there is a God and a heaven and a hell. It teaches that if we get right with God we shall go to live with him in perfect bliss. But if we do not get right with him we shall continue always to live in sin and shall always suffer. It teaches that the only way to get right with God is through our Lord Jesus Christ, who loved us, died for our sins, rose again for our justification, and is in heaven as our advocate. Reader, what are you doing with the Bible? God has graciously given it to you, translated it into your language. What are you doing with it? Let us thank God that when some have turned away from the Word there is still a **Bible Church**.

\*Minister and Bible Teacher, Draper, Va.

## The Book That Makes A Man Dissatisfied With Himself

Delivered Over Radio Station WNEW On September 13th 1942

By Robert King, Jr.

A good friend of mine, now in the armed service, was, until this year, a law student at one of the universities of the city. At the end of less than a year of serious contact with the Bible, he once made the curious statement in public: "No man is ever satisfied until he meets someone better than himself."

That thought is new chiefly in the manner of its statement. Fortunately, there are still some people in this day of materialism who do what in colleges we are pleased to call "pure thinking". We are indebted to these people, regardless of their station in life, for most of our expressions of philosophy in language that we can understand. Originality demands that its author be reasonably free from the impressions of others in like situations, as if he were encountering an experience for the first time.

When we are young we usually consider our elders as our betters. In our teens we still consider some grown people better than ourselves. Later, we still consider our superiors with some deference, at least when they are present. At this point, we may begin to wonder whether or not we aren't about as good as our fellows. Of this the Bible says:

II. Corinthians 10:12 (latter half of verse): "... but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

My friend said, "No man is ever satisfied until he meets someone better than himself." Is this not true the world over? Nowhere on the face of the earth dwells there a people who have not become so sure that there is a Being superior to them-

selves, that they have not devised some scheme of recognizing and honoring that superiority. Frequently we have called this "Religion".

The ancient Greeks and Romans devised a hierarchy of these superior beings, but when they finished inventing stories about them, they had cut them down to their own size. Soon, therefore, they became disgusted with these "Superiors", and whatever respect remained for them was of a definitely supercilious variety.

To this day, none of our celebrated fiction writers have been able to produce for us a character and carry him through many of the normal experiences of life, whom we can agree is unquestionably our better.

In such a sphere we might be inclined to become self-satisfied and unprogressive. Indeed, as we consider our globe, even a superficial appraisal seems to indicate that the peoples whose conceptions of their betters have been cut down to their own size have been the most inclined to be self-satisfied and unprogressive.

In my experience there is only one Book, and only one Character able to satisfy all mankind as the Superior—the Superb Being of all ages.

My embryonic lawyer friend indicated that a man should be satisfied upon meeting one better than himself. On the contrary, acquaintance with this One, through the only Book which pretends to speak of Him with authority, tends to make one dissatisfied—with himself.

Isaiah, the prophet, would certainly pass the present-day test for a good man, yet we read this expression from him:

Isaiah 6:1-5: In the year that king Uzziah died

I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Isaiah saw the Lord, and became acutely conscious of his own deficiencies.

Several centuries later, Jesus Christ walked as a man on earth and we find this incident recorded of a young man of admirable character:

Matthew 19:16-20: And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

This exemplary young man, upon meeting the only Character Who could cause all men to feel deficient, was conscious, after contact with the Saviour, of a great, crying lack in his life.

This Person was One tempted in all points like as we are yet without sin. He was the only Being who ever lived who could ask the question, "Which of you convinceth me of sin?" without any fear of answer.

It is because the Bible presents God in human form that it makes a man dissatisfied with himself.

Isaiah realized his own depravity before Christ lived on earth when he saw the Lord. In time, he may have forgotten the import of this experience, having no way to preserve the memory of it.

Today, however, we have ready access to the life record of the Perfect One so that we are without excuse if we are not familiar with it or if our recollection of it becomes dim.

Later on, we find Isaiah speaking these words of confidence concerning the One who made him recognize his own deficiency:

Isaiah 41:10-13: Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

In similar language we find a man who had fallen into deep wickedness, standing in the position of "the man, after God's own heart" as he composes and sings a song of these words:

Psalm 46: God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.

And again in Psalm 91:

Psalm 91: He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shall thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation.

Do we not all long for this perspective of the Psalmist, David?

In an effort to determine to what end the Bible would make a man dissatisfied with himself, perhaps it would suffice to recount the purpose of one of its best loved books:

John 20:31: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Further elaboration upon this thought, linking it with our subject, is found in the Book of Romans; and in I John:

Romans 5:6-11: For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

I. John 1:1-9: That which was from the begin-

ning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, for the Word of life; (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declared unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the

blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Do you believe that this Book can make you satisfied with yourself? Would you not like to "dwell in the secret place of the Most High and abide under the shadow of the Almighty"—unashamed and unafraid?

Open the Bible as God's message to you personally; consider the things of which we have been thinking together; ask the Divine Author to clarify the hidden portions and bring you into the experience of Isaiah and David.

If you want a life filled with One Who satisfies, the only place to find it is in the Bible.

## Where Do We Go From Here?

By Rev. William Crowe, D.D.\*

*(An address delivered before the Second American Calvinistic Conference, meeting in Grand Rapids, Mich., in June, 1942. This message will appear in a forthcoming volume, "The Word of God and Reformed Faith," being a record of the transactions of the Conference. Rev. Clarence Bouma, D.D., is editing this volume and has graciously granted permission for the publication of this article in The Journal.)*

This is the closing session of a distinguished gathering. So far as I know, there is no other meeting of such vast importance being held at this time anywhere else in the United States. For two days the city of Grand Rapids has been entertaining a body of learned men, composing the Second American Calvinistic Conference. The assemblage is ecumenical in its personnel and in its outreach. It speaks not only for the advancement of the Kingdom of God throughout the world, but for the undergirding of our national life with such basic moral principles as may enable our government of the people, by the people and for the people, to meet the terrifying issues of these terrifying times, equipped and unafraid.

We have reached the hour when farewells are to be said, the benediction to be pronounced. From this place of privilege we return to our widely separated fields of labor, each one, in the language of Stephen Foster's Negro song, "to take up the shubble and de hoe." It is hardly needful that I should remark that each will hold the occasion in lively and profitable remembrance.

To me has been assigned the topic, "Calvinism and Tomorrow". That sounds a bit formal for an after-dinner subject. With your permission I will recast the theme and present it in the form of a question; namely, "Where Do We Go from Here?" It is the same text but in somewhat lighter garments.

For these two days we have been listening with absorbed attention and under high mental strain to a series of profound discussions of a mighty subject. And may I here enter a parenthesis of personal testimony. The offspring of Scotch-Irish forebears, I had for a weekly pabulum during my boyhood days the Shorter Catechism with an

entree of heart groanings and tears. In early manhood I stumbled into a Theological Seminary and found that for its support, wisdom had hewn her seven pillars from material supplied by John Calvin, Charles Hodge, Robert L. Dabney, et al. That is to say, I grew up and entered the Presbyterian ministry in an atmosphere of unadulterated Calvinism. We will now come to the closing statement in this parenthesis, which is that in this Conference my eyes have been opened to an understanding and appreciation of the height and depth and breadth and historic influence and power of our Calvinism that I have never had before. I shall go back to the magnolias and crepe myrtles and cotton fields of the Deep South with a grateful heart.

To return to our theme: We have been hearing, as was mentioned a moment ago, a group of expositions from the lips of those who represent the ripest scholarship that this or any other country can produce. Deep and stirring and purposeful and warmly evangelical have the addresses been. Indeed our hearts have burned within us during the rich experiences of the passing hours. But what are we going to do about it? That is the question that I am asking myself in this concluding hour. I hand it on to you stalwarts and notables from over the land. Will the Church of Our Lord be more militant, will our country be richer in the things that make a people truly rich, and will a more vivid shaft of light invade the darkness of a despairing world for the reason that we have met in Grand Rapids? The answer is left to us.

We call ourselves Calvinists. We believe that as such we have the remedy for broken humanity. What is Calvinism? Throughout the conference we have been hearing much about it. The presumption is that we all know what it is. But how about the man on the street? He might be interested. May I propose a definition for that man, using his own vocabulary. I don't know that you professors of systematic theology will accept this as completely descriptive, but I will undertake it anyway. You know that Josiah Royce has said: "Definition never tells the whole truth about a conception." So

here we go in our endeavor to answer a layman's question:

Calvinism is a body of Christian belief, scientifically developed and arranged, finding its source material in the written Word of God, its objective being an interpretation of the nature of God, an interpretation of the nature of man, an interpretation of the nature and destiny of the universe.

This is our heritage. Its conservation is our trust. Evidently such was in the mind of your program committee when the subject for the closing hour was assigned, "Calvinism and Tomorrow". With that in mind I am asking the question: "Where Do We Go from Here?"

The word is about 400 years old. Its father was a French scholar, John Calvin by name, who was born in the village of Noyon in the year 1509 and died in the year in which William Shakespeare was born, 1564. Let it be remembered, however, that John Calvin was not the father of the idea. He simply organized and gave expression to a method of interpretation of the Word of God that had already become historic. His predecessors formed a distinguished line including Augustine, the Apostle Paul, the Hebrew prophets, Moses.

Politically interpreted, Calvinism gave to the world the idea of Democracy. We spell that word nowadays with a capital D. It is the biggest word in the vocabulary of human government, and expresses the desire of all free peoples, plus that of all peoples who by violent hands have been robbed of their liberties. Whence came the concept of Democracy? It was hatched in an aery in the high mountains above the Arabian Desert whither a band of refugees had fled under the leading of the Almighty. From the summit of Sinai the proclamation of God was heard, declaring His sovereignty, together with a logical corollary establishing the equal rights of men before Him. That was about 1500 years before Christ. The desert was peculiarly adapted to the education of the people in this mighty system. In the desert no man was taller than his neighbor. There they endured common poverty, common suffering, common need of divine direction. There they learned that God was over all and that He was bearing them as on eagle wings. They were to have equal rights and privileges. On that desert was the world's first university, the curriculum of which covered all that we include in what we call Calvinism today. Let us thank God that those primary principles have not yet passed from the minds of men. That accounts for this Calvinistic Conference.

John Calvin was born in the opening decade of the sixteenth century. That was a century of reformation, during which all political, educational, social and religious institutions underwent a revamping. It was a century of high literary culture. But above all that throng of captains and kings, of statesmen and scholars, of churchmen and philosophers, John Calvin looms upon the horizon as the towering giant.

I suppose that in a sense it is true that the times produce the man. If that be the case, it might profit us to turn the leaves that record certain prominent incidents of the preceding century that were contributory to the milieu in which this man developed. One such event was the entrance of gunpowder upon the field of battle. It was

gunpowder that gave the landless man a chance to aspire to citizenship, as it destroyed the last vestiges of feudalism. Another occurrence was the birth of Johan Gutenberg, the father of the art of printing by movable type. This was the forecast of the mental emancipation of the common people, of the day when even the ploughboys of England would find spiritual freedom in the perusal of the Book of books. Another was the spread of the New Learning, the aftermath of the otherwise bootless Crusades. Yet another was the discovery of America, that was to become the asylum for the oppressed, the field for the rich development of Protestant theology and its attendant blessings. Under the providence of God the fifteenth century was the birth-century for those momentous movements that were to equip the nations of Europe for a new day. As I have mentioned, in the virgin years of the new century John Calvin stepped into the arena. "Like an armed warrior, like a plumed knight", that valiant Frenchman led the hosts of intelligent believers to conquest. Under his leadership the citadels of superstition and evil were stormed and the gates of empires were wrenched from their hinges. Did persecution and unmeasured suffering and massacre ensue? Yes. But in the welter of the tempest Christian America was born. French, Dutch, German, English and Scotch refugees, fearing only their consciences and the Judgment Day, sought these strange shores where they might worship their God with none to molest. I say again, that is our heritage; its conservation is our trust.

Has this system that evolved from the interpretation of the Bible by John Calvin any unique characteristics? Has it something that differentiates it from other schemes of exposition? The answer again is, Yes. In conclusion I will make a few remarks about certain features that set this doctrine apart, and then we will be through. Here I shall speak mainly of some observable effects of Calvinism that exhibit its inherent cogency.

One quality of the Calvinist that is noticeable is his rigidity. He will break, but he will not bend. He is about the stubbornest person on earth. We admit that he is terribly hard to deal with; but he is genuine. Page Jenny Geddes, who threw her stool at the preacher whom she suspected of a leaning toward prelacy, with the challenge: "Dost thou say mass at my lug?" An uproar was produced in St. Giles that day, but Jenny had her way. The story is told of Sandy McPherson upon his election to the eldership in the auld kirk. As the story goes, Sandy sought the meenister immediately after the election and said: "Now I want you to understand, Dominie, that there will be no unanimous vote in the Session as long as I am an elder in this kirk." The word "compromise" is not in the vocabulary of Sandy or of his kind.

Another characteristic of the Calvinist is his determination to stand on the side of justice, regardless of the consequences. And he usually has a keen insight into a moral situation. For that reason it is proverbial that no criminal lawyer wants a Calvinist on a jury unless he is sure that his client is innocent. Tom Marshall was one of the brightest lawyers ever developed on Kentucky soil. Tom was a Presbyterian. He was an orator of marked ability. It is said that during a session of the circuit court in a northern Kentucky town, Marshall was defense attorney in a criminal case. The testimony had been heard, the evidence

weighed, the jury charged, and this distinguished lawyer was making the closing speech for the defense. In his peroration he unleashed his oratorical powers to the extent that the crowded court house was thrilled. Completing his argument in a mighty appeal to the jury for mercy, he retired to the lobby to wipe the perspiration from his brow. An admiring hearer rushed up to him and said: "Mr. Marshall, that is the greatest speech you ever made. Victory is yours!" To his surprise Marshall said: "You are mistaken. I am not going to win. I was simply making a speech. My client goes to the penitentiary." "What makes you think that?", asked his neighbor. "Well, come here and I will show you," was the reply. With that the attorney took the old man to the court-room door, and said: "Do you see those men in the jury box?" "Yes." "Do you see those two men in the front row—those men with the jeans trousers on?" "Yes." "Well, I happen to know that those two men learned the Shorter Catechism before they were sixteen years old, and they know that I haven't got any case." All of which means that you can't pull the wool over the eyes of an intelligent Calvinist. No wonder the lawyers are afraid of him.

Another characteristic is the Calvinist's loyalty to constituted authority. That is a notable fact. For instance: The Presbyterian Church would have continued to be the state church of England, had it not been that it refused to give Cromwell permission to cut off the head of Charles I. It was true that the king had been recreant to every trust, which recreancy the Presbyterian Church condemned unqualifiedly. But the Church held that the king was the representative of the government—the symbol of constitutional authority. Therefore Cromwell not only beheaded the king, but beheaded the Church as well. Again, the American Revolution was a revolution in only a limited sense. The American patriots were simply demanding the restoration of their ancient rights as British citizens. It was Presbyterian leadership that brought about this demand, with the result that is now history. It is said that when the storm broke in the colonies, the prime minister remarked to King George III: "Miss America has run away with a Presbyterian parson." So far as I know that incident is not documented, but it is easily believable. It is a known fact, however, that within a few years, certain British statesmen admitted that the action of the American colonies had done a good turn for British citizenship. In the face of determined opposition, Earl Grey in 1832 brought the Reform Bill to a successful issue, which practically transferred the centre of political power from the aristocratic to the middle classes. British Reform was the offspring of American Independence.

We might continue to enumerate the distinguishing features of Calvinism, but my train for the South leaves shortly, and I must go. The Pennsylvania Railroad is not committed to any agreement to delay its trains for backwoods preachers, and therefore I must be at the station in time. Your hospitality has been greatly appreciated, but it should not be overtaxed. We might want to come back to Grand Rapids some day.

Now for the transcendent factor of the Calvinistic Order. It is its supreme emphasis upon God. The constituent doctrines of the system are cumulative, all bearing upon, and giving support

to, and offering an exposition of the central theme—the Sovereignty of God. Here in part is what the Westminster Divines said of Him: "God hath all life, glory, goodness, blessedness, in and of himself; and is alone and unto himself all-sufficient: . . . He is alone the fountain of all being, of whom and through whom and to whom are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever he pleaseth. In his sight are all things open and manifest; his knowledge is infinite, infallible, and independent upon the creature; so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them." (Confession of Faith, Chapter I, Section II.) Herein is the answer to the plaintive cry of a hungry, prodigal world; a world that has been misled by the egotistical rantings of so-called modern teachers; a world that has been victimized by a diluted theology and by a humanistic philosophy—a philosophy that has placed man before the footlights and has grudgingly offered the Almighty a bit of space at the back of the stage; a world in which the luncheon club outranks in importance the local church. In a word, our thinking and our practices have all gone flabby. The only hope that I can see is in a resurgence of stern, uncompromising, character-building Calvinism. The rebuilding must begin, not with the devices of men, but with God. That is the heart of Calvinistic doctrine.

Every member of the Grand Rapids Conference is in full agreement with this last paragraph, and I am sure that he is ready to recognize this as an hour for the reconsecration of every one of us to the definite and compelling task of proclaiming to the world a sound and sturdy Gospel of redemption; a Gospel that admits all the facts of human failure and human sin; a Gospel that portrays against that dark background the electing grace of our God; our God, infinite, eternal and unchangeable in his wisdom, power, holiness, justice, goodness and truth. That is "Calvinism and Tomorrow." That is the answer to the question: "Where do we go from here?"

I must bring this rambling presentation of my subject to a close. As spokesman for the assembled visitors from various countries, may I congratulate Calvin Theological Seminary and Calvin College and the management of the Second American Calvinistic Conference for making possible a memorable occasion in the city of Grand Rapids in this year 1942. This meeting will be recorded as a momentous incident in the annals of the religious life of our beloved country and in the development of the Kingdom of God among the nations. Good night!

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# The Authority Of The Lord Jesus Christ As Exercised In The Presbyterian Church U. S.

By Rev. Wm. C. Robinson, D.D.\*

(Presented to the Presbyterian Ministers' Association of Atlanta, Ga., and preached as the doctrinal sermon to the Fall 1942 Meeting of North Alabama Presbytery.)

## I. The Authority Of Our Lord.

According to Presbyterianism, the Lord Jesus Christ is the sole Head, Lord and King of His body, the Church. All authority has been given unto Him in Heaven and on earth. He has been exalted to God's right hand a Prince and a Saviour to give repentance to Israel and the remission of sins. At His Ascension, the Lord God gave unto Him the throne of His father David to reign over the true Israel of God forever. (B.C.O. 8; Acts II. 29-36). Christ is prince of the kings of the earth, the rightful ruler over every nation and kingdom and relationship, but only in His Church is this Lordship visibly recognized. Therefore, the Church is His visible Kingdom of grace, in which He exercises His own authority through the ministration of His Word.

Thus, the authority of Christ is not limited to heaven, it is exercised also here on earth by His Word, the sceptre of His power, the sword out of His mouth. And our submission is not merely to God in heaven, the obedience of faith calls us to subject ourselves to the Holy Spirit speaking in the Word. "Indeed, it is only in His Word or Spirit that we can either honour or despise Christ here; in His own Person He is infinitely exalted, so that nothing of ours can affect Him; but it is in regard to these that He tries our faith and obedience" (Owen). We are not to set up our opinions, or the opinions of the popular religious writers and preachers of the day and presume to judge God's Word by the opinions of men. We dare not call God to account before man's judgment bar. By His Word, God sits in judgment upon us and all our human thinking, speaking and acting. "The prophet that hath a dream, let him tell a dream; and he that hath my Word let him speak my Word faithfully. What is the chaff to the wheat? saith the Lord. Is not my Word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:28,29).

## II. The Authority Of His Word.

Our Lord who came as a governor and a shepherd for the people of God and who so spoke that men wondered at the words of authority which fell from His lips, gave unqualified recognition to the authority of God's Word. One who does not believe in all that the prophets have spoken is "foolish and slow of heart". Scripture "Must needs be fulfilled". "It is written" is a sufficient answer to Satan; for "Scripture cannot be broken". We call Jesus Lord and Master and so He is; therefore if the high view of the infallible truth and Divine authority of the Holy Scripture held by the masters of Israel had not been true He would have told us. Rather He laid His hand in benediction over the Old Testament Scriptures proving from Moses, the prophets and the psalms the necessity of the Messiah's suffering and entering into His glory.

Consequently, He promised the Holy Spirit to speak for His disciples and to guide them into all

truth that they might correctly testify of Him. The New Testament writers quote the words of the Old Testament as synonymous with the words of God. (Mt. xix. 4,5; Heb. iii. 7; Acts iv. 24; Heb. 1:5), and quote the New Testament as of equal authority with the Old Testament (I Tim. v:18; II Pet. iii:16). In two of his earliest epistles, Paul demands that his apostolic word, spoken and written, be received as the Word of God and calls for the exclusion of those who will not so receive it (I. Thess. 2:13; II. Thess. 2:15; 3:6,14). It may not always be easy to take one's stand with Christ and His Apostles, but it will always be found safe. We confess Christ in all the glory which the Holy Scripture ascribes to Him, and the Scripture in all the authority which our Lord gave to it.

Our Westminster Confession carefully distinguishes two questions: (1) the ground of the authority of Scripture and (2) our persuasion of this authority. The Confession (1:4) affirms that the authority of the Holy Scripture depends not upon any man or Church, but wholly upon God the author thereof. Because the Scripture is the Word of God written, therefore its authority ought to be recognized; and it is authoritative, whether or not any of us are persuaded to recognize that authority.

Then, in 1:5, the Confession deals with the second question, the matter of our persuasion of this authority. The ground of the Bible's authority is that it is the Word of God; our persuasion of this authority is the testimony of the Holy Spirit. According to 14:2, by the saving faith which the Holy Spirit works in our hearts we believe to be true whatsoever is revealed in the Word for the authority of God Himself speaketh therein. Our General Assembly has passed an *in thesi* deliverance to the effect that our ordination vows involve the acceptance of the infallible truth and Divine authority of the Word of God. This no more means that the Church can give anyone such a persuasion than the Church can give a sinner saving faith. The Holy Spirit who works saving faith in the heart of a sinner, works a persuasion of the infallible truth and Divine authority of the Holy Scripture in the heart of a minister. But as the Church requires a credible profession of saving faith for membership, so she requires an acceptance of this infallible truth and Divine authority of Scripture for ordination. According to the Assembly of 1880 in *thesi* deliverances are interpretations of the Word which not only deserve high consideration, but must be submitted to unless contrary to the constitution and the Word.

## III. This Authority In The Church.

It belongs to Christ's Majesty to rule through the Word and Spirit by the ministry of men, thus immediately exercising His own authority and enforcing His own laws in His body the Church (B.C.O. 9). Calvin points out that the power delegated to officers of the Church comes to them not personally, but officially, not so much to their ministry as to their ministration, or more specifically that the power is given to the Word. They have this spiritual power only as they rest in the Word. Even our Lord confessed as the source of His power, "My doctrine is not mine, but His that

sent me". "The power of the Church, therefore, is not unlimited, but subjected to the Word of the Lord." In the Church, "the authority of everyone is subject to the control of the Word of God" (Institutes 4:8:2,4,9).

Or, to bring out of the storehouse things new, as well as old, Professor G. T. Thomson of Edinburgh warns us, "the Church's weakness is her trust in organizations run well. Her strength is her reliance upon Christ for everything. . . . History relates how the humanized edifice driven to assert her own authority instead of Christ's has become a persecuting society. . . . The Church is a servant and never God."

"The exercise of ecclesiastical power, whether joint or several, has the divine sanction, when in conformity with the statutes enacted by Christ, the Lawgiver, and when put forth by courts or by officers appointed thereto in His Word" (B.C.O.19). "This power, therefore, in the church is only 'ministerial and declarative', that is, the power of a minister or a servant to declare and execute the law of the Master, Christ, is revealed in his word, the statute-book of his Kingdom, the Scriptures contained in the Old and New Testaments. No officer or court of the church has any legislative power. 'Christ alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to the Word, or beside it in matters of faith and worship'" (C.O.F. 20:2). Slavery to Christ alone is the true and only freedom of the human soul". (Leslie P.L.&P. p.50). "The power of a preacher is the power of a minister or servant to declare his Master's will, both in reference to the **credenda** and **agenda** in preaching." (Peck).

This doctrine of the sufficiency of the written Word is the architectonic principle of the Scottish covenants. It is taught in the Scots' Confession, the Westminster Confession and Catechisms, the petition of the Westminster Divines to Parliament and in the adopting act of 1729 in which the original American Synod disclaimed "all legislative power and authority in the Church". In the Preliminary Principles drawn up for the first American General Assembly, John Witherspoon wrote, "All church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative, that is to say, the Holy Scriptures are the only rule of faith and manners. No church judiciary ought to pretend to make laws to bind the conscience in virtue of their own authority, and all their decisions should be founded upon the revealed will of God."

Though Witherspoon's noble principles formed part of the Constitution of the Presbyterian Church, USA they were not entirely lived up to, partly because an ecclesiastical offense was defined as anything contrary to the Word of God or which, if it be not in its own nature sinful, may tempt others to sin or mar their spiritual edification. Just before the division of the Presbyterian Church a committee of which Dr. Thornwell was Chairman and Dr. Charles Hodge a member proposed a revision of the Book of Discipline changing this definition. Regarding the last part of this definition as either tautology or error, Thornwell's committee held, "In respect of discipline, that an offense, the proper object of that discipline, is nothing but what the Word of God condemns as sinful." Unfortunately, this report was never

adopted by the undivided Church. However, it has since become fundamental in Southern Presbyterian Polity.

In declaring that the **sole** functions of the Church are to proclaim, to administer and to enforce the law of Christ revealed in the Scripture, that church courts can make no law binding the conscience, and in defining an offense **exclusively** as anything in the principles or practice of a church member professing faith in Christ which is contrary to the Word of God, our Book of Church Order has simply carried out the great Presbyterian principle of the sufficiency or completeness of Scripture which looms so large in our Confession and in the catechetical expositions of the first two commandments. Indeed, it is only carrying out the teaching of Scripture. "The Lord is our judge, the Lord is our lawgiver, the Lord is our King." "In vain do they worship me, teaching for doctrines the commandments of men". "We must obey God rather than men."

#### IV. The Authority Of Presbyterian Courts.

Thus, Southern Presbyterian Polity holds with R. E. Thompson, a former historian of the Presbyterian Church, USA, that Presbyterian courts are not legislatures, but only courts for the interpretation of the law (**Presbyterians**, p.66), and differs with A. C. Zenos, their later historian, who says: "These courts are more than means of administering justice. They are seats of authority in the comprehensive sense. They are centers of government with legislative, judicial and executive functions" (**Presbyterianism in America**, p.19). We do not hold that they are merely meetings for fellowship and advice, as the Congregationalists do; nor that they are legislatures with power to make laws, as Rome does. Rather they are courts empowered by the Lord Jesus Christ to interpret and enforce by spiritual authority His Word.

Dr. Peck distinguishes our view from that of the Papists, the Erastians and the Latitudinarians. He is especially insistent against this last danger. "Liberty in the mouths of those who have the power in their hands, means doing what they please, serving their own lust of dominion, and lording it over the weak and defenceless. Where the largest discretionary power has been claimed and exercised in the nominal Church of God, there the people groaned under the hardest bondage; for it is the discretionary power of the rulers to impose burdens upon the people . . . the word of God and that alone is the safeguard of freedom." Peter calls on the presbyters to be ensamples of the flock, not lords over God's heritage.

Distinguishing between the dogmatic, administrative and judicial powers of the Church, Peck reasons: "There is no legislative power in the church, properly so called, but only a judicial and administrative power. The law is in the Bible, and nowhere else, and Christ is the only lawgiver. But all the details of the application of the law are not given, and could not have been given without swelling the book to dimensions utterly incompatible with its ready use as a rule." Congress passes laws, but leaves to the Departments of Government the making of regulations in circumstantial matters of detail. Such agencies exercise not a legislative, but a **diatatic** power, the power of arranging and ordering under the law.

Christ has given to His Church officers, oracles and ordinances. He has ordained His system of doctrine, government, discipline and worship to

which He commands that nothing be added (B.C.O. 10). But there are circumstances in the worship of God and the government of the Church common to human actions and societies which are to be ordered by the light of nature and Christian prudence according to the general rules of the Word which are always to be observed. These circumstances are the concomitants of an action without which it cannot be done or cannot be done with decency and decorum. "We must carefully distinguish between those circumstances which attend 'human actions' as such, i.e. without which the actions could not be, and those circumstances which though not essential, are added as appendages. These last do not fall within the jurisdiction of the Church. She has no right to appoint them. They are circumstances in the sense that they do not belong to the substance of the act. They are not circumstances in the sense that they so surround it (*circumstance*) that they cannot be separated from it" (Peck, *Ecclesiology* 2nd Ed. pp.115,116,118,120-122). Adger recognizes the propriety of church regulations, but warns against making laws respecting one's relations to God. Bannerman insists that the Church has no right to prescribe a ceremony for worship, no right to decide in *sacris*; but does have a right to decide how the rites and ceremonies of worship prescribed in Scripture are to be conducted, a right to decide *circum sacra*. The circumstantial details only are left to Christian prudence (B.C.O. 58).

This discretionary power ought never to be exalted above the power of the Word. We ought never to take our regulations more seriously than we take the doctrines of God's holy Word. Some of our leading thinkers are deeply concerned lest we introduce into the Book of Church Order, under the guise of rules, laws that bind the conscience. For instance, is the requirement that a minister must lay down his pastoral office at a specified age only the regulation of a circumstantial detail, or is it what Peck calls an appendage—a law which the Church has no authority to enact?

Authority in the Presbyterian Church is to be exercised by Church courts. These powers come to all of the courts from the Head of the Church, and prior to any constitutional jurisdiction every court has all the power that any court has. "The power of the whole is in every part, and the power of the whole is over the power of every part." "It is not one order of clergy rising above another, like the gradation in the Roman hierarchy, but a large square of the same order or presbyters, including a smaller until the 'great cube' is reached. The subordination is not that of inferior officers to superior, but of a smaller body to a larger body of the same order—the smaller constituting a part of the larger." "The presbytery does not derive its powers from the session, nor the synod from the presbytery, nor the general assembly from the synod or presbyteries in an ascending scale, nor the synod from the general assembly, etc. in a descending scale. But as every court is a presbytery composed of presbyters of two classes, it is clothed with all the powers of government" by the Divine Head of the Church. The sphere of the several courts, therefore, is not determined by the place they occupy in the scale, but by the definitions of the constitution (Peck, 204-5; B.C.O. 59).

Since these courts are the governing bodies in the Church they are unable to transfer their governing authority to any other organization or

body no matter how good it may be. (Leslie, par. 82). This was brought out in debates over the Board system just prior to our independent organization, as a result of which we have not semi-independent Boards, but Executive Committees each directly responsible to the General Assembly. Consequently our Executive Committees are governed by the General Assembly, not by inter-denominational agencies. By analogy our theological seminaries are governed by the Constitution of the Church and the courts thereof. They are neither autonomous nor are they governed by civil or academic agencies. All the promotional work of the committees is subject to the courts of the Church, session, presbytery, synod and general assembly, not vice versa. Nor is the church governed by forums, summer conferences or periodicals.

A larger body of equal presbyters is the Church's safeguard against that totalitarian control which is sweeping so many countries. In order to bring in their absolutism the Stuarts saw that it was necessary to place bishops over the presbyteries. The introduction of bishops into the Church in Germany after the First World War made it much harder for the Confessional Church to withstand Hitler. The inability of the Japanese to find our bishop has made it harder for them to crush the Presbyterian churches in China. I am happy that the ablest of our ecclesiastics are interpreting the commission on the minister and his work as a committee and administering it as gentlemen and as brethren. But just because totalitarianism is abroad in the world would it not be safer and more befitting Presbyterian polity for this new instrument to be a committee or an executive committee with the express privilege of appeal to presbytery?

## V. The Authority Of The Presbyterian Standards.

In governing the Church, our courts do not need to start *de novo* in their interpretation of Scripture. Our Book states, "The Confession of Faith and the larger and Shorter Catechisms of the Westminster Assembly, together with the formularies of government, discipline and worship, are accepted by the Presbyterian Church in the U. S. as standard expositions of Scripture in relation to both faith and practice" (173). Thus, without thereby adding to the terms of ordination, the Assembly has the right to offer in *thesi* deliverances declaring certain things which are stated in the very language of these formularies to be involved in the ordination vows, as it did in 1939, justified in 1940, and maintained in the Lilly resolution of 1942.

Acting on this principle the Assembly of 1941 instructed its committee on revisions to examine current Dispensationalism and point out wherein that movement differs from the Standards of the Church. But while we are using this measuring rod to judge Dispensationalism, it certainly behooves us before the great searcher of hearts to examine our own teaching, the books we prescribe for credit courses, and the teachers we introduce into our conferences by these same standards. Diverse weights and diverse balances, both are an abomination to me, saith the Lord (Proverbs 20:10).

Lack of space limits the statement of Hodge's careful exposition of the meaning of the Presbyterian ordination vows. Briefly, he shows that in accepting the system of doctrine contained in the standards we hold all those doctrines that are common to Christians which are summed up in the

Apostles', Nicene and Athanasian Creeds, that we accept those doctrines that are common to Protestants as distinguished from Romanists, that we hold those that are peculiar to the Reformed Churches as distinguished from Lutherans, Arminians and later sects. Then he specifies these doctrines which constitute our system through two large pages (*Church Polity*, pp. 332-340).

We shall each give account of himself to God; and among other things we shall account to the Head and King of the Church for the way in which we inwardly believe and outwardly preach the system of doctrine to which we have given our allegiance and which we are authoritatively using to judge other systems. May the Word of Christ have free course and be glorified in our preaching, may the Kingship of Christ be honored as in judgment we yield submission to and administer the oracles of God, and may we each be received, notwithstanding our imperfect lives and works, in the Grace of our Lord Jesus Christ! Amen.

\*Professor of Church History and Polity, in Columbia Theological Seminary, Decatur, Ga.

## Student Christian Activities At Davidson College

The Davidson student has many opportunities for worship, Christian fellowship, self-expression, and prayer. There is nothing on the campus which gives him a better setting for these religious activities than the weekly hall prayer meetings.

Each Wednesday night at 10:15 o'clock the bell on Chambers sounds, reminding every man on the campus of a prayer meeting on his hall. Many opportunities and blessings wait for him when he goes. There he will hear a fellow student speak on "How Is The Christian Life Different," or "Prayer And Its Effects," or some similar subject. Perhaps the meeting will be in the form of a discussion of some campus problem which lets the fellows in on each others' thoughts, prompting understanding between the men, and usually helping in deciding his problems.

All of the dormitories have meetings on each hall. On each hall is a leader, often two, who plan the meetings. He is a hard worker and a man who can be counted on. After each meeting he writes a report of the number present and the effect and worth of the meeting. These reports are collected and taken to the two members of the "Y" Cabinet who are in charge. These men record the attendance and study the messages from the hall leaders. Helpful criticism is remembered and requests are answered.

Frequently all of the hall leaders, with the two Cabinet leaders, meet for conference. There is always free exchange of ideas, discussion of programs, and helpful hints which improve the work.

At such a time as this, when prayer is sorely needed, college men are praying. These meetings are entirely voluntary and are not under any faculty regulation. Members of the faculty, administration and others are frequently invited to speak or lead discussion, but the meetings are usually for the students only. There men feel free to speak and often offer their first public prayers. There students enjoy the privilege of worshiping together and an important need of college and personal work is met.

## MONTREAL

By R. C. Anderson  
President

Perhaps many of our Montreat friends have noticed in the papers that Assembly Inn is to be occupied by some of the families of German and Japanese diplomats who are now internees under the protection of the government, and surely these friends would like to have fuller information in regard to this occupation.

It is only a temporary occupation. The minimum limit is six weeks, beginning October 29, and the maximum limit is to April 1, 1943.

All of the internees will be restricted to the Inn and the grounds between the building and Lake Susan. Even the Montreat Office Building will not be within the restricted area, nor will the Historical Foundation nor the entrance to the Historical Foundation from the north side of the building be within the restricted area.

There will be twenty-four official guards set about the building and there will be no communication nor connection whatsoever with the college campus or other grounds in the Montreat District.

There will be 264 of these internees. A large portion of them will be women and children. They will be of the best element, both of Germans and Japanese, and while they were interned at White Sulphur Springs, W. Va., and in Grove Park Inn, Asheville, N. C., we are informed they gave no trouble whatsoever. We are assured by the government authorities that they will be of no annoyance whatever to any of the operations of the college and that the college and the residents of Montreat would scarcely know they were in the grounds but for seeing them at a distance. They will be kept incommunicado.

We are opening Sylvan Heights as a first class boarding house for guests coming to Montreat during the period of occupation of the Inn.

We consider it a privilege for Montreat to be of some service to our government in this critical time of its great need. It will also be an opportunity to show these people who have been brought providentially within our borders the meaning of the Christian life and they will receive at the hands of all who serve them an example of the Christian way of living. It will also give the Assembly Inn some financial help during the months that it needs it most.

Immediately upon the request of the government when we were approached to grant the use of Assembly Inn, communication was made with a majority of the Board of Directors and every one of these thought to voluntarily offer the use of the building, under the terms mentioned, was the proper thing to do.

We wish to give assurance, as far as the present arrangements are concerned, that no church use of the buildings or the Montreat Grounds will be disturbed in the slightest degree. We have assurance that the government will restore any damage, if any, that might be done, and we will have ample time to make ready for the meeting of the Assembly in May and all of our conferences as scheduled for the summer without the slightest interruption.

# Woman's Work

Edited By Mrs. R. T. Faucette

## CHRISTMAS 1942

What time I am afraid  
I will trust in Thee.  
In spite of war and its horrors,  
In spite of heartaches and pain,  
The Christ who was born in a manger  
Can bring peace to the heart again.  
The wonderful joy of Christmas  
Will be ours each day of the year  
When the Christ Child comes in  
The Conqueror of Sin  
And whispers, "Be of good cheer."

\* \* \*

### AUXILIARY TOPIC FOR DECEMBER

"Joy Gift For Ministerial Relief"

December is indeed a joy month, for though the cross was ahead, did not the angels proclaim "joy to the world" nearly two thousand years ago?

Christmas 1942 will find the world in agony and only by fixing our eyes upon Christ and trying to obey His commands can we experience anything akin to joy, but there is that blessing as we live in the love of our risen Lord.

"If ye love me you will keep my commandments," Christ told us, and one of the commandments left to the Church was to minister to the necessity of those of the household of faith.

It is wonderful to find our privilege and duty so well defined by Scripture. Our Church has planned this service to be especially observed at this season of the year.

The Ministerial Relief Office, in Louisville, Ky., has received so many expressions of deep gratitude from the recipients of this Joy Gift in the past that Dr. Sweets has selected a few of these for us to give you this month. The reading of them warms the heart and will make us very humble as we realize that the Joy Gift of the past which cost us so little has meant so much to these saints of our Church who are now living in the twilight hour of their sojourn here. It will also draw to our attention that they have given God all the glory.

\* \* \*

**From a useful, devoted minister:** Many thanks for your kindness in sending the check. I deeply appreciate the sympathetic words accompanying it. I have reached my 81st birthday. While I have passed through many days when it seemed that the end was near, I have been spared to joy in the love of my dear ones and to pray for God's blessing to rest on the work of our beloved Church. You and your work have been remembered every day when I have been able at all to remember what was taking place. I rejoice in the many evidences of love of the Church.

\* \* \*

**From a widow's heart:** As usual when I have an emergency arising in my affairs—this time fi-

nancial—it is the Church which comes to the rescue. I do appreciate it, and thank your committee for the regular help that comes each month and for the extra gift sent with it this month. I pray always for the Church, the committee, and you.

\* \* \*

**From a minister 82 years of age:** Not only will this increase in the monthly check be an appreciable aid financially in these very unusual times, but it is highly encouraging to my wife and to the writer also to be remembered in our declining years. After they have passed the active part of their lives, old people delight to be remembered by the younger generation. May God richly bless all those still on the firing line for Christ. If I had my life to go over, I would choose the Christian ministry, with this difference: knowing what I do now, try to do much more and harder service for the Master than I did before.

\* \* \*

**From a widow of a useful minister:** I pray that each one who makes this double check possible will receive a double blessing. With rents and living expenses going up all the time it is very hard to get along. If it were not for a few odd jobs I find to do, I don't know how I would manage, but God has been very good to me. I have His promise that "He will never leave me nor forsake me," and I know this is true.

\* \* \*

**From an aged servant of our Church:** I thank you most heartily for your kind letter of recent date and for the double check in March. This will ease many strains and lighten the burdens of rising costs of living.

\* \* \*

**From a devoted minister's widow:** Your check came today, and please accept my heartfelt thanks for the added help. My glasses need to be changed; now I can have it done, and I am so grateful for the money which makes this possible.

\* \* \*

**From an aged widow of one of our ministers:** I wish you could know what a thrill your letter with the double check gave me. I had been praying for several days for some extra money to pay a doctor's bill, and just did not know where it could come from. My daughter with whom I live said, "Mama, the Lord certainly takes care of you." With many, many thanks.

\* \* \*

**From a Presbyterian minister's widow's home:** Please let me thank you for the nice check you sent my mother. These monthly payments have meant so much to her, and the extra payment will enable her to have some extras that she would not have had. She had a very bad case of flu after Christmas, but has recovered from that. She is an invalid, now 91 years of age. Thank you again, and may God bless you in your work.

## Thanksgiving And Tears

Rev. Samuel McP. Glasgow, D.D.\*

"The joy of the Lord is your strength." Neh. 8:10.

At the strangest times God's commandments come. A call to thanksgiving is sounded by God amid hearts that are vastly heavy and sorely hurt. When Israel was broken and their faces bathed in tears, God's commandment was, "joy." "Go your way, eat the fat, and drink the sweet... this day is holy unto our Lord: neither be ye sorry; for the Lord is your strength."

Life, untaught by God's Word, can never rise to its highest level. God has many surprises for His children. We are glad that He says, "As the heavens are higher than the earth, so my ways are higher than your ways."

God's people often need a new outlook. The bitter cup of exile, loneliness, persecution, broken homes and hearts fronted and troubled Israel. This must be overcome and God's people must rest their minds, relax and rejoice. God makes provisions for our relaxations. We need to unbend that the bow of life may keep its resiliency. "Drink the sweet, eat the fat, send portions, for the joy of the Lord is your strength."

The feast here re-established by Nehemiah is most significant. It is the feast of the tabernacles which Israel had not celebrated since the days of Joshua. Simple and, yet, exceedingly significant, the people were sent to the woods and the hills for boughs and branches. They built arbors and booths on their house-tops, in the yards, and the streets, in the "church yards," they left their homes and all the comfort and security thereof and for a full week dwelt under the arbors and booths out of doors. Why? What does this feast of tabernacles signify? There is a deep-flowing current of comfort and challenge here.

Just like this fragile shelter, so this feast signifies that our life is temporary, transient. We have no permanent, solid abiding place. This life is fleeting. Just as its joys and delights seem to swiftly go through our fingers: so also its sorrows and heartaches can not long abide. They are transient and brief.

This feast further says we are really dependent upon God. Our strong, well appointed homes, our towering concrete skyscrapers, our enormous factories, and mammoth ships, all tend to deceive. So God brings His people out and lets them sit under the booths. Thus they find that in reality they know that man must live a day at a time. It is only as God wills that we shall live and do this or that. Our life is so frail—as the mist of the morning—our day is so short as a hand's breadth!

As we sit under this booth, the sun streaming through the boughs at noonday and the pitiless winds chilling us in the night watches; we learn another, a great positive lesson—God is quite sufficient. God alone is enough. In the wilderness our fathers had no homes, no wells, no farms, no factories, no organized business, but they did have enemies and hunger and thirst. Yes, and always remember, they had God. And He was sufficient for all who trusted and obeyed Him.

Therefore, we can rejoice. Under all circumstances, in sunshine or shadow, we rejoice in God. "Eat the fat," says Nehemiah, "drink the sweet." The joy that comes from God is the source of your sufficient strength. Sit under your booth. Think. God can care for His people. God did care for His people. God will care for His people. We,

by faith in Christ, are His people. "Lift up your heads, oh ye gates, even lift them up ye everlasting doors; and the King of Glory shall come in." The joy of the Lord is yours, it is your strength. Gladness in God is your "stronghold," your refuge. Are our hearts burdened and hurt? Is there anxiety, loneliness? Are we separated far from many who are dear to us? Are they in danger? Just trust and be glad in God. All life has a blessed meaning. Rest, wait, trust. Your protection is not in stone walls. It is not in brick or mortar. It is not in fire and sword. It is not in our homes and our accustomed places. Look at the boughs above you. Look at this booth. It is a fit picture of all human effort to protect our interest and to satisfy our souls. Our best is insufficient. If we are protected and kept, provided for and given peace, God must do it. God can do it apart from our accustomed comforts. Yes, mark you, God will do it. Brave heart, come another step with me. God is doing it. With God, it is always "through the water," "through the rivers," "through the fire," "through the valley of the shadow of death." Israel, remember: how did your fathers ever get to this land of promise and hope? How did they ever come through the wilderness? Was it by their might, their splendid organization, their invincible army, their own wisdom and military power? Did they? They did not! What did they have? Nothing but God, and He was sufficient. Though our earthly preparations and plans, protections and provisions are well symbolized by the booth and the boughs covering us in the open, yet we have as all our fathers had, the Presence and the Power and the Peace of God.

You have the same God Who led and protected and kept Israel. He is sufficient, yes, and this is His call: "Eat the fat, drink the sweet, neither be ye sorry, for the joy of the Lord is your strength."

\*Pastor of the Independent Presbyterian Church, Savannah, Ga.

## That We May Advance To Christ!

By Rev. W. Hoyt Wakefield\*

The Dillingham church is strictly rural, located 25 miles north of Asheville, N. C., at the foot of Craggy Gardens, via Barnardsville. The church is centrally located in a community of 96 homes. Only one other church, a Baptist, ministers to the spiritual development of the community. Their membership is very small and their pastoral care is limited to two brief periods each month. A Christian cooperative fellowship between the two congregations is definitely so. Realising that the community needs a Christian program to direct an advance to Christ and to stimulate a Presbyterian consciousness the following program was submitted to the members of our church as objectives in our four year Advance to Christ. For seven weeks it has been executed and most pleasing results accompany it.

First, a diagram was prepared showing the location and name of each home. This showed 96 homes, some of which contained two or more families. The next step was to divide these homes into groups of 8 forming twelve groups. The reason for assigning 8 homes to each group was a period of prayer was to begin and continue for a period of 8 weeks, meeting on Wednesday nights, meeting in some home of each of the 12 groups upon invitation. We have not forced these prayer meetings

into any home. All the twelve groups have functioned beautifully with the exception of one. Seven of these families turned prayers from their doors saying they were too busy therefore did not have time for them. This group becomes an objective for prayer and personal work that they may soon be enlisted.

With the assistance of one who understood the spiritual status of each home twelve chairmen were assigned to the duty of carrying this program to their respective groups. They were to either lead the worship at the prayer groups or see that someone did. These twelve chairmen, not officers of the church, but just men and women of the church, six of whom never took an active part in a Christian religious service, even had never made an audible prayer in public, become the key persons who will carry the spiritual messages to the community.

How was it that these inexperienced people accepted and agreed to do what they could? The responsibility of parents to their children in nurturing them in the admonition of the Lord was the general theme of my sermons for six weeks prior to the presentation of our objectives. They knew they could not decline and expect spiritual health for their children.

These chairmen are called regularly for instruction in the work they are to do. Plans are presented that they may work upon. Many of them are showing some initiative and are seeing visible changes for the good. They have been made to know that the pastor can not do all the work by himself.

For seven weeks prayers have been observed in the homes of this community, yes, Baptist, Presbyterian and in homes without any church affiliation. Only 9 homes of the 96 have declined to invite their neighbors in for prayers.

The week of the first prayer meeting a survey of the 96 homes was made by the twelve chairmen. Sixteen questions were asked. From this survey we know many of our spiritual needs. It revealed more than one hundred persons of church age had not accepted Christ as their Saviour. It showed more than 250 persons not in Sunday school. How many parents were or were not confessing Christians. How many children under one year of age not dedicated to God. It gave a concrete picture of what we have before us to do.

Each Wednesday night I visit with a different prayer group. I conducted this service myself for it gives me a contact with people who never attend church. A record is kept by the chairmen of each group showing a detailed description of each meeting. It shows any new family that attends for the first time. It keeps a record of family attendance and also shows who took part in any way.

Postcards are mailed prior to each meeting stating where the groups will meet. This is not only a reminder but a guide for those who may have not been regular in attendance.

Here is an observation worth remembering. When people do not have means of transportation for their families to any worship service many of them will not attend. And too, if the worship is at the church they are accustomed to "doling up". This "doling up" keeps many less fortunate from the church. By meeting in the neighbor homes they do not feel the necessity of "doling up" but will carry the children across the field to their neighbors and make themselves perfectly at home. This is a proven fact and should not be overlooked.

Here are some of the results that indicate we

are advancing to Christ. One elder who had never made an audible prayer in public is now doing so. Twenty-two family altars have taken form and the whole family is participating in them. The departments of the church are increasing in attendance and interest in people.

The men of the Church have planned a Thanksgiving dinner for the entire church. They are paying for and preparing the food. They will go for and deliver free of charge the entire community to the church on this occasion. Seventy percent of the homes of this community are at prayer each Wednesday evening reaching an average of 194 people. Three of the prayer groups plan to continue through the winter. Men, women, and young people are participating in the programs and prayers are coming from the lips of many who thought they could not pray.

This four-year program is under way with the following certain objectives: 1. To give pre-eminence to Christ. 2. To bind together the people as one community. 3. To advance to Christ through prayer. Hence erection of family altars. 4. Sponsor reading and study of God's Word. 5. Train leaders. 6. Personal workers. 7. Systematic visitation. 8. Teach Stewardship.

\*Pastor of the Dillingham Presbyterian Church, Barnardsville, N. C.

## The Early Workers In Tsingkiangpu . China

By Rev. B. C. Patterson, D.D.\*

The reports of those returning on the Gripsholm sum up for us fifty years of loving and devoted service.

It was my great privilege to begin my mission work at Tsing Kiang Pu, the first station opened by our Church North of the Yangtse River. I was there for nearly three years and saw their work and heard their problems. At this semi-centennial I would recall some of the incidents and work that had to do with these early messengers of the cross "that those who sow and those who reap may rejoice together" in today's rich harvest.

Rev. A. Sydenstricker and Mrs. Sydenstricker. They were very earnest and zealous and little deserved the damage their famous daughter, did to their good name. Dr. Sydenstricker was untiring in his itinerating. He learned the language well and provoked others to study hard. While I was struggling with an aspirate he assured me that I could not get across the fords of Jordan alive. His greatest contribution to mission policy was his insistence on trained native workers.

Dr. Edgar Woods. Dr. Woods established the first medical work at Tsingkiangpu. The people were hostile and scary. One day he came in with spit on his back. He wiped it off and said. "They spit on my Master too". Could he return today and see the hundreds of thousands that flow through the great hospital near where his little dispensary used to be he would say, "What hath God wrought!"

Dr. H. M. Woods and Mrs. Woods. While Dr. Woods was busy with his literary work Mrs. Woods was making a truly Christian home in the dark haunts of Chicken Coop Alley. From this home came their devoted and talented daughter who has carried the torch at Hwaian, ten miles away, through all these recent years. For two milleniums Confucius had been worshipped almost as a god. Few men were hardy enough to say anything

derogatory of Confucius. His wise moral precepts were excellent. However his worship of parents and atheism were the chief obstacles of our work among the scholars. Dr. Woods published the text of the Chinese classic with a sympathetic exposition and showed where Confucius erred. These books had a tremendous circulation among the young generation of scholars, and undoubtedly were a large factor in freeing the minds of the young and turning the 1400 and more Confucian temples into relics of the past.

Dr. and Mrs. James R. Graham. Where once unfriendly water melons and worse crashed on Dr. Graham's head there are today hosts of friends, and chapels with their own congregations. The mission had long debated the wisdom of adding education to the direct preaching work of the mission. With Dr. Graham's encouragement the first little school in North Kiangsu was opened in 1892. This work has grown marvelously. Tens of thousands of children have begun their school life in these mission schools and have learned the catechisms and the Bible as well as the three Rs. These children, now men, are scattered all over China as teachers, farmers, merchants and in important positions. Their dialect may be the click lock of Tsingkiangpu, or the sibilants of the North, but wherever we have heard it it has been Christian.

In 1891 and '92 Mrs. Graham was the only woman in the station and the lot of a woman pioneer was hers. A pioneer in an ignorant and scrubby and hostile multitude. She established a model home in a little Chinese house. Nothing could be kept from the curious eyes of the people around us. They even punched holes in a wall so that they could take out a brick and look through a glass door and see the foreigners eat. I sug-

gested that we put up a screen and not feel those eyes on us all the time. Mrs. G. said allow them to see and they will know that we are not doing what we should not do. (They often said that we ate children.) Her home was a haven for all travelers, missionaries and others. She spoke Chinese fluently and was a clear and untiring teacher. The Chinese used five notes instead of eight in their music, and had no clean songs. Mrs. Graham's clear sweet voice and her talent for music were greatly used in teaching the church and the poor oppressed women to come to God in song.

Mrs. Graham bore her part in the difficult itinerating work, throughout her whole life. When little Georgie was a year old she bundled her up and went with her on a difficult itinerating trip with Dr. Graham and two others. They were caught in a heavy snow and in a leaky, windy boat. They went through robber sections where the Chinese that accompanied them crouched through the night in fear of violence. The infant drew such crowds to and on to the boat that often it had to be anchored out in the deep water. Most mothers would have felt that their place was at home. Today neat little chapels stand where she and others have spent weeks living and teaching the benighted women whom she loved. And a daughter is today giving her gentle and beautiful life to the work that mother and father loved.

Mrs. Graham has recently gone to the Saviour whom she served and loved so well. She truly would rejoice to see the fruitage of today.

The young Church is established and is true, but now it is cut off from its teachers and helpers. In our rejoicing we must ever remember them in prayer.

\*A retired missionary in Staunton, Va.

## The Soong Family Of China

By Rev. Melton Clark, D.D.\*

(This is the first of three articles, by Dr. Clark, on the Soong family to appear in The Journal. The second article to be published in December will tell of the conversion of Generalissimo Chiang Kai-Shek; the third article will tell of the devotion of the Soong family to China, their devotion to the cause of freedom, and their loyalty to Christ and His teachings.)

It is probably not an exaggeration to say that the sons and daughters of Charlie Jones Soong of China represent today the most interesting family in the world. In beginning this article on the Soong family, I want to make it clear that the facts set forth do not spring from personal experience or research. I am passing on to you information that I have received from my sister and her husband, Mr. and Mrs. Fletcher S. Brockman. Mr. Brockman was for more than twenty-five years General Secretary of the Y.M.C.A. in China and Korea, and the information that I am conveying in these articles, to a large extent, comes to me from first hand information. In fact, most of this that I will write might properly be in quotation marks.

Charlie Jones Soong, father of the great Soong "Dynasty", so called, was educated in the United States. He ran away from home when a young lad and became a stow-a-way on a steamer leaving

Shanghai, China for Wilmington, North Carolina. After leaving port, within a few hours he was discovered, hidden in the hold of the steamer and was taken to the Captain. The Captain decided to put him off at Nagasaki, Japan, and send him back to Shanghai. There was a missionary on board returning to America for his furlough. He heard of the little stow-a-way and asked the captain to permit him to talk with the boy. The missionary became interested in the little lad and agreed to pay his passage to America. The captain consented, and he brought him home as his protege. The missionary lived in Wilmington, North Carolina, and Charlie Soong began life in America in his new home about 1880.

He first attended school in Wilmington and then entered Old Trinity College at Durham, now Duke University. This Methodist Missionary, whose name unfortunately I do not know, interested some prominent Methodist layman in the lonely little Chinese boy. General Julian S. Carr took a deep interest in his career and aided him in every way possible. Charlie Soong was an independent youngster, and he was not willing to be "carried" by these Christian friends. He worked his way through college and spent his summers as a peddler selling

goods through North and South Carolina. Later he went to Vanderbilt University where he made a splendid record and was greatly loved and respected by both faculty and students. While there he lived in old Wesley Hall. He graduated in June, 1887 and returned to Shanghai. While in America he became a Christian and joined the Southern Methodist Church.

From the time of his conversion until his death Charlie Soong was a devoted, loyal, and enthusiastic Christian and an untiring worker in Christ's Kingdom. On reaching home in Shanghai, he was employed as a missionary worker under the direction of Dr. Allen and Dr. Parker of the Methodist Church. After serving in this capacity for a year or so, he became dissatisfied because the missionaries limited their activities exclusively to the ignorant Chinese and made no effort to reach the educated young man and woman of China. He withdrew from the mission work and set up a Bible printing establishment. Strangely enough, he made quite a fortune printing the Bible and distributing Christian tracts. Establishing himself as a successful business man, he naturally desired to find a wife. He had come to know Miss Laura Haygood who had gone out to China from Atlanta, Georgia to establish a school for high class Chinese girls in connection with the mission work of the Southern Methodist Church. This school was named "The McTyeire School" in honor of Bishop McTyeire. Miss Haygood was a competent educator, with a Christian vision. In this school for high class Chinese girls, she undertook to teach them the Chinese classics, English, and Christianity. The underlying purpose which directed the activities of the workers was to prepare these Chinese girls to make Christian homes, to be able to associate on the basis of equality with their husbands, and to take their place in the Church, the community, and the nation, as leaders.

Charlie Soong told Miss Laura Haygood his plans and his hopes, and he asked her to select one of the McTyeire girls to be his wife. It did not take Miss Laura long to select the young woman who later became Madame Soong, and the mother of three daughters and three sons. Life in McTyeire school was well adapted to develop the Christian character of the woman who was later to occupy a place of large responsibility and opportunity. This young woman had accepted Jesus Christ as her Lord and Master under the influence of Miss Laura Haygood's teachings. Miss Haygood told Charlie Soong of her decision and arrangements were made for the betrothal. Later the young couple were married and established their Christian home in Shanghai. This young woman who became Charlie Soong's wife was a

descendent of the first Premier of the Ming Dynasty. As a result of this marriage six children were born, three daughters and three sons. The names of these daughters are interesting. The oldest daughter, who became the wife of H. H. Kung, Minister of Finance in the Cabinet of the Republic of China, was Ai-Ling, which means "pleasant mood". The second daughter married Sun Yat-Sen, the first President of the Republic, and her name was Ching-Ling which means "happy mood". The third daughter, and fourth child, married Generalissimo Chiang Kai-Shek, and her name was Mae-Ling, which means "beautiful mood". The third child, the first son, was T. V. Song who is recognized as one of the leading diplomats of the world. There are two other younger sons who give promise of great usefulness. It might be well to say that H. H. Kung, who married the oldest daughter, Ai-Ling, is one of the seventy-fifth descendants of Confucius. It is not necessary to speak here of the work of Sun Yat-Sen and his truly great wife. They worked together for the overthrow of the Manchu Dynasty and the establishment of the Republic of China. They had no children. The memory of Sun Yat-Sen is held in highest esteem in China. A great tomb has been erected to his memory in Nanking. It is a shrine for those who love liberty in China. Dr. Sun Yat-Sen is held in the mind and hearts of the Chinese people as almost a Saint. They rise up and call him blessed.

Mr. Brockman writes that when he entered Vanderbilt University as a freshman in the fall of 1887 "one of the men about whom I heard most was Charlie Soong who had graduated in the spring before I entered. He was an outstanding figure while a member of the student body and he was constantly spoken of with highest esteem and admiration though he was no longer present on the campus in person."

Mr. and Mrs. Brockman went to China in 1899 and on reaching Shanghai were entertained at the home of Miss Laura Haygood. One of the first persons that he asked about was Charlie Soong, and these two fellow alumni of Vanderbilt University and members of the same Church soon became intimate friends. That friendship lasted throughout the life of Charlie Soong. Mr. Brockman says, "As I think back over my life and of the men whom I have met in Asia, Europe, and America, and as I read history and think of many who have turned the currents of human affairs, I find Charlie Soong among those of the first class."

\*Pastor of the First Church, Anniston, Ala.

## "In My Father's House"

(John 14:2)

No, not cold beneath the grasses,  
Not close-walled within the tomb;  
Rather in my Father's mansions,  
Living in another room!

Living like the one who loves me—  
Like my child, with cheeks abloom,  
Out of sight at desk or school work,  
Busy in another room.

Shall I doubt my Father's mercy,  
Shall I think of death as doom,  
Or as stepping o'er the threshold  
To a higher, brighter room?

Shall I blame my Father's wisdom,  
Shall I sit enswathed in gloom  
When I know my loved are happy,  
Waiting in another room?

—Robert Freeman.

# BAPTISM

By Rev. John Scott Johnson, Ph.D.\*

(This is the second in the series of articles on Baptism by Dr. Johnson.)

## The Holy Spirit And Water

While the Holy Spirit was not prominent in the Old Testament, he was there. The following quotations are a few of the many that might be made:

"My Spirit shall not always strive with man"—Gen. 6:3. "The Spirit of the Lord came upon David"—I Sam. 16:13. "The Spirit of the Lord departed from Saul"—I Sam. 16:14.

There is no need to quote passages from the New Testament about the Holy Spirit. He is prominent there.

## Circumcision: Flesh - Heart

Under the Old Dispensation, circumcision of the flesh was the sign, the seal, the token of the Covenant with God. "Ye shall be circumcised in the flesh of your foreskin, and it shall be a token of the Covenant." Gen. 17:11. "The sign of circumcision, a seal." Rom. 4:11.

Circumcision of the flesh, as shown in the quotation below, was a type of but not a substitute for circumcision of the heart. The latter (the anti-type) was not possible as a human act, but was done by the Holy Spirit.

"Circumcise yourselves to the Lord, and take away the foreskin of your heart"—Jer. 4:4. "All the House of Israel are uncircumcised in flesh"—Ezek. 44:7. "Circumcision is that of the heart"—Rom. 2:29. "The circumcision made without hands"—Col. 2:11.

## Circumcision And Baptism

Circumcision was discontinued in the New Dispensation. "Is any called in uncircumcision? Let him not be circumcised"—I Cor. 7:18. "If ye be circumcised, Christ shall profit you nothing"—Gal. 5:2.

That Baptism displaced circumcision is proved by the following considerations:

1. Their purpose was the same—to indicate sharers in the Covenant. Both were used to receive Church members. "This is my Covenant. . . . Every man child among you shall be circumcised"—Gen. 17:10. "They . . . were baptized; and the same day there were added . . . 3000"—Acts 2:41.

2. Their symbolic teaching is the same—the need of cleansing the flesh.

3. Both represent the Spirit's work. "The Lord thy God will circumcise thine heart"—Deut. 30:6. Similarly, water baptism typifies the Spirit's baptism as will be shown under "Water Baptism—a Type", below.

4. Their prerequisite is the same; faith. "Circumcision, a seal of . . . faith"—Rom. 4:11. "When they believed . . . they were baptized"—Acts 8:12.

5. The Covenant still continues—"An everlasting Covenant"—Gen. 17:7.

6. The Great Commission specifies baptism, not circumcision. "Baptising them"—Matt. 28:19.

It is clear, then, that God has put baptism into

the place of circumcision as the sign, the seal, the token of the Covenant with Him.

## The Occasion Of The First General Assembly

It is urged that if baptism displaced circumcision, saying so would have ended the discussion in Acts Fifteen. However, the controversy was not as to how to receive church members, but whether circumcision was necessary to salvation.

"Certain men . . . said: Except ye be circumcised . . . ye canont be saved"—Acts 15:1.

## Water Baptism—A Type

In addition to oil, another type of the Holy Spirit was water "rivers of living water. But this spake He of the Spirit"—John 7:38,39. In giving a type of the baptism with the Holy Spirit, God used the familiar baptism with water, for again and again, in connection with the baptism with water, the baptism with the Holy Spirit is mentioned.

## Instances

Matthew, Mark, and Luke all record John as saying: "I baptize you with water . . . He shall baptize you with the Holy Spirit." Matt. 3:11; Mark 1:8; Luke 3:16. Our Lord confirmed that in Acts 1:5: "John truly baptized with water; but ye shall be baptized with the Holy Spirit." This statement of our Lord was quoted by Peter in Acts 11:16. At Pentecost, Peter answered inquirers: "Be baptized . . . and ye shall receive the gift of the Holy Spirit"—(Acts 2:38).

When the Holy Spirit "fell on" Cornelius and his company (Acts: 10:44), after Peter and the others had recovered from their amazement that "on the Gentiles was poured out the gift of the Holy Spirit" (Acts 10:45), Peter directed that they who had "received the Holy Ghost as well as we" be baptized with water (Acts 10:47,48). Acts 8:15,16, also shows that the baptism with the Holy Spirit was associated in the minds of the Apostles with the baptism with water—"the Holy Spirit . . . was fallen upon none of them, only they were baptized." Acts 19:1-5 tells the same story.

## Type And Anti-Type

In the Old Testament, the circumcision of the flesh (the type) was accomplished by man; the circumcision of the heart (the anti-type) was the work of the Holy Spirit. This is also exactly the procedure of the New Testament in regard to water baptism (the type) and the Holy Spirit's baptism (the anti-type).

## Mode Of The Two Baptisms Must Be Similar

As the immediately preceding paragraphs clearly show to any fair-minded, unprejudiced student, baptism with water is a type of the baptism with the Holy Spirit. The baptism with the Holy Spirit cannot be an immersion (the eight or nine terms used in the Old and New Testaments to express the baptism with the Holy Spirit—poured out, fell on, came upon, descending upon, received, put within, sprinkling of the blood, etc.—each and all positively exclude immersion). Its analogy to its type, the baptism with water, not only repudiates the idea of immersion as the mode of baptism with water, but is a confirmation of the mode, sprinkling or pouring, which is the teaching

of the whole Bible.

No Argument In The Length  
Of Big Words

This matter has been dealt with at such length partly because of a statement in an immersionist tract that "the belief that baptism (with water) portrays the outpouring of the Holy Spirit is exegetically, philologically, and historically without foundation"—("The New Testament Message in Baptism" by Rufus W. Weaver, D.D., page 10). This quotation is a sample of two things: 1. The illogical reasoning of the whole immersion scheme; 2. The desperate situation of those immersionists who recognize the inescapable bearing of the mode of baptism with the Holy Spirit upon the mode baptism with water if the two are in any wise related. That they are related and closely related, cannot (and will not) be questioned by any one who is willing to accept the Bible statement.

**Ezekiel 36:25**

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

To overcome the deadly accuracy and detail with which this verse forestalls the clumsy and unscriptural immersion scheme, and predicts the displacement of circumcision by water baptism, some Immersionists contend that it is altogether and merely a Jew's prediction of something which may become a reality in Jewish experience some time in the future.

Its setting certainly is Jewish. The 36th and 37th chapters of Ezekiel give a wonderful picture of the reclamation of Israel. But, like many prophecies of the Old Testament, these prophecies have more than one fulfillment or application.

Ezekiel 37:11,14 interprets Ezek. 37:1-10 as applying to the resurrection of Israel (yet future), but that fact does not prevent these verses from being a marvelous picture of the resurrection of a dead soul, such as we are privileged to see again and again when the Holy Spirit uses the preaching of the Word today (as at Pentecost), and new creatures in Christ are made.

So Ezek. 36:25-31 surely have in them a glorious promise of some blessings yet before Israel. But they are also a glorious promise to those who receive the Lord Jesus as Saviour and who, therefore, experience conversion. The attendant circumstances pictured in these verses are precisely the gracious experience of those who are born anew by the Holy Spirit.

To show that the fulfillment of this prophecy is not confined to the Jews, compare two promises in verse 8 with some New Testament parallels:

"I will be their God, and they shall be my people." II. Cor. 6:16.

"I will be to them a God, and they shall be to Me a people." Heb. 8:10.

"Men . . . shall be His peoples, and God Himself shall be . . . their God." Rev. 21:3.

**Baptism (Water And Holy Spirit)**

Predicted And Fulfilled  
To prove that Ezek. 36:25-27 are fulfilled in

every case of a new birth in this age of the Holy Spirit, we have only to put them alongside some verses in the New Testament.

In this parallelism, there is seen also the detailed accuracy with which the Holy Spirit predicted John's baptism, and Pentecost.

"John baptized with water; but ye shall be baptized with the Holy Spirit." Acts 1:5 and 11:16.

"Be baptized . . . and ye shall receive the gift of the Holy Spirit." Acts 2:38.

"Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit?" Acts 10:47.

"I will put my laws into their hearts and in their minds will I write them." Heb. 10:16.

"We are His workmanship, created in Christ Jesus unto good works . . . that we should walk in them." Eph. 2:10.

God's promises in Ezek. 36:25,27 ("will sprinkle clean water"—"will put My Spirit") were assuredly fulfilled when John baptized by sprinkling with water almost all of the Jews in Palestine, and when the Holy Spirit fell upon the 3120 at Pentecost (3000 of whom were baptized with water on the same day), and have continued to be fulfilled during the ages since when baptizing with water has been followed (or preceded) by the outpouring of the Holy Spirit.

**Water Baptism Must Be By Sprinkling**

In view of the parallelism as shown above of Ezek. 36:25-27 with passages taken from the New Testament, is it thinkable that God would have failed to give some clear and definite directions for the ordinance of baptism if it was to be different from all the related types in the Old Testament, and different from the unmistakably related prophecy of Ezek. 36:25 ("I will sprinkle clean water upon you")?

In an endeavor to escape from their confusion some Immersionists contend, as already mentioned, that Ezek. 36 refers to a future age and that its directions are not for us. Would God baptize the Gentiles (as He has done) with the Holy Spirit identically as He will baptize the reclaimed Jews with the Holy Spirit, yet use a different method in the baptism of Gentiles with water, and without a word of direction anywhere as to such variation? ("God is not the Author of confusion"—I Cor. 14:33.) Since the agreement and harmony of the passages quoted above in parallel columns prove their oneness in God's program, they prove also that just as surely as that "I will put My Spirit within you" of Ezek. 36:27 is fulfilled in the baptism with the Holy Spirit, "I will sprinkle clean water upon you" of Ezek. 36:25, is fulfilled in the baptism with water.

\*Pastor of the Sibley Presbyterian Church, Augusta, Ga.

## A HOLY WAR

By Rev. S. M. Erickson, D.D.\*

We Americans think we are in a purely defensive war, fighting to defend our country and religion does not enter into it. We also say this is a people's war. Perhaps it is for the people of the United States but the people in Japan have had nothing to say about it. They have orders never to criticize their government and have no rights what so ever. They belong to the State. The State is all.

The State of Japan declares that they have engaged in a "Holy War". It is out and out a religious war for them. The emperor of Japan is god and to many the only god. He is "truly" a descendant from the "sun goddess". He is divine. Often in the public schools the teachers ask "Who is greater, the emperor or the God of the Sunday School? Naturally the children reply "the emperor" for so they have been instructed.

Many Japanese give credit to the august emperor for all the blessings of life. He is their "all in all". Admiral Togo after he had his victory over the Russians declared that the victory was solely due to the virtues of the emperor.

Hundreds of Japanese have been viewing the breakup of the world with the greatest interest. They feel this upheaval is due to the weak character of the rulers. They think our present president is not much of a statesman. Again and again, I have heard it stated in private conversation and from platform in public meetings that the world needs a real efficient ruler and the emperor of Japan is the only one qualified to take over the job.

Prof. Fujizawa and many of his school of thought hold this idea. They have been most active in spreading these teachings among Americans and others. For years they have subsidized American college students to visit Japan and this is what they have put over in their cultural courses. When German naval units are in port, Prof. Fujizawa boards the ships and lectures on the uniqueness of the Japanese State.

Many of the leaders feel that the peoples of other nations should share in the blessings of the imperial rule. They are sincere but misguided. Naturally, they think foreign peoples are dumb and dull as to these blessings. They do not understand. Therefore with the "great regret" the sword must be used to open their eyes at first, but in a few years under the imperial rule these benighted people will be singing the praises of Japan.

At present they suffer a Japanized form of Christianity to go on in Japan proper. But all must go to the shinto shrines. In some localities they have appointed a captain for every five houses to see to it that the inmates, on holidays, go to the shrines. Foreigners have been forbidden to teach Christianity in Japan and occupied areas. Military men feel that all Christian leaders should be eliminated.

The Japanese have a saying that where they build a shinto shrine, the land is their's forever. The puppet ruler of Manchuria was invited to Tokyo some two years ago. At that time he was thoroughly instructed and indoctrinated in the worship of the emperor of Japan. He then returned to Manchuria and instructed the Chinese in shinto and informed them that their progress and their blessings were all due to the imperial ruler in Tokyo, thus cutting himself entirely out

of the picture. He also had a grand shrine built in his capitol.

This is a "Holy War". The Christian religion is to be driven out of the East and the emperor must be worshipped by all peoples. It would bring the highest satisfaction to the military leaders to plant a shrine within the compound of the White House and to have the President visit Tokyo to bow before the imperial palace. Some of our ambassadors in the past have already bowed. Whether we like it or not we are in a religious war. We not only have to defend our country but our Christian heritage as well.

One explanation of the fierceness with which the Japanese fights is due to their religious patriotism. In the army quarters this side of the soldiers' training is well provided for. They have continual instruction by the officers and are frequently marched to the shrines. It is a great glory to die for their heavenly prince and opens at once the way to the highest heaven. To retreat or surrender is a disgrace. Hence they do not surrender but commit suicide when they get into close quarters. Their military doctors say most of the wounds are in the breast and not in the back. The soldiers have been trained to be religious fanatics.

When peace comes the whole political system of Japan must be revamped. Instead of a "heavenly ruler" an earthly one must be given to them. Today the people have no voice in the government, in spite of the fact they have a so called parliament. The country will have to be occupied long enough to educate the people in politics and government so that they can rule themselves. Unless this is done thoroughly, another war will not be far around the corner.

\*Mount Washington Presbyterian Church, Baltimore, Md. (Dr. Erickson spent 36 years in Japan as a missionary of our Church.)

## THE WAY OF PEACE

By Rev. J. E. Wayland\*

THE WORD WHICH GOD SENT PREACHING  
PEACE BY JESUS CHRIST

The purpose of this message is to present clearly the Scriptural way of peace between men and God. All men may be divided into two classes, those that know the way of peace and those who do not. Those who do not know the way of peace may likewise be divided into those who are unconcerned about it and those who really desire to have peace with God. Those who are not at peace with God and willing to remain that way for a while longer are rebellious against God. For He "now commandeth all men everywhere to repent." And to repent is to pull down the flag of rebellion and to be willing to be reconciled with God. Repentance involves a change of attitude. The way of peace is closed to those who will not accept God's way to peace. God's message to those who are now willing to have peace is that He has already made peace for them through the blood of Christ's cross and peace is theirs, upon believing in Christ as God's Son, their personal Saviour.

In order that believing in Christ as God's Son, our personal Saviour, may not be misunderstood, we will define faith in Christ. To believe in Christ, to have faith in Christ and to believe the Gospel of Christ describe the same act. Every person, that believes in Christ, accepts Christ as being what He represents Himself to be, the Son of God, the Saviour of sinners, who believe in Him.

The salvation that Christ has purchased for those that believe in Him involves many blessings from God. Outstanding among these blessings are the following, the forgiveness of sins, the acceptance of believing sinners as righteous in Christ, the bestowing upon them of everlasting life, the giving to them His Holy Spirit and thus they become children of God, and are assured that they shall not come into condemnation, neither shall they perish but are delivered from the wrath to come. God's salvation is better than probation. For probation means to put on trial before accepting. The believer is already "accepted in the Beloved".

The Gospel of Christ, which is the power of God unto salvation to everyone that believeth (Rom. 1:16) is described thus: Christ died for our sins according to the Scriptures. He was buried and rose again the third day according to the Scriptures. Christ was made sin for us that we might be made the righteousness of God in Him. Until he, who says he believes in Christ, accepts as true that he has forgiveness and righteousness through Christ, he has not really believed in Christ. For these facts are stated in the Word as being facts that are true about believers in Christ.

"Through this man (Christ) is preached unto you the forgiveness of sins: And by him all that believe are justified from all things" Acts 13:38-39. "Whosoever believeth in him shall receive the remission of sins" Acts 10:43.

Let the person who says he believes and yet does not live accordingly, examine himself and see if he really trusts Christ as his eternal redeemer and believes what God says is so about those who believe. I have yet to find one, who, when faced with these facts and has sincerely believed, was not saved.

The evidence of salvation is found in the heart and life of the believer. Unless there is love for God and love for those who love God and uprightness of conduct there is not sufficient evidence that one has passed from death unto life. The Scripture clearly states that if any man love not the Lord Jesus Christ, let him be anathema (ac-

cursed), whosoever doeth not righteousness is not of God, neither he that loveth not his brother. (1 Cor. 16:22 and 1 John 3:10) God has declared himself against good works as a means of salvation. For the precious blood of Christ is the ground of our salvation. When we are saved, we are created in Christ Jesus unto good works. Good works that are the result of salvation are pleasing to God. If we earned our salvation by good works, Christ's death would have been in vain.

Salvation depends upon the merits of Christ's death and not our worthiness. And because this is true, salvation is absolutely free and absolutely sure. A gift is really ours when accepted and it must be accepted by faith. So salvation can only be received by faith. And that faith must be in Christ and not in ourselves. Man's part, if he would be saved is the acceptance of the gift of salvation. Let us not trust our feelings but God's feeling toward us through Christ and then we shall enjoy good feelings toward God. It is only when you have Christ that you can really rejoice in Him.

If God is pleased with Christ as the way of peace between you and God, are you fair to yourself, in refusing Him as your Saviour? If you do not believe in Christ, I am sure you will find behind your unbelief lies the love of sin. If such be the case you show your preference for Satan rather than Christ and your love for sin rather than righteousness. If you persist in such a course the end is inevitable. It will be perdition not peace. Your loss of heaven will be hell's gain of you. If you do not believe in Christ, you are actually accusing God of giving a record that is not true. The unbeliever will some day discover to his embarrassment that the sin of unbelief was far more abominable than he thought. How shall we escape, if we neglect so great salvation? The way of peace is now open, but you can never walk upon it until you have faith in Christ as God's Son, your personal Saviour. Why not enter now? Believe on the Lord Jesus Christ and thou shalt be saved. (Acts 16:31).

\*Malden, W. Va.

## BOOK REVIEWS

Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Richmond, Va.

### James H. McConkey

By Louise Harrison McCraw

Published By Zondervan Publishing House  
Grand Rapids, Mich. Price \$1.00.

Readers with a relish for a good biography will find this memoir of James H. McConkey a perfect delight. The subject of this book is a deeply spiritual Christian layman who spent his college years at Princeton studying law, but soon turned to business, and later gave his entire time to teaching the Bible. The author gives us a perfect illustration of how useful a Christian can be in this world if he surrenders his life to Christ without reservation.

All Sunday School teachers should read this biography. It would encourage them to a greater zeal in disseminating the truths of the Bible, and keep them from losing heart in their work no matter how many obstacles they encounter. This biographer knows how to write attractively and never allows our attention to flag.

—John R. Richardson.

### The Triplets Go Places

By Bertah B. Moore

Published By Wm. B. Eerdmans Publishing Co.  
Grand Rapids, Mich. Price 50 Cents.

Modern as tomorrow this little book of new events in the lives of the three little Bears will hold the interest of all who read it, young or old. Junior high school boys and girls will be fascinated with this fast-moving story and will be impressed with the adventures and opportunities open to wideawake Christian, American youth.

The author shows a deep understanding of adolescent psychology. The subtlety of its object lesson in everyday living will not leave the reader with the impression of having been "preached at". I feel sure that every young person who reads this grand story will finish with a determination to take a firmer stand for Christ in the future.

—Mrs. Julian R. Alford.

## World History—A Christian Interpretation

By Albert Hyma

Published By Wm. B. Eerdmans Publishing Co.  
Grand Rapids, Mich. Price \$1.58.

History has meaning but only the Christian can see God's purpose and guiding hand in it. Gibbon and Hume each wrote a history without taking Christ into consideration and found their work a labyrinth without a clue. Many facts in history cannot be accounted for without Christ. A historian is also an interpreter, therefore if the historian is to be a safe interpreter he should first of all be a Christian. History is more than a narrative of events, it is also an exposition of the events narrated. Carlyle knew much about history and historians when he affirmed: "Histories are as perfect as the historian is wise, and is gifted with an eye and a soul".

In this work we have a systematic and chronological account of events from the Creation of the World up to the present war. It includes ancient, medieval, and modern history, giving the significant events of each period.

The author of this book is a professor of History in the University of Michigan. He prepared it primarily as a textbook in World History for high school students. He has rendered an invaluable service to Christian parents who feel that their children should not be exposed to a pagan and materialized conception of world history. Alert parents will be able to answer many questions asked by their children if they read this book. It should be placed in every home, school, and public library. By all means put it into the hands of our boys and girls!

—John R. Richardson.

## Calvinism And Social Problems

By Edward J. Tanis

Published By Zondervan Publishing House  
Grand Rapids, Mich. Price \$1.00.

There has been a tendency during the past decade to blame Calvinism for the economic evils of Western Civilization. Nothing could be more absurd, but many believe such allegations just because some writer has said so. Calvinism is held responsible for all the sins of capitalism and individualism. Such critics surely have never made a first-hand study of Calvin. The economic ethics of Calvinism can never be improved. His system of thought is free from utilitarian ends, and is based on doing all things to the glory of God. Those who say "Calvin's emphasis upon the economic virtues bore fruit in furthering the developments of a soulless system in which economic expedience came eventually to supplant ethical idealism", should either study further or cultivate a higher devotion to facts.

In this book the author shows that Calvin was deeply interested in economic problems and laid down principles which are valid for all ages. In his foreword he states: "What the Christian people of America need today is an understanding of the evils that beset us in our social life and the earnest desire to remedy them in the light of holy scripture and in the power of the living Lord." There are many passages in this helpful book that would enlighten both the minister of the gospel and the economist. Both need to realize "our economic life suffers from the curse of sin, and only when we reckon with that tremendous fact and accept the

way of salvation offered in the Gospel can we begin to live in harmony with the divine ordinances for the economic life and thus promote the economic well being of man".

For good measure the author adds an excellent sermon on "Give Me Neither Poverty Nor Riches." He has demonstrated in this sermon that Calvinism can be preached effectively to our own day.

—John R. Richardson.

## The Picture Primer Of Bible Stories

By Rev. Herman J. Schripsema

Published By Wm. B. Eerdmans Publishing Co.  
Grand Rapids, Mich. Price 25c.

These stories are written in two books, the Old Testament being Book I., and the New Testament, Book II. Thus each book carries a complete and chronological story in itself, though separated into about twenty-four lessons. Written for the younger children of the Sunday School, these two books offer an excellent means for beginners to follow the scriptural texts as they color the pictures which go with every lesson.

In the preface, the author states: "This true story, if couched in children's language, should interest any child. This true story, if memorized in classically formulated statements, should remain with the child for life. Toward these goals the *picture primer of Bible Stories* aims." With this aim in mind the teacher can rest assured that each story is written on a sound foundation, and was not hastily put together.

It is regrettable that the illustrations were not as carefully selected as the questions and answers. Some of them are rather barren, and not as complete as one would like to have them. One artist drawing all illustrations would have helped the book a great deal. Perhaps on future editions this may be done. As a children's workbook for Sunday School and Vacation Bible School, this book will be a valued aid to those teaching the younger children.

—Harold Borchert.

## Does God Answer Prayer?

By Louise Harrison McCraw

Published By Zondervan Publishing House  
Grand Rapids, Mich. Price \$1.00.

Goethe once stated "There is nothing worth thinking about but it has been thought before; we must only try to think it again." Goethe was right and only a consummate egotist will try to deny it. This does not mean that we are to stop thinking or stop writing. It simply means we must rethink the truths of the past and let these truths be mediated through our individual personalities enriched with our own experiences. The author of this new book on prayer has done just this, and every reader will be conscious that she has written with the authority of Christian experience as well as the final authority of the Scriptures.

A wide circulation of this book will do much good. Every page is loaded with helpful thoughts. The author's style is forceful, dramatic and moving. Her spirit is reverent and humble. This work will be a rebuke to the spiritually and mentally lazy and an inspiration to those about to lose heart. Every Church library should purchase this book without delay. Its influence will be fruitful for years to come. Spiritual food of this high quality will produce strong Christians.

—John R. Richardson.

Mrs. J. M. Irvine 4-43  
Route 4 - Staunton, Va

# THE SOUTHERN PRESBYTERIAN • • • JOURNAL • • •

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By Rev. J. C. Bridges

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## Editorial Notes And Comments

Again we are praising God for His continued great blessings upon The Southern Presbyterian Journal. The December issue went out to over 2000 subscribers and now we are well over 2100 with additional new ones coming in each day. More and more letters expressing gratitude to God for the Ministry of the Journal are being received. Many notes of constructive criticism have come in and these are most helpful to us. We welcome all communications whether you agree with our editorial policy or not. We covet your prayers that God may continue to guide and bless and use The Journal's ministry to the salvation of lost souls and to the building up of His people all of which is to His glory and for the best interests of our beloved Church.

We have had numerous requests that we give space for a special young people's department with proper treatment of the Young People's Prayer meeting topics. What do you think of this? We must of course bear in mind that our space is definitely limited and that ours is a monthly magazine. There is a limit to the number of departments we can cover, the space that can be given to each of these and still keep our subscription price of one dollar per year. Some of our very best articles have been rather lengthy. We are urging our writers to practice more condensation in order that these good articles may be given more readily and more thoroughly read.

We are particularly happy to have short articles manifesting God's grace in the salvation of souls and in the lives of His people. Personal experiences of soul-winning often prove a great help and inspiration to others. Every Christian should be a witnessing Christian. There are numerous ways in which this can be done but none better than that of personal testimony as to what Christ has done for us. We do not hesitate to talk to our friends and others about many many other subjects. Why should we hesitate to talk to them

about Christ and His redeeming and keeping power. Perhaps there is one among our friends or acquaintances who has been led to question the reality of our own faith in and love for the Lord Jesus Christ because we have never yet talked with them about this.

We still have about five hundred of the second edition of Dr. Wm. C. Robinson's, "The Faith Of A Soldier" with art covers. These are available at \$2.50 per number or 10 for twenty-five cents postpaid. A number of Churches have gotten enough to send one to each of their men in service. Two of the articles appearing in the October issue of The Journal have been printed in folder tract form. These are, "Hearts That Burn" by Rev. J. Kenton Parker and "The Bible—A Christian—And War" by Tom Glasgow. You may obtain either of these from us at 15¢ per dozen, one dollar per hundred or \$7.50 per thousand postpaid. The series of articles on Baptism concluded in this issue will soon be available in pamphlet form. If you are interested in these write to us about it. If you are interested in underwriting the free distribution of any of these tracts or pamphlets write to us about that.

The Southern Presbyterian Journal would make an excellent Christmas gift for some of your Christian friends. We will send an attractive Christmas card, bearing your name and announcing your gift to those for whom you subscribe. The price is one dollar per year for each subscription but for five dollars we will send six subscriptions.

The Southern Presbyterian Journal Company Incorporated is of course a non-profit corporation and all funds received whether for subscriptions or as gifts go into the ministry of The Southern Presbyterian Journal.

God has made abundant provision for our every need thus far. As additional funds are provided our field of usefulness will be enlarged.—H.B.D.

# Another Christian Programme

The November 23rd issue of "Time" quotes an address by Cosmo Gordon Lang, retired Archbishop of Canterbury, on "The Christian Aim" in the post-war world. Part of this address was as follows:

"The Christian aim," said Canterbury, "leads to emphasis upon a life ordered in the public interest, and this involves in our day definite attack upon a number of so-called vested interests." Then, echoing his Albert Hall speech of two months ago, he denounced private ownership of land and private control of credit. Said he:

"The question of ownership is becoming steadily less important compared with that of direction and management . . . Those who direct and manage should regard themselves as servants of the public and partners of all others, rather than as agents for the owners . . . We will insist that children henceforth be born in houses that are fit homes, receive education to the age of 18, and that everybody have enough of the right foods."

The Delaware Conference, called by the Federal Council, outlined a socialistic economic programme very similar to this.

Several years ago the writer heard one of our Southern Presbyterian ministers preach a sermon before the Synod of Virginia on "The World Tomorrow." The general thesis of this sermon was also along this line and this statement was made: "The world tomorrow will be one of economic security, first economic security and then spiritual revival." This last sentence is underscored because it was taken down verbatim and the speaker directly questioned on this point after the sermon to be certain he had been heard correctly.

Let us examine this programme which is being formulated and will undoubtedly be heard of more and more in the future.

Can and should the Church formulate a programme looking towards economic security for the unsaved world? Is such a programme scriptural? If so, all Christians should unite to that end. If not, the fallacy of such a plan should be clearly shown to avoid the inevitable chaos it will cause and the devastating effect on the influence of the Church.

In other words, a man-made "Christian" programme is not only useless, it is a hindrance to the spread of the Gospel. This has been clearly demonstrated in the "Christian" programme of pacifism which is partially responsible for the present world distress. The writer does not question the motives of good Christian men who held this view. He simply states that he believes they were wrong, so wrong that instead of saving lives they contributed to a wave of destruction of life and property which may continue for years.

Therefore, if this present economic programme is also unscriptural we will do well to examine it and nail it before it brings the inevitable disaster any plan brings which leaves God's Word out of account.

Does Christ and Christianity and the Church

offer economic security to the unsaved world? The answer is an emphatic No. Christ answers this in one pregnant sentence, "Seek ye first the kingdom of God and his righteousness, and all these things (houses, lands, food, clothing, etc. etc.) shall be added unto you."

In other words, Christ does offer economic security to the true believer who puts Him first, and the Bible throughout corroborates this teaching. Paul writing to the Philippians says, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

But this may not satisfy all. Recently one of our ministers was asked why he gave so much time to preaching on economic and social problems. He replied that he had officers in his church who were failing to live honestly and fairly in their business dealings. One could but wonder if the solution of the problem in that particular congregation would not be preaching against the sin of dishonesty, at the same time praying that these officers might be brought face to face with the Lord Jesus Christ, giving Him supreme place in their hearts and lives; then their social and business dealings would of necessity become honest.

Then, too, where is the scriptural basis for denouncing private ownership of property and private control of credit? The misuse of this power is clearly forbidden, but such a social and economic order is recognized and sanctioned. The duty of the capitalist is given and the doom of the oppressor clearly outlined in James. But, let us remember the duties of labor are also clearly stated by Paul.

Christianity does not offer material prosperity to the entire world. It does offer the necessities of life only to the believer in Christ. Even there the obligation to work is stated. Paul says, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

Some are cynically saying that the Church has failed because it has failed to have a social and economic outlook. On the other hand, when and if the Church has failed it has failed because of a lack of spiritual outlook.

The cause of social and economic ills is sin. Eliminate the cause and the effect will disappear. The Gospel plainly teaches there is but one way to cure sin and that is faith in Christ and His shed blood. The Church and Christian leaders should not promulgate any programme which relegates this one and only solution to a secondary place. The "principles of Christ" have never saved a soul and they cannot save society. It is the person of Christ and what He has done which is essential. The Buddhist, the Mohammedan and the Hindu will join with us in admiring and extolling the "Principles of Christ," but the one thing useful is confession of sin, turning from sin and acknowledging and accepting the atoning work of the Saviour.

That is the message of vital, evangelical Christianity and any and all programmes which deny, ignore or make light of this central truth are essentially anti-Christian.

—L.N.B.

# The Object Of Faith

By Rev. J. C. Bridges\*

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9).

The present age is distinguished by a folk who are curious to know the what and why of any important object of thought. Especially is this true of the seekers after spiritual knowledge. There are so many contrary winds and isms that a bare statement of fact does not relieve the inquirer of uncertainty about the way of salvation. Bearing this in mind, let us ask:

## I. First, What Is The Object Of Faith?

The jailer's inquiry, "What must I do to be saved," is still the anxious question of every awakened sinner. And "Believe on the Lord Jesus Christ," is yet the answer.

To be saved one must believe in the deity of Christ; the atonement made by him, who bore our sins on the cross; that he ascended into heaven to make intercession with God the Father, and that he will come again to execute complete salvation. These fundamental principles however are presupposed in the particular object of our faith, namely, **The Glorified, Bodily Resurrection of Jesus**: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Like a guidepost erected for the desert-weary traveler, the resurrection of Jesus is specifically designated as the object toward which the wayfaring sinner must look to be saved. Let us ask ourselves, as we leave this point, whether we have accepted the risen Christ that we, too, may share, in newness of life, the exalted happiness of heaven.

## II. Second, Why Must The Sinner Believe Objectively In The Resurrection?

Something outside of the realm of nature is necessary to the exercise of faith: "Hope that is seen is not hope." (Rom. 5:5). But the resurrection was selected, as an object of faith, from a collection of miracles by discriminating choice. Why? Faith in this doctrine of the Christian religion:

### 1. Undoes What The Original Sinners Did.

The spiritual magnitude of our first parent's sin is beyond measure. As created companions of God they shared his personal, visible, daily fellowship. Their intimate knowledge of him was fully adequate for the exercise of implicit faith in his Word relative to unknown, supernatural death. Notwithstanding, they distrusted his habitual observance of truth, violated the prohibition, and brought unspeakable shame upon our Lord. We right the wrong by giving full assent to the Gospel message of Christ's miraculous resurrection.

Eve did not believe, simply on the basis of his spoken word, the devil's lie that she would not surely die, but looked for something in nature to prove or disprove both his and God's Word. Nature would settle the question thought she: "And when the woman saw the tree was good for food, she took of the fruit thereof, and did eat." (Gen. 3:6). Eve ate because she did not believe

that good, wholesome food taken into the stomach would cause her death. In short, she did not believe that man's body would die after living. We recover the loss by believing that man's body lived after dying. Of this, the faith of Abraham is a fitting illustration. As time passed he grew old and his wife "ceased to be after the manner of women." (Rom. 4:19). At this late stage of his married life, though their bodies were sterile by age, God promised him a son out of his own loin. Abraham had never seen a woman ninety years of age give birth to a baby. It was against the established laws of nature. "But he staggered not at the promise of God through unbelief; but was strong in faith giving glory to God." (Rom. 4:20). Unlike Adam and Eve, this faithful patriarch, believed God's spoken word was the deciding factor in determining truth, whether natural or supernatural, "And therefore it was imputed unto him for righteousness." (Rom. 4:22). The original dishonor of unbelief was followed by the imputation of Adam's sin to the whole human race. But God moved in the opposite direction when rewarding Abraham. The honor he bestowed upon Jehovah was so remarkably great that our Lord counted him righteous, that is, right with God. And such is the case of every believer.

Succeeding the gift of righteousness to Abraham, we find a perfect correspondence in the function of God's will for sinners. Paul says, "Now it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." (Rom. 4:23-24).

Analogically, Isaac, like Jesus, was not. An unused, inanimate womb was his tomb. But Isaac, by the power of God, arose from the dead. So did Jesus! Now if we confess him and believe that he burst the bands of death we undo, as it were, what our first parents did, and therefore shall be saved. We do not mean by this that Jesus did not atone for sin. By his stripes we are surely healed. But the cancellation of debt is not available to the offender until he or she honors God's Word by believing that the crucified Christ lived in the body after dying. By faith in this supernatural object we reverse matters and are accordingly made partakers of our Lord's substitutional work. No wonder! Multiplied millions have lived to see as many die, but no one, for nineteen centuries, has seen the grave giving up its tenant. How strongly this argues against the resurrection.

From a natural point of view the absurdity of this doctrine is unmatched. It is obviously and flatly opposed to the function and deteriorating qualities of one's material constitution, wholly contrary to nature, and therefore most unreasonable. But God, with whom all things are possible, has spoken and his Word is sufficient. Great is thy faith, Christian! Without sharing the original and intimate Edenic companionship with God, and being yet separated from him by a thick veil of sinful flesh, you have believed the written communication of an invisible author about an object in utter disagreement with the present system of things. Great is thy faith! As hatefully bad as was Adam's sin, the honor you have paid God more than counterbalances what the Edenic dwellers did. Indeed our Lord, though you are not free as yet from the commission of sin, sees in



# The Southern Presbyterian Journal Not Divisive

Some earnest people have questioned the motives of the founders of **The Southern Presbyterian Journal** and have voiced the fear that its publication will be productive of discord and division. It is interesting to note that the fear of a divided church usually emanates from one general source and is expressed by those who have their ideas of what the Southern Presbyterian Church should be and do.

Is **The Southern Presbyterian Journal** to be condemned because of the conviction that a church which for eighty years has served the people of the South in friendly and helpful co-operation with other Christian bodies, that has a confession of faith to which all of its members can subscribe with a record of missionary achievement probably not surpassed by any other church, has demonstrated its right to continue its life and work in its present denomination. **The Southern Presbyterian Journal** is persuaded that this is the desire of the vast majority of the members of the Southern Presbyterian Church who love and support its work and institutions.

**The Southern Presbyterian Journal** makes no claim to any official connection with any council or agency of the church, and that there may be misunderstanding let it be said that **The Southern Presbyterian Journal** is not concerned with particular doctrine or interpretation of the Scriptures. It is neither a-millennial, pre-millennial, nor post-millennial. The particular views of the writer on any of these questions are individual and not representative. **The Southern Presbyterian Journal** accepts without any reservation the standards of the Southern Presbyterian Church as contained in the Confession of Faith and the Catechisms. It understands that these standards which the ministers and elders of the Southern Presbyterian Church have subscribed—teach the full inspiration of the Scriptures of the Old and New Testament; the virgin birth of Christ, the eternal Son of God; His substitutionary Atonement; His bodily Resurrection from the dead; His ascension into Heaven; and that this same Christ is coming again to judge the quick and the dead.

**The Southern Presbyterian Journal** believes that the mission of the Church is spiritual and redemptive, and that it should not be used to promote the political, economic and social teachings of any group, or extra-church organization in which Christian men have a right to differ, which are outside the church's responsibilities as an evangelizing agency.

If this declaration of faith and of purpose is divisive, then all who love the Southern Presbyterian Church and support its world-wide Christian missionary program are divisive. To this laudable and constructive ministry **The Southern Presbyterian Journal** is dedicated, and for this high purpose it makes its appeal for support.

—H.B.

your act such high spiritual worth that he counts as your own, your very own, the righteousness of Jesus in lieu of your God-given faith in His Word.

But what of the naturalist? He believes in some sort of a spirit resurrection, but denies the resurrection of a glorified body of flesh and bones such as the disciples saw. By his speculation with nature he decides against the miraculous, denies God's Word, limits his power and makes him subordinate to his own creation. Hence we conclude him to be like mother Eve, an unbeliever. Their views are substantially the same, merely reversed. The original sinners looked at nature and decided that a live body could not die. The modern naturalist looks at nature and concludes that a dead body cannot live. How dishonoring to the Word of an allwise, allpowerful, loving God!

Faith in the resurrection not only glorifies our once dishonored Lord, it also:

## 2. Makes Possible Salvation To God's Chosen People.

The Father's covenant with the Son included the gift of a people dead in sin, hopeless, helpless and lost; a people, who because of their nature, were unable to meet the perfect standard required of them by a holy code of laws. Instead of being saved by obedience to the commandments, by the commandments they were shut up unto death. Now a man can no more get life by a law that has condemned him to die than an electrocuted criminal can get life by the electric chair. But if the governor has promised to spare his life and return him again as a gift to some loved one he can and must, by virtue of his word, save him by an act of grace. Even so with God. Those whom he promised to the Son must be saved. His own integrity demands it. For this reason salvation "is of faith that it might be by grace; to the end the promise might be sure to all the seed." (Rom. 4:16).

This plan of redemption brings comfort and cheerful assurance to an otherwise fearful and trembling heart. The world, the flesh and the devil so constantly tempting us to sin, makes salvation impossible were it not by faith. But our Lord has designed a plan specially fitted to our needs. Then let us trust in Christ's imputed righteousness and not our own goodness. Jesus says, "Be ye therefore perfect, even as your father which is in heaven is perfect." (Matt. 5:48). For you this is impossible! But Christ, your substitute, has met the demands. He was perfect in your stead, and God has accepted his perfection as your perfection.

None of the patriarchs, prophets or apostles were saved on the basis of their good works. These saintly men, in spite of their close walk with the Lord, were at times influenced by sinful appetites, aspirations and fears. But the commission of some offense did not influence them to renounce their Christian hope as many apparently do when they fall into temptation. Being assured, by God's infallible Word, that the gift was not by works, "but through the righteousness of faith," they trudged on sometimes tripping, along their journey, over the vexacious stumblingstones of Satan, yet never despairing of salvation through Christ Jesus. We do not say this to cheer you on in persistent sin, but to promote in you, as a stumbler, greater Christian hope, one of the many means by which active endeavor toward obedient sonship is stimulated. Don't become disheartened by your unsteady, clumsy walk. In many instances this happens when one fails to differentiate between law and grace. Fruit is a result of life and not a means, and is more or less meager and faulty in the young

Christian's life. By fertilization the production and quality are improved. Prayer, good associates, Bible-reading and regular church attendance are the spiritual plant foods available to the young, tender and faltering Christian. Enrich with these for rugged growth and abundant, fertile fruit will be God's harvest in your life. Be not discouraged at your scrawny, wormy fruit! God has ordained that salvation should be "by grace through faith," to the end that it might be sure to such spiritual weaklings as you and me. "Only use not your liberty for an occasion to the flesh." (Gal. 5:13). Instead live happily in pursuit of those things that are well pleasing to our Most Gracious Heavenly Father.

Finally faith in the glorified, bodily resurrection of Jesus:

## 3. Makes Possible God's Plan Of Revealing His Merciful Nature In The Life To Come.

Far back in the dateless past God created intelligent beings who did not know the qualities of his nature. To these he revealed his justice in the preparation of hell for the devil and his angels. But other virtues were hidden in his being. He is gracious. To reveal this quality he purposed that sinners should be saved by faith in the resurrection, "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2:7).

It is evident then that salvation cannot be by works. If justification is obtained by fruit-bearing deliverance from the horrible consequences of sin is "not reckoned of grace, but of debt." (Rom. 4:4). Indeed, if our faith, the instrumental cause of justification, was a natural ability we could claim salvation as a compensation for doing good and thus defeat his purpose. But faith itself "is a gift of God." (Eph. 2:8). Salvation in all of its essential parts is a free and unmerited gift. Jesus was freely "delivered for our offenses, and raised again for our justification." (Rom. 4:25). But his death and resurrection alone are not sufficient for salvation. The sinner must believe effectively. An impossibility! But our Lord graciously solves his problem. The Holy Spirit, without moral charge, illuminates the sinner's soul, applying in full the plan purposely designed to reveal the amazing grace of God.

In closing this article may we caution you never to speak disparagingly of miracles. They have a divine place in the scheme of salvation. There must be an element in the Bible transcending our knowledge of natural law. Faith in God's Word cannot be tested by sight or something reasonable to man on the basis of experience. Divest the Bible of its supernatural character and redemption is impossible: No miracles, no faith; no faith, no salvation.

May we also exhort you to walk humbly with the Lord. In this meditation we have seen him revealing his merciful disposition toward the lost, meeting their every need by the once offered and accepted sacrifice of Jesus. On every hand we were confronted with the freeness of his grace. Let us be kept daily in remembrance of this deeply precious truth to the end that we might walk circumspectly before God and man that our Lord's name might be glorified in us, as dear children.

\*Pastor of the Taylorsville Presbyterian Church, Taylorsville, N. C.

## A Great Country Church

By Rev. John R. Richardson, D.D.

The question of the best place to spend a vacation is always a difficult one for a minister. Some prefer to go to a graduate school for a month, and brush up on modern theological thought. Some feel that it is best to go to our Conferences at Montreat or one of the other Conference locations. Some believe it is best to spend this month given by our churches for a vacation in some spot where there is quietness and a place for relaxation and reading. This summer I had the opportunity to choose a quiet spot in a country manse and I selected it without hesitation.

This tranquil country manse and church is located in Maury County, Tennessee, about four miles from Columbia. Its present pastor is the Rev. D. L. O'Neal. Mr. O'Neal has been here approximately a year and has done a remarkable work during this short period.

The origin and history of this church, known as Zion Presbyterian Church, is most fascinating. The story of this organization goes back to the parent church located near Kingstree, S. C. This Presbyterian Church sent out from its membership the original founders of Zion Church in Maury County, Tennessee, in 1805. This country was in a wilderness state when these Presbyterian people arrived with no settlement in it older than a year. The people bought a large tract of land here and the first thing they did was to erect "a House for Public Worshin'". It was not long until death visited the group and a plot of ground was set aside for a cemetery. For nearly a century and a quarter these two locations have been dear to the people of Maury County. All roads in this section lead to Zion.

There are several factors that contributed to make this church great. As we read its records the first factor we observe is that discipline was consistently administered. This Church near the time of its organization laid down certain rules to regulate its practices. Rule number 10 reads "As honor and interest of religion is deeply affected by the conduct of professors, the session shall carefully and diligently watch over the morals of those who are members of the Church, and reprove, admonish, counsel, and instruct them as necessity may require." The session not only formulated these rules but they also enforced them. The first case occurred within three months after these rules were adopted. This case was a charge brought against a couple of married people living unhappily together, and unbecoming the Christian character, "in so much as at a time he struck her." The husband came forward and acknowledged the charge, expressed sorrow and repentance, and promised amendment, which was satisfactory to the Session.

The old Session records give many examples proving that rule number 10 was never allowed to "slumber or sleep" or become a dead letter from lack of enforcement. Again and again the members of the church, and even the officers, were brought before the Session for the slightest defection from the straight and narrow path of Christian living. One who read these old session records commented: "The result of the exercise by the Session of its rights, power, and duty to discipline the flock over which its members were spiritual rulers justifies the conclusion that such course is to be commended rather than the laxity displayed by Sessions these days. A very large per-

cent of litigation arises from ill-will between men, which is the root of much evil, and these old elders by digging up this root prevented fruitage in bitter law suits. Moreover, the moral effect on the community at large was wholesome. Every member knew that if he or she did anything wrong it would have to be confessed in the open. Failure to attend the services of the church and especially to commune was invariably followed by admonition, citation, justification, and satisfaction. This served to impress upon all the paramount importance of the worship of God and communion with Christ. Never was the judgment of the Session harsh, but always tender, compassionate and restorative."

The second factor that made this Christian group great was its sovereign interest in missions. When Zion Church was organized foreign missions were not as now understood to mean missions solely in foreign lands but referred to needy and destitute fields in both America and lands across the sea. It was among the first to form a missionary society to act in connection with our Presbyterian Executive Committee of Foreign Missions at Nashville. Zion's interest in missions has always flourished. Her members have displayed great love for this cause in their study of foreign mission work and by making liberal contributions for its promotion.

The third factor contributing to the greatness of the Zion Church has been its interest in evangelism. An examination of these old records of Zion discloses that special meetings or revivals were held each year in this church. Sometimes the pastor would lead the meetings and other times a visiting minister was invited to lead. The records also disclose that this evangelistic spirit extended to the Negroes. The members of Zion Church felt their responsibility to the colored people and decided to discharge it by giving them Christian instruction, explaining especially the plan of salvation, and also a Christian example to this imitative race. Soon after the Civil War, the Negro communicants outnumbered the white and concluded to withdraw and form Salem Church nearby. This Negro church is still functioning today.

In selecting the present pastor the pulpit committee of Zion Church searched for a minister with an evangelistic spirit and a record for soul winning. They made no mistake when they selected the Rev. D. L. O'Neal for during the first year of service at Zion forty new members have been added to its roll.

The fourth factor that has been a basic influence in contributing to the greatness of Zion Church, has been its sound doctrinal preaching. In a recent conversation with a former pastor of this church he remarked: "Never within the walls of this church has an uncertain sound been heard, but sound doctrine has been preached from the time that the Rev. James W. Stephenson, its first pastor and organizer, began to witness here to this very day." The members of this body have been fed strong spiritual food and as a result Zion Church has many strong Christian characters in its membership and wherever its members in the providence of God have moved they have become leaders in other churches.

The history of Zion Church and its people is a demonstration of how God fulfills every promise to bless those who honor Him and put Him first in their thoughts. It is also an object lesson disclosing to us the essential factors in the building of a great church. The gates of hell shall never prevail against a church like this.

## BAPTISM

By Rev. John Scott Johnson, Ph.D.\*  
Sprinkling In Types,  
Realities, Symbols.

Attention has been called to the fact that neither the word "immerse" nor any of the derivatives occurs anywhere in the Bible, while the word "sprinkle" in its various forms appears 41 times in Exodus, Leviticus and Numbers, and six times in Hebrews. It appears elsewhere also, but it is because of its typical character in these four books that mention is made of occurrences there.

Both blood and water were sprinkled as types of New Testament realities; one quotation of each (out of many that might be given) will be made. "He shall sprinkle (the blood) upon him that is to be cleansed"—Lev. 14:7. "A clean person shall take hyssop and dip it in the water, and sprinkle it upon . . . the persons"—Num. 19:18. In this case, prepared water was sprinkled for purification.

In the New Testament Dispensation, the blood is still sprinkled, as the following quotations will show: "having our hearts sprinkled from an evil conscience"—Heb. 10:22; "the blood of sprinkling"—Heb. 12:24; "sprinkling of the blood of Jesus Christ"—I Pet. 1:2.

### Argument From Analogy.

It is the Holy Spirit who supplies by sprinkling the cleansing, purifying Blood to the sinful soul—"sprinkling of the Blood of Jesus Christ" (I Pet. 1:2). This work of the Holy Spirit was symbolized by the baptism with water, as was shown in the previous article on "The Holy Spirit and Water." Then the water, too, must have been sprinkled in the New Testament baptism, to conform to the mode of application of the real purifier, the Blood of the Lamb of God (see the references in the preceding paragraphs).

### Argument From Presumption.

Since the Blood was applied the same way (sprinkled) in both the Old and the New Testament Dispensations, the presumption is that the water applied by sprinkling in the Old Testament Dispensation would be applied the same way in the New Testament Dispensation unless there were clear and definite instructions to the contrary (and there are none). This presumption is made stronger by the fact that the water symbolizes the Blood in both Old and New Testaments (see preceding paragraphs). If a change in the mode of application of the water had been intended in the New Testament Dispensation, would it not have been indicated?

### A Substantial Demonstration.

That affusion is the Bible mode of water baptism is beautifully shown by Dr. John W. Primo in his "Presbyterian Church." He first speaks of the prophetic typical sacrifice of Num. 19, as the red heifer is burned and her ashes used in the preparation of the water for impurity (verse 17: "For an unclean person, they shall take the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel.") This prepared water is sprinkled upon defiled people (verse 19: "shall sprinkle upon the unclean.")

This sprinkling, the writer of Hebrews calls "baptism" (Heb. 9:10: "divers baptisms," as it is in the Greek; see the third paragraph under "Synonyms" of the first article of this series, "The Bible Mode of Water Baptism.")

This typical baptism (applying to the defiled one the typical sacrifice of the red heifer) restored to the unclean the privilege of worshippers where Jehovah met with His people. "As the ashes were the type of the one true Sacrifice, so (sprinkling) the water which contained the ashes was the type of the one real baptism with the Holy Ghost, by Whom is applied to us the Blood of Jesus" ("sprinkling of the Blood of Jesus Christ"—I Pet. 1:2).

Putting these into parallel columns makes this presentation practically a demonstration.

Types	Realities	Symbols
(Before the Cross)		(Since the Cross)
1. The burning of the Red Heifer.	1. The Sacrifice of the Son of God on Calvary.	1. The Lord's Supper.
2. Sprinkling with the water of purification (one of the "divers baptisms" of Heb. 9:10.)	2. The Baptism with the Holy Spirit (applying the Blood by "sprinkling," I. Pet. 1:2.)	2. Water Baptism.

(Every item of this table is taken from the Bible; there is no controversy about a single one of them—unless it be by those Immersionists who contend that water baptism is not a symbol of the baptism with the Holy Spirit. This matter was considered in the preceding article in this series on "The Holy Spirit and Water.")

In type, the water in sprinkled (one of the "divers baptisms" of Heb. 9:10). The real baptism with the Holy Spirit is accomplished through the sprinkling of the Blood (Heb. 10:22; 12:24; I. Pet. 1:2—all of these are quoted in the third paragraph hereof). It is thus seen that affusion (sprinkling) in the symbolic baptism agrees with the commanded mode of application of the water in the type, and with the revealed mode of application of the Blood in the real baptism.

### Unavoidable Conclusion.

In view of the concordance, the harmony, the parallelism of the symbol, water baptism, with the type and the reality, as shown above, nothing short of an unmistakable, clear, definite, and positive command of Scripture would justify a departure from sprinkling as the evidently intended mode of applying water in symbolic baptism. No such command can be found in Scripture. On the contrary, as shown herein, and in the two previous articles in this series, the evidence is overwhelmingly against such departure and in favor of sprinkling.

### The Case For Affusion (Sprinkling)

1. It harmonizes Scripture and harmonizes with Scripture—is in no case antagonistic thereto. It is continually cropping out all through the Bible—not dependent for proof upon a few detached passages, and continues to let the New Testament be the full-grown flower of which the Old Testament is the bud, not ignoring the Old Testament in an effort to establish an entirely new procedure.

It is a fulfillment of Ezek. 36:25—"I will sprinkle clean water upon you." Baptism by Immersion would ignore this part of this prophecy. Unquestionably, the rest of the prophecy of Ezekiel 36:25-27 has had partial fulfillment at and since Pentecost in the baptism with the Holy Spirit. Surely, then, the type (of the baptism with the Holy Spirit—water baptism) predicted in the sprinkling of clean water in verse 25, has been similarly fulfilled in the baptism with water.

Affusion is absolutely required by Heb. 9:10. These "divers washings" (Greek "divers baptisms") can be no other than the purifyings and cleansings of Leviticus and Numbers which were invariably performed by sprinkling.

2. Affusion explains the record about John the Baptist without any unanswered questions about the record of his mission and his work.

3. It shows the Lord Jesus, in His baptism, fully obedient to the practices He (as the Jehovah of the Old Testament) had ordained for the priesthood.

4. It puts water baptism into its true Bible place as the symbol and type of the one true baptism, that with the Holy Spirit. (Immersionists recognize immersion as so foreign to the mode of baptism with the Holy Spirit that they practically, if they do not entirely, eliminate baptism with water as related in any way to the baptism with the Holy Spirit.)

5. Since the Blood of Jesus Christ is applied to us by sprinkling ("sprinkling of the Blood of Jesus Christ"—I Pet. 1:2,) and since all related types in the Old Testament that apply water and/or blood, do it by sprinkling, the only conclusion possible as to the mode of application of the element (water) that typifies or symbolizes the application to us of the cleansing blood is that it is by sprinkling.

6. Water baptism by sprinkling fills what would otherwise be a blank in that beautiful picture of six parts drawn from Scripture by Dr. John W. Primrose. Five of the six parts are beyond question. If water baptism were by immersion (which has no relation to the Old Testament type nor to

the real, the true baptism—that with the Holy Spirit,) the picture would be incomplete.

7. Affusion (sprinkling) is as the salvation it symbolizes, of universal application, simple, as immediately available at the North Pole as at the Equator, and has no ostentatious display of will-worship. Immersion would be impracticable for prisoners in jail, for desert countries, and for multitudes coming to one man (as in the case of John the Baptist,) and would be impossible for many of those who receive their Saviour on beds of fatal illness. Did the Lord Jesus institute a sacrament that it was ever physically impossible to administer?

It is believed that the case is made out for all who are seeking Bible truth and will accept nothing that is not in accord therewith. This is a Bible doctrine that must be determined by the whole Bible and the practice of the whole Bible, and not by dictionaries and other extra-biblical sources.

God has never left man to devise any detail of His worship, but has directed carefully, definitely, and explicitly what He wanted done and how He wanted it done. Immersion is not in the Bible picture. We cannot believe God wanted man to add to God's worship something foreign to His whole Word. If He wanted water baptism performed by a mode different from all His types and illustrations and explicit commands, would He not have said so?

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## The Universal Church Versus A Universal Organization Of The Church

By Rev. John C. Williams\*

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The subject of Church Union is once again before the minds of all United Presbyterians. The Union of our denomination with the Presbyterian Church, U. S. A., was before the highest courts of both Churches from 1928 to 1934. In this latter year the Presbyterian Church, U. S. A., voted in favor of the Union while our Church voted against it. The booklet, "The Basis of Union," was placed in the hands of the Clerk of our General Assembly, and the Committee was dismissed.

The decision of our General Assembly, "the supreme judicial, legislative, and administrative court of the Church" (Chapter XVII., Section 73, of the Book of Government) was not acceptable to every member of the Church, and the question has been revived. A new committee of seven members was authorized at the last General Assembly, of whom five were appointed, "to keep in such touch with the movements looking toward closer relationship of all churches but especially those of the Presbyterian Order as will enable the Committee to keep the Assembly fully informed concerning them." (Minutes of General Assembly, 1942, page 675.)

The purpose of my message to you this morning is not to rehearse the history of the proposed Union between our Church and the Presbyterian Church, North. To do this would be to deal with but a side issue of the great and far more important question of the Church Universal. The vaster and the more important question is this: "Should we have a Universal Organization of the Church?" This is fundamental, and if we can find the true Biblical and historical answer to this great question, we shall be able to deal with the smaller questions concerning Union of two denominations which seem so much alike.

For a text I have not only chosen the passage from John 17:20-24, which is the central passage on the Unity of Christ's Church, but have taken also from the Confession of Faith, the definition of the Church Universal. That definition is as follows:

"The visible Church, which is also Catholic or Universal under the Gospel, consists of all those throughout the world, that profess the true religion, together with their children." (Confession of Faith—Chapter 25, Paragraph 2.)

This definition of the Church is taken from

document often discredited in our day and by not a few declared archaic. That document is the Westminster Confession of Faith. And yet we challenge anyone, narrow or broad, as he or his associates may think, to give us a definition of the Church more true to the fact, or in terms more general or universal.

Some may honestly hesitate, others may cavil over the phrase, "the true religion." But the hesitation will disappear and the cavil will appear specious when we recognize the fact that the authors of this Confession considered the Church in the terms of the Christian religion.

There are many religions. Any standard almanac will tabulate religion under two divisions, the Christian and the non-Christian. In the latter division will be found the Hebrew, the Mohammedan, the Buddhist, the Hindu, the Taoist, the Shintoist, the Animist and others. In no way can any of these be designated as Christian. Nor would any of their millions of adherents consent to be called Christian. Nor would any of their millions of adherents consent to be called Christian, or be considered within the place of the Church. There are many religions, but one Church. And when we discuss the question of a universal Church, we can consider only the adherents of the Christian religion. The people of no other religion claim a place in the Church as that term is used in the Christian sense.

This Church is universal. It includes all people, in all denominations and in no denomination, who profess the Christian religion, and the children of all these people.

This is strictly in accord with the teaching of the New Testament. The Church is the body of Christ. As such it is constituted of all those who are related to Christ. Its one condition of membership is an experience of the life of Christ. It has no other condition. Social standing, financial resources, intellectual attainments, moral worth, theological beliefs have no place in determining the status of any in the Universal Church. Rather, people of social standing and of no social recognition, the rich and the poor and all between these extremes, the learned and the unlearned, the theologian and the saint who knows no distinctions in faith are on exactly the same standing in the Church Universal.

This is the desire and the purpose of Christ. In His intercessory prayer He offered the petition: "That they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." It was Christ's wish that His Church, through all the centuries and o'er all the world, should be a united and harmonious fellowship.

Christ's prayer, "that they all may be one; as thou, Father, art in Me, and I in Thee," is a prayer for unity. But it is far more than that. It is the definition of the unity asked for: "As Thou, Father, Art in Me, and I in Thee." In the way in which the Father is in Christ, in the way in which Christ was in the Father, is the way in which men can truly be one—one with God, one with Christ and one with each other.

The Apostle Paul's conception of the Church centers in this fact of unity. "I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family (Church) in heaven and earth

is named" (Ephesians 3:14). Paul's central thought about the Church was the personal relation of each believer to Christ, brought about through faith. And by faith the apostle always means that, in the exercise of which, each soul enters for itself into spiritual fellowship with Christ, partakes of the Holy Spirit, realizes itself as a spiritual child of God, and is already a sharer of God's nature. It is to be noticed that in the unity here described Paul links those "in heaven" with those "on earth." That unity is in the nature of God. So all believers alive today are one with the apostles, though they are now at the throne, and with all who through the ages have gone to be with Christ. Paul limits the idea of the Church to those in whom fellowship with Christ is found. But this fellowship being found, the members of the Church may have been Jew or Gentile, bond or free, irrespective of nationality, previous religious affiliation, social condition, preference of form, alive today or "at home with the Lord," all in whom this fellowship of nature exists are one with Christ and one with each other. The Church Universal, therefore, is necessarily, inherently, a unity.

It is in being made to drink into the "one Spirit" of Jesus that the unity of the Church exists, not in any organization, or form or ecclesiastical system. By virtue of a common faith in Christ all Christians are sons of God, brethren of one Saviour and of each other. The Christian Church is, in all her members throughout all her branches, essentially the Unity for which Christ prayed.

The unity of the Church, fixed in the plan and purpose of Christ, is in harmony with the Divine order. Unity is the underlying principle of the universe and is evident in every department of God's work. In the kingdom of inanimate matter is found the unifying principle of the Law of Form. Everything, from a grain of sand to the giant mountain, is under the domination of this law. In the vegetable kingdom the unifying principle is Life. Everything in this realm, from the grain of wheat to the sturdy oak, is brought into kinship by this fact of Life. In the animal world the unifying principle is instinct. In every animal, from the weakest to the strongest, this principle is present and in operation in varying degrees. In the kingdom of man the unifying principle is Spirit. It is this that makes man kin of God and brings him into fellowship with God. "Spirit with spirit can meet."

This same Divine order, operative in all the universe, is operative in the new creation called the Church. In this realm the unifying principle is a common faith in Jesus Christ.

There is another principle everywhere operative in the Divine Economy. It is the principle of diversity in unity. This also is found in every realm. Myriads of snowflakes, but no two identical in form. The leaves of the trees, the blossoms that beautify the orchard, are all different in shape and color. In the animal world there is illimitable diversity. So in the realm of man. Millions of human beings in the world today, yet no two exactly alike. The unifying principle is in all. All think, all feel, all will. But all do not think the same thoughts, feel the same emotions, will the same decisions or actions.

One of the distinguishing characteristics of the Divine Order is diversity. Man, limited in his vision, as in his power, is committed to uniformity.

God, the unlimited, delights in variety. "No matter where you find Turner's sunsets, you can recognize them; he mixes the same colors and with the same brushes lays them on canvas. Turn your eyes westward at the close of day and see God's sunsets! These are not the colors that you saw last night; here is a pattern that was never seen before."

This principle of diversity in unity obtains in the spiritual realm. Peter and John and Paul are one in their faith and loyalty to their Lord and one in their purpose to advance the cause of Christ, but they are different in personality, in perspective and in power.

As the Universal Church grew in numbers those of mutual taste and temperament came together. One in love and one in faith, yet distinct in the manner of declaring that love and expressing that faith. This is true of the family life and of lovers. No two boys ever expressed their faith in their parents in the same way. No two lovers declared their love in the same terms.

Within the Church Universal there may be groups, called denominations, that establish conditions of membership within those respective denominations. These conditions may be based on doctrines, or policy, or practices, but they are local and individualistic. They concern the standing of the Christian in the denomination and not his relation to the Church Universal. The Baptist denomination will not enroll in its membership those who believe in the validity of infant baptism or sprinkling, but will not deny their right to a place in the Church. The Episcopal Church will not enroll a non-Episcopal clergyman in its orders, but it does not deny the legitimacy of his ordination or his ministerial standing in the Church Universal.

Differ as Christians may in groups or in denominations, they are one in faith and hope and love in Christ. The differences are matters of organization, not of organism; of practice, not of life; of procedure, not of faith.

The Church is now Universal. It has "One Lord, One Faith, One Baptism, One God and Father of us all." "Ye are builded together upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." The Church of Christ is today a unity. No diversity of name, no consideration of doctrines, no differences as to policy can disturb that unity. The very diversity that obtains is a mighty witness, as well as a bond, of the essential unity.

Is it essential that the Universal Church should have a Universal Organization? As a theory, a universal organization of the Church is attractive. But it is merely a theory, a dream of impossible realization, as long as the **constitution of man remains what it is and the natural order of things abides.**

There will be a time when a new heavens and a new earth shall be for the children of God. That is in God's order and in the fullness of time it will be realized. But the mighty have fallen in their attempts to anticipate God and to force His action.

A universal organization of the Church could be brought about only by mechanical pressure. If and when it comes (and the signs point to such a universal organization of the Church) it will be artificial at the best and merely superficial. Unity comes through the indwelling of the Spirit of God

and in spiritual fellowship with Christ. It is vain to attempt to force thought and worship into a uniform organization. Uniformity, often mistaken for unity, is at once shallow and impossible. Unity is only promoted by endeavoring to lead men everywhere to faith—that faith by which the indwelling of the Holy Spirit is obtained and fellowship with Christ is secured. This and this only will secure that unity which is large enough to satisfy the cravings of the human soul and real enough to "provoke unto love and good works."

A universal organization of the Church might be of value as an expression of sentiment. But the value as an expression would not compensate for the loss that would attend the merging of all Christians and Christian denominations into a universal organization. That loss would be evident in many things.

First. In the curtailment of individual liberty and of social freedom. It is in the constitution of the race that individuals associate with individuals of kindred thought and feeling and purpose. This is the universal law of natural selection. Any forced organization of the Church would do violence to this natural order of things. Establish a universal organization of the Church in this generation and one of three things is inevitable.

A. Unless a new force unknown to the Christian and non-Christian world changes human nature, within a few generations you will have more divisions in Christendom than you have today.

B. It will create in Protestantism a Hierarchy equal to that of the Roman Catholic Church in order to force upon its people its thought, forms and laws. To do this the final step with such a Hierarchy will be an alliance or coalition with Rome. This step will be inevitable. It is not only seen in the growing "brotherly Christian fellowship" with the Priesthood of the Roman Catholic Church, but it is historically seen in the close alliance of the Church of England with the Church of Rome since the Lambeth Conferences of 1920-30. And of course it is quite clear that we cannot have a universal organization of the Church and leave out the Roman Catholic Church.

C. Or, having destroyed individual liberty, it will create a Totalitarian Organization. This must be obvious. The leaders in a universal organization will demand utmost allegiance to their will and their thought in carrying out Christ's program, even though their will and thought be the opposite of what Christ has taught. The Scribes and the Pharisees and the Elders of the People did it in Christ's day and in His Church, and given the opportunity, the elders of the Church will do it in any day.

A cardinal postulate of Christianity is the liberty of its people. Exercising that liberty Christian people have exerted the right to express the one faith in Christ in their own way and to worship God according to the dictates of their own consciences. To take away this right is to deal a death stroke to the Church. You cannot make a Calvin out of Arminius, but both are Christians and they are one in Christ. You cannot force a Quaker to worship God in the use of liturgical service, but the Quaker is a Christian as is the Episcopalian, and both are one in Christ. You cannot establish a universal organization of the Church without infringing on individual liberty and freedom. To do

this would result immediately in either a spiritual deadness within the Church, or "a seething discontent like inner fires seeking vent at every joint and fissure."

Second. The second loss that would result from a universal organization of the Church would be in her witness to the great truths of Christianity. These truths are too big and too broad for any individuals or any group of individuals to grasp in their totality. **Compromise would be necessary.** Standing on the shores of the great sea of Divine truth, whose waves sweep on, whose waters are for the healing of humanity, Augustine and Calvin see a part of it; Arminius and Wesley see a part; Luther and Erasmus see a part. Each registers what he sees, and so great verities of faith are magnified. **But it is in the vision of all, that we get a composite conception of truth and duty.** You cannot establish a universal organization without circumscribing the vision of the seers of the Church, and who will dare to declare there will be no more? Perspective is in measure a matter of position. Bring all men into conformity to one organization, and you limit their independent seeing.

Third. A third loss that would be entailed by a universal organization of the Church would be in the enthusiasm and efficiency of the Church in service. Limit the vision of men, and you immediately dampen enthusiasm and restrain, if not hinder, service. Efficiency becomes a "beating of the air," and service, backbreaking slavery. The great missionary enterprises would suffer. To take the members of one church and unite them in a mass missionary movement, you remove the personal interest and the sacrificial incentive. The Inter-Church World Movement went to pieces on this rock. Take from a single denomination that which in the labor of love they have built in faith and served with their substance and with their sons and daughters and place their devotion unto death into the hands of a larger and probably an unknown group, and you cut the cords of passion for the lost, and the love of those that builded. Once you lose this individual vision and passion of the one denomination within the larger organization, you cut some blessed cords which must inevitably rend asunder the vision and the passion of the whole group.

Fourth. A fourth loss would come to the Church by identifying the Church with ecclesiasticism. The Church is not to be identified with any ecclesiastical institution, organization or form. We cannot identify the Universal Church with any ecclesiastical organization, so as to say, "Lo, here it is!" or "Lo, there!" At this very moment when men are talking about Church Union and a Universal Organization of the Church, the Church of Jesus Christ is silently asserting its supremacy independently of all forms of ecclesiasticism. This does not undervalue churches as societies of Christian men. Such societies are necessary, in some form, as the exponents of Christian action, but to substitute the one for the other is to **mistake the form for the substance** and to accept the letter which killeth for the Spirit which giveth life.

The unity of the Church is in the indwelling of the Spirit of God and in spiritual fellowship with Christ. Where that indwelling and fellowship do not exist, no schemes that have theological or ecclesiastical sameness as their end can do aught to establish unity. On the other hand, where that

spiritual indwelling and fellowship do exist, such schemes can do little other than endanger men's estimate of the value and importance of the central and animating principle of unity—the indwelling of the Spirit and fellowship with the Son of God.

In the very nature of the case it is inevitable that sects shall exist. The Union of which many good men dream, which aims to obliterate sects, would produce, not Christian Unity, but dead uniformity. History, like the Voice from the Wilderness, speaks to warn us. It states a fact and then asks a question. The fact: "We did have a Universal Organization of the Church. It did have one head, one form, one policy, one liturgy. It reigned over the earth for a thousand years. That church gave darkness, not light; iniquity, not righteousness. It silenced the voice of God's Holy Word; obscured from the eyes of men the vision of the Son of God, the Only Saviour. It permitted iniquity to abound and sin to run like poison across the continent of Europe. Mightily did the Living Christ descend in judgment upon this Universal Organization of the Church in order to give back to humanity the Scriptures, the Written Word, that they might come to 'Know Him, Whom to know aright is life eternal'."

The question: "Do you want that again, not only in Europe, but in America and over all the world?" Surely each of us will say, "never again"—never the persecution and the torture—never the massacre of victims whose only sin, not before God, but before an Ecclesiastical Court, was that they wanted to worship God according to the dictates of their conscience and in the light of the Word of God. Let us never forget that this took place in the name of Church Unity.

History would teach another lesson from these events. When the Christ, the Head, moved in judgment upon that corrupt Church, the Spirit of God gleaned from the Continent the finest of its wheat and sent it to a new and beautiful land, to the shores of the New World to build a United States of America where men could worship God according to the teachings of Holy Writ and the dictates of their conscience and not according to the dictates of any Ecclesiastic. It was Luther's Hammer—where is it?—that tolled the Liberty Bell! The spirit of ecclesiasticism was broken, thank God, in this blessed land of ours. The United States of America, forty-eight distinct States forming "The More Perfect Union" is a formidable historical argument against Church Union. The spirit of ecclesiasticism is rising slowly but surely again and it is casting its long shadow of death across the Church of Jesus Christ, and it is this spirit we deplore and deplore and must, with every spiritual power granted us by Christ, strive against.

Let us magnify the now-existing unity of the Church of Jesus Christ. Let us move forward "all one body we, one in hope and charity" for the evangelization of the world, the task Christ gave His Church. This is the Church's work and her only work. The days are passing, and men are hungry for Christ and the world is torn with bloodshed while the Church quibbles over new organizations. The trumpet sounds the reveille to all—believers of every name—"go ye into all the world and preach the gospel to every creature."

# Political Activities Of The Federal Council Of Churches

By Charles C. Dickinson\*

The November 23 issue of The Washington Post carried a full page advertisement signed by the National Committee to Abolish the Poll Tax and showing as its "constituent organizations," The Federal Council of Churches, together with the Church League for Industrial Democracy, Townsend Plan, The American Civil Liberties Union and several other radical organizations asking for the abolishment of the poll tax.

We have a capitation or poll tax in West Virginia but it costs a large part of that collected to pay for the advertisement of those who do not pay. We feel that if a man is not willing to pay a dollar or two for the privilege of living in the United States with his family he should not have the right to make laws for those who comply with the law and pay the dollar or two, but that is not the thing about this advertisement that concerns me as a member of the Southern Presbyterian Church. These are the things that concern me:

1. Was this advertisement authorized by a representative of the Southern Presbyterian Church, and if so, did he have the authority of our General Assembly to vote for it?

2. Does the Southern Presbyterian Church, as a member of the Federal Council of Churches, want to publicly associate itself with the radical un-American organizations I have named above and others of the same ilk?

3. This question of poll tax is purely a political question. Does our Southern Presbyterian Church want its church courts to become political forums?

It is too late now to do anything about this advertisement, but our Church will have another meeting of the General Assembly, and it would seem that if the Federal Council of Churches is to continue to be the spokesman of the Southern Presbyterian Church in political matters, the chosen representative of its Presbyteries ought to be given a chance to discuss these political questions on the floor of the General Assembly in order that our representative on the Federal Council may know the views of his constituents on this and other political questions with regard to which the Federal Council undertakes to represent us; moreover, if democratic processes are to prevail, there should be unlimited debate on this and similar questions, and the delegates ought to come with the understanding that they are to stay two or three weeks and even longer if we have to wait until the acrimony of such a debate becomes sufficiently quiescent for a season of prayer and repentance to put their hearts in shape to discuss the primary purpose of the Church—the salvation of souls.

This war is bringing about a spiritual awakening and a golden opportunity for our Church to reap a rich harvest of souls, if we will stick to the historic faith of our Church and avoid any alliance with those who question that faith, or may bring politics into our church courts. This is the earnest prayer of a layman.

\*Elder in the Malden Presbyterian Church, Malden, W. Va.

## Thou Bethlehem

By Rev. Samuel McPheeeters Glasgow, D.D.

"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." (Matt. 2:6.)

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2.)

The heart of the world is thinking again about the Gift from the heart of God. Few factors in life can make the heart so tender as does its thought of God's unspeakably gracious Gift—the Bethlehem Babe. There is nothing more helpless than a little babe. New-born animals are far more capable of self-protection than is the new-born man. As one who fathoms the deeper things of life has said: "We can not conceive of a more helpless person than a new-born infant coming into a world like ours with all its swiftly moving currents of life." And when we find that someone has provided a mother's arms, and a mother's breast, and a mother's heart for this tiny, helpless little life we may be certain of two things: First, that that provision is born of a heart of love and of wisdom; second, that a heart that has made this provision will make all necessary provisions for those who

may be the objects of His love. And we know that this heart is the heart of God.

Not only is the world made tender by the coming of the Bethlehem Babe, but the world can be made unselfish as it bows and worships at the manger crib. As we pause there in quiet adoration for a little while, there are at least three great fundamental truths that emerge from the birth of Christ, in the City of David centuries ago and prophesied by Micah seven centuries before it occurred.

### I. When Christ Is Born In Bethlehem, The Humble Are Exalted. A New Principle.

Life is re-valued all along the line in the light of Bethlehem. The prophet recognizes it as a little homely village of a simple shepherd people, unmarked by the splendor and glamour of ancient Samaria, or of magnificent Jerusalem; and far from the busy commercial roads that crossed at Capernaum. Yet God is purposing to take this quiet spot and focus the mind and heart and songs of the centuries upon it. The humble are exalted.

Mary, a maiden of royal descent, and Joseph, likewise with purple blood in his veins, are both of them poor, and unmarked by any human standards of majesty. He is a carpenter and she a simple

artisan's wife. The first attendants about the humble manger crib are the skin-clad shepherds who have left their midnight fire and their sheep in answer to the angels' song. Later, wise kings of the Orient, who bring their royal gifts to this Child, find themselves prostrated and bowing low in humility in His Presence. Yes, all events surrounding the coming of this Christ Child are declaring that the humble shall be exalted. God is at pains to use human means that are thought to be utterly inadequate in order that men may know that the power and glory are all His.

You remember that one of the marks of the ministry of Christ was that the poor had the Gospel preached unto them, and concerning these glad tidings the Record says: "The humble shall hear thereof and be glad."

Slip back with me for a few moments through history and note its constant confirmations. Few in this generation will remember that it was Pope Leo, X, who was the head of the great Roman Catholic Church in the 16th century when there arose a leadership in Germany that shook the very foundations of that corrupt organization: In striking contrast, there is scarcely a child of us who does not know that Martin Luther, the humble German monk hazarded every human possession in order that he might be true to God and to the Gospel of Grace. The name of Martin Luther has become a byword, a synonym of glorious freedom and an urge to Holy living in all succeeding centuries. The humble are exalted.

While there is some fluctuating romance about Queen Mary of the Scots, a pretty face and a pernicious character; thousands in old Scotia and throughout all the lands that love righteousness and that exalt Christ remember to honor the name of John Knox, a humble preacher and a fearless heart of that day. The humble are laid hold on by this Bethlehem Babe and lifted to peaks of honor.

While men think of Pontius Pilate with mingled pity and scorn, millions bow the knee and the heart to the humble Christ Whom he selfishly and in cowardice condemned.

Augustus Caesar sits upon the throne in the "eternal city" and his sway is felt throughout the known world. A little Babe is born. His home is humble, his cradle is a stable's manger, his land in a distant subject, Roman province. The centuries roll. Augustus, his might, his majesty, his splendor, and his greatness fade, and he is hidden away in the dust-covered volumes of history: but millions upon millions enshrine in their hearts this Babe, His Gospel, His glorious Salvation, and would gladly suffer the loss of all things in order to exalt His Holy Name. The humble are exalted.

## II. A Ruler Is Given. A New Order.

Yes, the prophet, and Matthew who quotes the prophet, are both explicit in declaring the Lordship of this new-born Babe. He is to be "Governor." What a word for a world chaotic, driven in a thousand conflicting directions and torn between endless appeals! Into such a world fundamentally rent with discord a God-given "Governor" comes; yea, God Himself comes as Governor; a Ruler is given. A new order.

An eminent clergyman from England some years ago was talking most earnestly to one of the greatest laymen of America, and they discussed the current issues of the day in relation to the deeper spiritual life of the American nation. Finally, at a lull in the conversation the American layman, who was indeed a seer with a clear eye, said to the eminent Englishman: "The supreme

need of America is an Emperor." The English clergyman, astonished at such a statement, said: "What! An emperor for Democratic America?" "Yes," repeated the thoughtful Christian layman, "an Emperor, and that Emperor is Christ." A new order.

On every side today we hear a unison of voices confirming this mighty diagnosis—America's supreme need is that some hand true enough, wise enough, and holy enough, may order her affairs, compose her discords and harness and guide her mighty potentialities. You remember that Christ, when He stood before Pilate, and was accused of being an aspirant for the throne and, therefore, a rival of Caesar, was asked by Pilate whether He was a King. To the question, apparently so fraught with danger to His cause, Jesus replies, in effect: "Yes, I was born to be a King." And then He ventures a great spiritual statement in this strange presence and tells Pilate that His Kingdom is not one with earthly metes and bounds, with armies and navies and legislatures; that His Kingdom is the Kingdom of Truth, as wide as the needs of a broken world, and as boundless as the love of God. A Ruler is given. A new order.

Jesus came as Teacher, came to offer Himself a sacrifice for the race, to bear the sins of many, and to make intercession for the transgressors, and He also came to compass the race and to govern and guide the human heart. He came to be the King indeed. A new order.

Right marvelous it is how the years have given recognition to the royal Lordship of Jesus! May I quote for you the reputed statements of the great Napoleon that are applicable just here? "Christ speaks and at once generations became His by stricter, closer ties than those of blood; by the most sacred and most indissoluble of all ties. He lights up the flame of love which consumes self love which prevails over every other love . . . I have so inspired multitudes that they would die for me—but after all my presence was necessary, the lightning of my eye, my voice . . . I could never impart it to anyone. None of my generals ever learned it from me . . . now that I am at St. Helena, now that I am alone, chained upon this rock, who fights and wins empires for me, who are the courtiers of my misfortune, who thinks of me? . . . Such is the fate of great men . . . So it was with Caesar and Alexander, and I too am forgotten . . . Across a chasm of 1800 years Jesus Christ makes a demand which is beyond all others difficult to satisfy; He asked that for which a philosopher may seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother; He asks for the human heart; He will have it entirely to Himself; He demands it unconditionally, and forth-with His demand is granted. Wonderful! Alexander, Caesar, Charlemagne and I myself have founded great empires; but upon what do these creations of our genius depend? Upon force. Jesus, alone, founded His empire upon love, and to this very day millions would die for Him . . . I think I understand something of human nature; and I tell you all these were men; and I am a man; none else is like Him. Jesus Christ was more than a man."

Ah, yes! A Governor, a King, A Shepherd, is given in Bethlehem on that wonderful night centuries ago! A new order.

## III. An Endless Regime Is Established.

A New Principle, a New Order and both permanent. Micah hints at the eternality of this Christ saying, "Whose goings forth are from of old, from

everlasting" (or from ancient days.) There is the exaltation of the humble, the leveling of life, the lifting of the race to heights to which no other philosopher or philosophy has ever been able to bring it, and there is the giving of a right royal Ruler, Who shall rule in righteousness and in love, and this lifting and this Lordship mark an endless regime. Ah, what it means to have something else permanent besides the drab defeat that has marked the course of the race through the wearily passing centuries. What a light is kindled in the hopeless, fearful eyes of mankind by such a sublime permanency! The old prophet Isaiah says: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the

Lord of hosts will perform this." (Isaiah 9:6-7.) Concerning these things so precious the sure prophecy of God declares, "there shall be no end" "to establish it from henceforth even forever."

As we gather in spirit about the manger of the Christ-child this Christmas Season, and as the light of many centuries forms a halo about Him, and as our souls sense the sublime beauty, the matchless sacrifice, the holy peace of this sacred place, and of this Divine Life, the whisperings of God steal on our ears that here is One who hath been fashioned "after the power of an endless life;" As the ages past blend their voices in glad praise for this gracious Gift of Heaven, so we can look down the coming endless centuries and see and sense the stately steppings of this One Who exalts the humble, and Who is the King of Kings and Lord of Lords, as He passes on His way forevermore—through endless ages; the Matchless One.

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## Immanuel

By Rev. L. T. Wilds, D.D.\*

Christmas is undoubtedly the most joyful time of the year. There are the joys of the child's thrill in the coming of Santa Claus, the Christmas tree with its bright decorations, the air filled with the music of Christmas carols and hymns, the home-gatherings of loved ones, and the love gifts to one another. All of these joys come even to those who are not Christians. But for the Christian there is a joy that is over and above all of these. It is the joy that comes with the grasping of the deep and tremendous significance of the supreme event of all history that Christmas commemorates.

We shall endeavor to see something of that significance as it is presented to us in one of the names given to Him whose birthday we celebrate, the name "Immanuel." In Matthew 1:22,23, we read: "Now all this came to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Immanuel; which is, being interpreted, God with us." Now all such Bible or Hebrew names are significant or have a meaning, being combinations of Hebrew words. The "el" of such names is the abbreviation of the Hebrew word "Elohim," which means God. For example, Samu-el means "asked of God," and he was so called because he was given in answer to his mother's prayer; Dani-el means "my judge is God"; and Imman-el means "with us God." And so, Jesus with us is God with us. It was a name that was applied to no other in the Bible, for no other but God is worthy or capable of bearing that name. For one thing, that name declares to us that

### Jesus Is God.

Time forbids our considering other proofs of the deity, or God-nature of Christ: His godly teachings and godly deeds and godly character and godly life and godly death and resurrection. It is enough for us who believe, that the Bible many times clearly and distinctly calls Him God. This name, Immanuel, calls Him God. "And His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9:6.)

John 1:1, clearly using "the Word" of Christ, says, "In the beginning was the Word, and the Word was with God, and the Word was God." Christ Himself, who is "the truth," allowed Thomas to address Him, "My Lord and my God" (John 20:28.) The Apostle Paul declared that "in Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9.) And does he not declare God and Christ to be one and the same in Titus 2:13, "looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ"?

Since Jesus is God, what then was His birth in Bethlehem of Judea? It was the supreme event of all history, the time when God clothed Himself with human flesh to live here visibly among us, in order that we might know Him better and love Him more and in order to be our Saviour, "the great God and our Saviour Jesus Christ." Or as John says, "And the Word became flesh, and dwelt among us." See also Philippians 2:5-8. We quote the following from Dr. Joseph Fort Newton. "What a story—telling how, in a tiny town, in a stall in a stable, under a singing sky, at 'the end of a way of a wandering star', God was born a Babe, bringing a new pity and joy into the life of man, dividing time into before and after! Once aloft and aloof, cloud-robed and shrouded in awe, God drew near, striving to enter our fleeting life, trying all doors, and finally making Himself small as a little child and lying down on the doorstep of the world, until the world, moved by the cry of a Babe, opened the door that has been barred to threats and thunders, and took the Child in.—God did not come a giant to little folk; he took our tiny shape and let us hold him in our arms. If there were no Christmas, our idea of God might be august and awful; it could never be homely and happy. A God who revealed himself only in suns and systems would remain remote; he could never be intimately near. Such words as 'eternity' and 'infinity' chill our spirits and make our minds reel. They tell of a God who sits in silence on the far away hills of wonder, dim and unapproachable, a dweller in the distance. But

Christmas reveals a little God, joyous and gentle, at once eternal and humble, nestling in the heart."

No wonder, is it? that heaven accompanied Him to earth, heaven with its glory light and its angelic messenger and its multitude of the heavenly host, and that they sang, "Glory to God in the highest!" And with what praiseful and exulting and adoring hearts should we celebrate Christmas that commemorates this condescending and gracious act of God!

Again, the name Immanuel or "God with Us" brings to us the assurance that

### God Is For Us Instead Of Against Us.

He is favorable toward us instead of unfavorable, He has for us good will instead of ill will, He loves us instead of hating us, He is our friend instead of our enemy.

We know what another means when he says, "I'm for you." And that is what God means when He calls Himself, "God with us." The Psalmist said, "God is for me; therefore will I not fear." And the apostle, "If God be for us, who can be against us?" And that God is for us was the message of the heavenly multitude in its "good will toward men," which is primarily God's good will toward men.

Can we imagine any other possible way by which even God could have so fully and convincingly shown or proved His favor, good will, friendship, love for us than by His becoming flesh and dwelling among us, His living His love among us, and His dying the death of the cross for our salvation? "Hereby perceive we the love of God, because He laid down His life for us." (I. John 3:16.)

No wonder, is it? that, to a world that lived in fear and dread of God, the message of the angel was, "Fear not: for, behold, I bring you good tidings of great joy which shall be to all people: for unto you is born this day in the city of David a Saviour, which is Christ the Lord;" and that the theme of the song of the heavenly multitude was, "peace, good will toward men"—peace instead of fear, peace based upon the assurance of God's good will, favor, love even for the unlovely, the sinful!

Finally, the name Immanuel or "God with us" brings to our hearts the assurance of  
**God's Gracious And Loving Presence**

at all times to guide and keep and bless and save us, that He "is not far from any one of us," that He is "closer to us than breathing and nearer than hands or feet."

His coming and dwelling among us in the flesh for a few years did not bring Him actually any nearer than he was before; but it enabled us to realize His presence as we never could have done otherwise. Surely we may the better realize His presence with us, when we remember that He Himself once lay in a mother's arms; that He was once a little boy subject to his parents; that He sat down in the homes of those who loved Him; that He was present on joyful occasions, as at the marriage in Cana of Galilee; that He stood beside the bed of sickness and in the cemetery with breaking hearts; and that He walked in Gethsemane and to Calvary. Surely all of this enables us the more to realize His presence with us in all of our similar experiences of life; and we can never doubt His assurance, "Lo, I am with you always, even unto the end of the world."

"How sweet to know—as know we do—  
That God is watching over you,  
That every night and every day  
God walks with you and lights the way!"

Shall we not by faith remember and grasp this supreme significance of Christmas: that it commemorates the time when God visited us in the flesh, in order that we might know that He is and that He is for us and that He is with us always? Each Christmas our loving God and Saviour seems to come close to us and to fill the earth with His presence and to offer Himself anew to us in all of the fulness of His love. Shall we not open wide our hearts to Him and joyfully unite with the multitude of the heavenly host and the shepherds and the wise men in praising and glorifying Him!

\*Pastor of the First Presbyterian Church, Hendersonville, N. C.

## The Conversion Of Generalissimo Chiang Kai-Shek

By Rev. Melton Clark, D.D.\*

In this second article on the Soong Family, I want to talk about the Generalissimo, who is the Chairman of the Chinese Nationalist Government, his marriage and his conversion. Chiang Kai-shek was born in a small village in Chekiang Province of parents in very moderate circumstances. After his preliminary education in the village schools, having successfully passed his examinations, he entered the Hopei Military School. He then went to Japan and studied for four years in the Tokyo Military College. Chiang Kai-shek early attached himself to Sun Yat-Sen and became a radical. After participating in the fighting of the Conflict of 1911 and 1913, he became Commander of the Cantonese and later the chairman of the Nanking Military Council and Commander of all of the Nationalist forces. He was elected President of

the Nanking Government in October, 1928. He fled to Japan with Sun Yat-Sen in 1913.

Chiang Kai-shek first met Mae-Ling Soong in Canton during the early days of the Revolution. They fell in love and wanted to marry, but Madame Soong, the mother of Mae-Ling did not wish her daughter to marry a heathen. Chiang said to Madame Soong that he would be a poor Christian if he adopted the faith only because he wanted her consent to marry her daughter. He promised Madame Soong that if she would consent to the marriage that he would read the scriptures and earnestly consider the matter. It was in 1927 that this marriage took place. The wedding was a splendid event at Shanghai's Hotel Majestic, and it united China's most powerful man to China's most influential family. His conversion occurred three years later.

Mae-Ling Soong came to the United States at the age of nine years and lived here until she was twenty-one. Her two older sisters, Ai-Ling, who later married H. H. Kung, and Ching-Ling, who married Sun Yat-Sen, were students at Wesleyan College in Macon, Georgia. Dr. Ainsworth, later

Bishop Ainsworth of the Methodist Church, was president. Bishop Ainsworth spoke on one occasion at Columbia Theological Seminary, Decatur, Georgia, and he told us how the two sisters, then members of the student body and in their junior year, came to him with the request that they be allowed to bring their youngest sister with them when they returned from China for their last year. She was too young to enter college, but these sisters wanted her to become familiar with the surroundings and continue her education after they had returned home. Bishop Ainsworth consented and Mae-Ling came to Macon, Georgia. Bishop Ainsworth said that she spent most of her time at his home with his daughter who was about the same age. After some two years in Wesleyan College, her desire to be near her brother, T. V. Soong, who was a student in Harvard, led her to transfer to Wellesley where she finished her college work.

Bishop Ainsworth told of the visit that he and Mrs. Ainsworth made to China. They were invited to come to Nanking and visit the President Chiang Kai-shek and his wife. A special train was provided for them, and they spent several days in the President's home. The first evening Mae-Ling said to Bishop and Mrs. Ainsworth, "My Generalissimo is not a Christian, but I am sure that he is going to become one. Every night and morning he kneels with me as I pray, and I pray that he might come to know Christ and I believe my prayers will be answered."

The Associated Press carried this very interesting account "Shanghai, Oct. 24, 1930. Yesterday members of the immediate family and a few special invited friends, Chinese and foreign, joined in a religious service at the home of Mrs. Soong, Seymour Road, Shanghai. Dr. Z. T. Kaung, pastor of the Allen Memorial Church, Shanghai, was in charge of the services. In the large reception room

of the Soong family, these friends gathered in a joyous Christian fellowship and sang "Happy Day." Then the ritual ceremony of the Methodist Episcopal Church, South, for baptism and reception into the church was read by Dr. Kaung. Mrs. Chiang Kai-shek stood by the side of her husband, the Generalissimo, throughout the service. The pastor asked the President whether he sincerely desired to become a Christian. Chiang replied that he did, whereupon the pastor administered the sacrament of baptism and he was received into the Christian Church."

The wife of the Generalissimo is a most unusual and extraordinary woman. Mrs. Claire Booth Luce, now member of the United States Congress from Connecticut and wife of the editor of *Life*, in her interesting article entitled "What One Woman Can Do" says, "Madame Chiang Kai-shek is the greatest living woman. Not only as the wife of China's Generalissimo, Chiang, the leader of 450 million people, but in her own right she fulfills the conditions of greatness in a leader." She is not, however, as some Americans believe, the power behind the throne, but rather Chiang's confidante and close companion. I quote from an article in *Life* March 2, 1942, entitled "Chiang Kai-shek." "During the United China Relief Campaign in America, certain Americans wanted Chiang Mae-Ling, the wife of the Generalissimo, to come to the United States to help in the drive. She wanted to go, but Chiang was firm in his opposition. One American expostulated 'but she will be worth a division of troops to us in America.' 'Yes,' said the Generalissimo, 'And she is worth ten divisions of troops to me in Chungking.'"

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## Security

By Rev. Robert F. Gribble, D.D.\*

The much-stressed word "security" gives point to the significant desire for fuller life. As a nation we have been engaged in an ardent search for this great desideratum. We are "security-minded." Twice our President has placed openly among his objectives, and at the forefront, "the security of every man, woman and child in the nation." The idea is sounded from house-top to house-top. Quacks and mountebanks peddle it. Ask a Communist what he wants, "Security" is his answer. Socialism pledges it; politicians boast it. We heard of the E.P.I.C. of the Far West. One plan to realize the goal secured 800,000 votes. Not only old-age but the common people campaign for the ideal. It harbors for them every kind of hope: protection against disease, poverty, fear, loss, unemployment, war . . . It ranges from bank account to gas-masks.

The tragic fact is that security is a physical impossibility. Mr. Ford has said that the only security possible is a security of opportunity. It is literally an "Utopia," a "no-place." I cite our helplessness before the powers of nature, as in the tragedies of the Titanic and the Akron. Financially we seem unable to avoid panics: socially, revolutions are always boiling, down underneath. There is then but one direction in which we may hope

for this much desired haven; by so much as it is followed, will there be possibility of achievement along other lines.

But there are two great and constant dangers militating against the one possible security which any person may enjoy on certain conditions. None will miss the implication of doom involved in the first: not all will readily accept the warning of equally great danger in the second.

I. Folk have said in effect that things are all important. That is, we have stressed *things* more than *man*. We have drifted into an era of mechanization. It is as interesting as fearful that so many plans for arriving at security have the one thing in common of dealing with the material factors only. Practically all efforts to define life and give ampler living have been in terms of the physical and financial: national planning, regimentation, better business, social security, old-age insurance, unemployment benefits. We have been dragged down in the scale, not so much by war, by flaming youth, by repeat, as by things, mechanics, inventions. Life is easier physically, but harder otherwise. Shorter hours and more leisure time may not be unmixed blessings. The modern Juggernaut is unsparring. The *man* is cast aside.

The enemy has made approaches on three sides.

Intellectually, I mention education. It is no longer Mark Hopkins and a log with a student. It is buildings; it is utilitarianism. The classics are gone; and mathematics,—too hard. Education is means; things are the end. Where does character, personality, come in? The objective seems to be a good time. Sell the country if necessary, but save the party at any cost. And all the time each party is crying: Give us the right kind of leadership, and our system will prove the great bonanza.

Physically, the attack is made on man-soul. Here we meet power, material wealth, air-plane, auto, ship. But where is security? It is all right to perfect the automobile; but until we have a more perfect man to control it, there can be scant security. We stress gears, and precision instruments, and lack precise character. We give the driver his whiskey, and compensate with better brakes!

Financially, there is a route of attack on the citadel of life. It would seem almost as if every man had his price. The comparison of the twentieth century grammar has been said to be: "Get on, get honor, get honest." We are rich as Croesus; we have the wisdom of Solomon; we possess the power of Alexander; but not one nor all can give the security that their possessors crave. Stress on things rather than on men, is fatal in philosophy as in life. The sense of a security supposed to reside in things has developed a false idea of the fact. And in turn this has grown into a combine of greed and fear. We plead then for the man, for character, for personality. "Astronomically speaking, man is negligible." But Dr. G. A. Coe answered Dr. J. E. Holmes thus: "Astronomically speaking, man is the astronomer."

II. Here is our second great danger. The former thesis must now give way to another. To stress things more than man is fatal. Now let us say that to put emphasis on man, stopping there, is equally disastrous. Here is the virus of humanism,

the miasma of any system which exalts man and leaves God out. And have we not exalted ourselves above measure? Nietzsche is described as having rejected God and purpose in the world, and therefore, facing the meaninglessness of existence, having invoked "superman" to be the meaning of life. And goose-stepping has been the vogue. With Nebuchadnezzar we have said, "Is not this great Babylon which I have built?" And we are on the route that leads to grass-eating. The great scientists have unwittingly come to the aid of their country. They have talked with assurance, of Personality as behind the existence of all things in the universe. An increasing amount of phenomena is found which cannot be forced into the molds of the mechanistic formulae. Spencer's was a great bid for fame when he cried: "Let me postulate force, and I will explain the universe." But George G. Romanes outbid him: "You explain nothing when you postulate force; but when you have force directed by Personality, then you explain all."

Circumstance connives with conscience to drive us to God. Dostoevsky, the Russian novelist, somewhere writes of the impossibility of man's being able to bear the burden of himself, who never bows to anything. God is our refuge and strength. And also from God do we receive the guarantees of life. He is the moral underwriter of the universe; from Him derives the basis of our legal and financial life! He is the source of law; and law is an absolute. To break law is not so much to defy God as to commit suicide. It is the laws of being that force the soul to cry out for God, the living God.

Much then works against it, but our one possible "security" is spiritual. Safe there, we may have hopes of steadfastness elsewhere. Not things, but man: not man, but God. Here only is security.

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## Woman's Work

Edited By Mrs. R. T. Fauchette

### Foreign Missions

Mark 16:15: "And he said unto them, go ye into all the world and preach the Gospel to every creature."

The words above were among Christ's last to His disciples. They were His marching orders for the Church. Even during the first century those who called themselves Christians became negligent and disobedient to the command, so persecution, which forced them out to the ends of the world, was permitted.

Again today we Christians know that we have been careless, indifferent, and disobedient. Though this is the commandment for us to obey first, we find ourselves constantly busy about other things. We neglect praying for our missionaries who are on the front lines. We neglect giving as we should so that they might stay there, and we find ourselves without a burning zeal toward this great cause of Foreign Missions.

Since we have been so slow to give the precious Gospel, can it be that God is permitting this terrible war that Christians who are being sent to the far ends of the world may testify of

### Him and His power?

The New York Bible Society has recently written an account which provokes serious thinking. May we not read it, praying that God will show us our place during these days. Let us also be faithful in praying for our Christian boys, that they may be alert to their opportunities, and that God will indeed give them the great joy of witnessing, even to the ends of the earth.

### A Christian In The Fleet

A sailor visiting in a city church stood up in young people's meeting and said: "I was stationed at Pearl Harbor—you all know where that is. On our ship a group of us met every night for Bible study and prayer. When other ships came alongside for a few days someone would pass the word along, and a lot of fellows off other ships came to see what it was all about. First they'd usually keep quiet, not knowing what to make of it. After that they'd join right in. You'd be surprised how many Bible study groups there are in the fleet, even on destroyers. It's pretty hard to find a place to meet on a destroyer. Up

forward the water comes over and there are depth charges aft. But they manage somehow and it means a lot to them.

After the meeting an active member of the young people's group who was about to enter the service said, "I can't tell you what it meant to me to hear that sailor!" You could tell by the look in his eyes what was going on in his mind. You could see opening up before him the "job within a job," that, as a Christian in the service, he'd hoped to be able to do but had not been sure about.

And what an opportunity it is! Thousands upon thousands of young Christians, and some not so young, accustomed to express their Christianity according to conventional patterns in the home,

church and community, are daily being projected out over land and sea. Never in its wildest dreaming has the church dared to think of sending so many of its sons into the so-called "mission fields" at home and abroad. They go out to be sure, to do a job for the Government. But even within the limitations of that assignment, the job they can do for Christ and the church—if they do no more than to search out their fellow-Christians wherever they go—beggars the imagination.

Our armed forces are, or will be, operating in many areas from which many of the Christian missionaries have had to withdraw for the duration. The era of reconciliation, reconstruction and brotherhood awaits the assumption by the rank and file of the role of "Missionary Christian."

—From New York Bible Society.

## What Christianity Offers To The World Of Tomorrow

By Rev. C. Darby Fulton, D.D.\*

In the marshaling of the vast resources of the world in man power and in materials, the war has produced one of the greatest pageants of history. Humanity is marching, the engines of industry are throbbing, and the tangible forces of the world are set in array in the most amazing spectacle of all time.

It is easy in all this to see the relevance of the great material forces that have been mobilized in this war effort. It requires no special insight to understand the place of tanks in halting armies of aggression, or of battleships, of planes, of great factories, of food, of ammunition, of clothing. But what does Christianity have to do with the great crisis that confronts us? Has it any place at all? What is its relevance to the world situation? Perhaps the answer is not immediately obvious, for the concerns of Christianity are primarily spiritual. They cannot be weighed and measured. They are not as readily recognized and assessed; they are spiritually discerned. And yet those whose thought can penetrate beneath the surface and recognize the basic forces that move the life of the world, will see that no movement in the whole horizon of our knowledge offers as much hope to the world of tomorrow as does Christianity.

I. In the first place, Christianity offers a world interest, that is, it comes to its task with a sense of world responsibility. Is this so obvious as to be trite? I believe not. The more I think about it, the more intensely and dramatically significant this fact begins to appear. Christianity starts out with the inestimable advantage of being interested in the world. This is the first essential in any program of world amelioration or redemption.

It is striking that the Bible, a book whose writers were Jews, a people of intense nationalistic exclusiveness, should have such a broad, universal outlook. Consider, for example, the promise made to Abraham: "In thee shall all families of the earth be blessed."

The Psalmist sings, "I shall give thee the heathen for thine inheritance and the uttermost parts of

the earth for thy possession."

The angelic announcement of the birth of the Saviour reveals the world meaning of Christianity: "Behold, I bring you good tidings of great joy which shall be to all people" etc.

The Great Commission, which appears in every Gospel and is repeated in the Acts, sounds again and again the same theme, "Go ye into all the world, and preach the Gospel to every creature."

At Pentecost, when the gift of God's spirit was poured out upon the Disciples in the city of Jerusalem, it is significant that there were gathered in that city on that day "devout men, out of every nation under heaven." It is as though God had determined beforehand that this gift of His grace and blessing was to be shared with the entire world.

The whole latter part of the New Testament is taken up by the account of the missionary journeys of Paul and his companions, and by their letters to the churches and to their converts.

And the last Book of the Bible closes with a wonderful vision of the consummation of the Kingdom, when around the Throne of God there will gather a great multitude that no man can number "of all nations, and kindreds, and people, and tongues."

Thus the whole Bible reflects a world interest which finds its best known and most tender expression in that matchless verse, "For God so loved the world, that He gave His only begotten Son, that whosoever believed in Him should not perish, but have everlasting life."

But interest is not enough. Hitler is interested in the world. Business also is interested. The trouble is that interest so often assumes the form of self-interest. The world has been interested in Africa for generations. But the history of our dealings with Africa reveals the distressing fact that after the first period of exploration had passed, our chief concern about Africa was exploitation. We

were interested in Africa for what we could get out of her. We were not concerned about Africa for Africa's sake, but rather for our own sakes. We wanted to know what Africa had that we could use. It was not until later in our relations with that continent that the great motives of missions and humanitarianism were brought to bear. Christian missionaries to Africa have had great difficulty in living down the unfortunate first impressions that were created by the early contacts of the white man with the indigenous people of that continent when selfishness was the basis of interest.

Those who represent us in China know too well now the Christian movement in that country has been handicapped by the self-interest manifested by western nations through so many years of their dealings with China.

But Christianity brings to its task this unique attitude—it is the only world movement that is completely devoid of self-interest. To a bleeding, desperately suffering world it says: "I care. I have come to help." In the fatherhood of God and the brotherhood of man it professes at once a responsibility toward, and concern for, the entire world.

## II. Christianity also offers a world dissemination.

From 1917 to 1925 I served as a missionary in Japan. One of the most useful instruments I had in my work was a Ford automobile. If someone had offered me the choice between a Cadillac and a Ford I would have chosen the Ford. Why? because it was by far the most practical machine or the country in which I lived. If I had owned Cadillac, even the slightest mechanical trouble might have rendered me helpless and immovable. There were no Cadillac agencies in the rural areas had to traverse. Cadillac parts could not have been bought at any nearby point. To have ordered them from a distance would have required days, weeks, or even months of delay.

But Ford accessories were available almost everywhere. The broad distribution of Ford agencies made it by all means the most practical car. It was useful because it was known and understood so widely throughout the whole country.

The Ford car story is a parable. No other wrought-molding system is so widely broadcast through the world as Christianity. None has made so ambitious and far-reaching an effort to permeate the whole life of men. We sometimes marvel at the extent of Nazi penetration in many of the countries of the world, but Nazi efforts windle into insignificance by comparison with the Christian spread over the earth. Whether we apply the test extensively or intensively, the Christian dissemination and penetration are without parallel. Christianity has learned the languages of all peoples, has translated books into thousands of tongues, has erected schools, built churches, has influenced customs, molded thought and shaped the life of countless peoples and nations of the earth.

Already Christian ideals and convictions are more widely diffused through the world than other systems. The broadest known basis for world understanding and re-construction is laid in the Christian fraternity with its brotherhoods in every

nation under heaven. The world of the future can look to no other system with the same hope and justification with which it can look to the Christian Church for help in laying the foundations of a better world order.

## III. Christianity offers a world ethic.

One of the chief evidences of our world confusion is to be seen in the moral realm, in the conflicting standards by which men live. Men are uncertain about what is right and wrong. They have no agreed rule or measure by which the moral quality of a thought or action can be judged.

Sometimes, at my home, our family plays "Monopoly." It is a most interesting game with which some of you are familiar. When we play with just the family alone, we have a most enjoyable time. There is no misunderstanding because we all play by the same rules. But sometimes we invite the neighbors in to play with us, and then—What a terrible time we have! The neighbors put the most absurd construction on some of the rules. They allow entirely too much latitude in some things, and are too strict in others. The game becomes greatly confused, as they play according to one understanding and we play by another. The disputes and discussions that follow rob the game of all of its entertainment.

This is the situation that the world is in today. How can we expect to have peace and harmony and understanding when men do not recognize the same standards of moral conduct, when I regard as right what you consider wrong, and when you consider as vice what I accept as virtue?

This is the root of much of our world confusion. The Japanese militarist, for example, recognizes a different set of moral absolutes from those that we are accustomed to follow. Here in the United States, for example, the average person asked to name the cardinal virtues would probably include such qualities as honesty, purity, diligence, love, courage, truth, and the like. He would say, "These are the great moral virtues. These are the absolutes by which I must live. I cannot lie; I cannot steal. Whatever happens, I must speak the truth; I must be honest."

But the Japanese jingoist finds his moral absolutes in a different place. With him the greatest virtues are loyalty and filial piety. These place upon him the strongest moral demand. He is likely to say, "Whatever else happens, I cannot be untrue to my Emperor, I cannot be disrespectful to my father." It is not surprising, therefore, to find a Japanese editor commenting in his newspaper column that he simply does not understand the morality of a people who feel that they must tell the truth when a lie would have served their country better!

What our world needs in its confusion is a moral point of reference. Just as we compute longitude from Greenwich—and altitude from sea level, so there must be a moral reference point from which the world will take its sense of moral and spiritual direction.

It is at this point that Christianity offers the only hope. Christianity presents a world ethic. It is an absolute ethic. Its fundamental laws will not change, because its reference point is in the immutable nature and character and Word of God, and in God's understanding of man. Already the Christian ethic is widely recognized and accepted in the world, far beyond that circle of men who openly profess their allegiance to Christ. There is something about the Christian ethic that commands

itself to spiritually discerning men. It has carried with it the evidence of its own divine authorship and origin.

It is hard to overstate the extent to which Christian concepts of morality have permeated the thinking and judgment of men, providing common standards, establishing common ideals. In Japan, for example, public immorality is today strongly condemned which a few years ago might have gone unnoticed. There is a public sentiment against vice, intemperance, and dishonesty in high places, the direct result of the higher moral sense that Christian teaching has created.

It is interesting to see how deeply Christian concepts and standards of life have permeated the thinking of the Chinese people. Dr. Henry Van Dusen of New York, after a trip around the world about two years ago, made the statement that he did not know of any nation in the world whose government was so strongly influenced by the spirit and the principles of Christianity as was the government of China.

What a unifying and cementing force this Christian ethic is! A Christian has the same standards and ideals wherever you find him, the world over. Dr. Kagawa, Dr. T. Z. Koo, and Bishop Azariah are all possessed of the same attitudes and points of view.

#### IV. The Church offers a world fellowship.

This will be one of the paramount needs of the world in the post-war period. How deep are the rifts that have come between the nations and peoples of the earth! How intense the hatreds! Who will soothe the injured feelings, who will allay the spirit of revenge, who will effect the work of reconciliation so that men may put aside their jealousy and strife and live as brothers and friends?

It is the Christian Church that offers the only hope for fellowship on a world-wide basis. One of the most significant developments of the past few years has been the movement toward world Christian fellowship. Let me offer three illustrations of what I mean:

1. In 1938 there was held at Madras, India, the now historical meeting of the International Missionary Council. This world-gathering of Christian people was attended by delegates from 69 different nations! It is said that this was the most representative gathering that has ever been brought together on earth. Never has business, or science, or education, or any other interest, drawn together so varied, and yet united, a group. Not even the League of Nations has ever mustered the representatives of so many countries. It was under the auspices of Christianity that Madras played host to the most widely international gathering that the world has ever seen!

2. The world fellowship of Christians has been illustrated in a most practical way during the past two or three years in the response that the churches have made to the need of the Orphaned Missions. As early as October, 1939, the International Missionary Council sent out warnings of the perilous conditions of the overseas Missions supported by the Protestant Churches of Europe. The very countries in Europe most active in missionary work were those that were most directly affected by the war, particularly England, Germany, Denmark, Norway, Holland, Belgium,

France and Finland. Naturally, there was a sudden and drastic decline in the giving of these European churches, and distressing conditions developed among the missionaries who had been sent out and supported by them. Many missionaries had been stranded in far away lands, many were subsisting barely above the level of starvation, thousands of native workers had been cut off, schools and hospitals had been forced to close. Then the whole Protestant world came to the rescue. Millions of dollars have been raised to carry the Orphaned Missions through this emergency. The work goes on, in some instances supported more adequately than before. And thus, in this crisis, the essential fellowship of the Christian Churches has been demonstrated in a most practical and striking way.

3. But let me illustrate the world fellowship of Christians in a more intimate, personal way. One day in February, 1937, I was travelling from Kwangju, Korea, to Sunchon on the train. At one of the way stations an old Korean gentleman got on and took the seat facing mine. He carried with him a heavy bundle wrapped neatly in a white cloth. We rode for several miles in silence, when suddenly the old gentleman addressed to me a generous sentence in the Korean tongue which conveyed about as much to my mind as a cod message from Mars. But I was prepared for such an emergency and replied, "Chosen mel more gessimnidah," meaning, "I do not understand Korean." It was the one phrase that I knew, and I had had occasion to use it so often that I could employ it quite glibly. The old man smiled. Probably he was saying to himself, "Anyone who can speak that much Korean ought to be able to understand more." He tried me on another sentence. Again I replied, "Chosen mal more gessimnidah." This time he responded with laughter. But the old man was determined, and he made a third sally at me with another long effusion in Korean. I was about to give him my stock reply but suddenly it flashed upon me that I had recognized one word. Somewhere amid all the confusion of sound I had caught "Yesu." It was the name for Jesus. I pointed to myself and said, "Jesus." Then he replied, "Yesu." No words can describe the sudden sense of fellowship that I felt with that old man. Here we were traveling along together, two mutes, unable to reveal our thoughts to one another or to delve into the experience of the other, but we had one wonderful word in common, and that was enough. We were brothers.

Presently my companion unwrapped his bundle and out of its mysterious shroud there was revealed a big Bible. He turned through its pages and at last indicated with his finger a line that I wanted me to read. I shook my head hopelessly and resorted once more to "Chosen mal more gessimnidah." But then a sudden thought came to my mind. The structure of the Bible is essentially the same in Korean and in English, and I knew that the Orientals began at the back and read to the front. Borrowing his Bible for a moment, and noting carefully the number of chapters in the contiguous books, I discovered that he was pointing to the First Epistle of John, and the third chapter and the fourteenth verse. I looked it quickly in my English Bible and read, "We know that we have passed from death unto life, because we love the brethren." Then searching through his Bible for an appropriate reply, I found Psalm 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" It was easy to find it for him in his Bible, I could identify

the Psalms by the 150 chapters, and as I knew the Korean numerals I soon had my finger on the right verse. He read it with many nods of the head, his face suffused in smiles. For another half hour we passed the Bible backward and forward, and through its sacred medium entered into a new experience of that warm fraternity into which our spirits are blended in Christ.

"In Christ there is no East or West.  
In Him no South or North;  
But one great fellowship of Love  
Throughout the whole wide earth."

The greatest fraternity on earth is the brotherhood of the Christian Church. In this the Church offers the brightest hope for the re-uniting of a broken, divided world.

#### V. The Church offers a world remedy.

All of us are longing for a better world. We seem to feel that such a world will surely appear when this war is over. It is generally admitted, of course, that we failed to take advantage of our opportunity at the conclusion of the first World War in 1918. Then we had a great chance to set up an ideal world-organization; but we let that chance slip through our fingers. This time, we say, we must not fail. War is too drastic and fearful a thing to be risked again. The whole world must be made secure against a recurrence of such a calamity, and some plan of federation and government must be thought out that will insure against a repetition of this folly. This, we confidently say, will be done.

But I am wondering if it is not a false optimism that supposes that the peace and stability of the world can be so easily attained. What Utopian scheme is there upon which we can rely to effect such a miracle in the world? I would not be guilty of discouraging by one word any effort to discover an international structure by which the affairs of the world can be peacefully regulated. Let the best minds of all the nations contribute their most earnest thought to this all-important problem. Let the patterns and processes of human government

be made as nearly ideal as possible. But we err if we think that the ills of our world can be banished by the setting up of any kind of a new world order. Human ingenuity cannot devise an order that will be universally satisfactory. What suits me will be distasteful to you; and what satisfies you may leave me with wants and longings unfulfilled. We are doomed to deep disappointment if our hopes rest in the evolving of a flawless human society.

The remedy must lie deeper down. It must touch the very heart of the individual. Society will always be imperfect. What we must have is men and women who can live victoriously and sublimely even in an imperfect environment. Inasmuch as injustices and inequalities will always exist in the world, we must have men and women who will possess enough of self-control and poise to live in such a society without breaking. We must have workers who will not strike, even though they feel that their wages are not adequate. We must have citizens who can see the faults in their governments without resorting to anarchy. We must have nations that can recognize the inequalities under which they suffer without resorting to war.

In other words, hate must be replaced by love; greed must give away to unselfishness; patience and forbearance must find a place in our attitudes as individuals and nations. Something must take place deep down at the bottom of things. The very thoughts and reactions of men must be brought into harmony with the supreme will and purposes of God. A work of conversion is needed. Nothing less than the transformation of human life by the power of God's Holy Spirit through faith in His Crucified Son will prove a sufficient remedy for the ills of the world in which we live.

Such is the contribution that the Christian Church offers the world of the future. What a challenge is before us! Let us gird ourselves for the accomplishment of our God-given mission at such a time as this.

\*Executive Secretary of Foreign Missions of the Presbyterian Church, U. S.

## I Was In Hell With Niemoeller

By Leo Stein

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New York, N. Y. Price \$2.50.

Author Stein has given us in this dramatic account of the suffering of Martin Niemoeller, a vivid picture of a great defender of the Christian Faith. Niemoeller has convictions, and not even the savage torture of the Nazi government could change his convictions or cause him to yield a inch in his defence of the Gospel.

The facts related in this book should make every Christian strive to be a more loyal Christian and never murmur about our "light afflictions." The loyalty of this one man will undoubtedly give fresh life to the decadent Christianity of Germany. These facts should also inspire our nation to a more vigorous prosecution of this war, as we observe that the force that has brought such cruel treatment to one of Christ's faithful servants must be destroyed, with God's help. It shows that we must either submit to dictatorship or destroy it. Civilization must destroy Hitler and all that he stands for or be destroyed by him.

We also see in this book an illustration of the danger of trying to force churches into an artificial union. Hitler at first promised Pastor Niemoeller that when he took over the regins of government he would support the Church. As soon as the Nazis consolidated their political position they first attacked the Churches indirectly, then directly, then endeavored to force a plan of union on them. The plan was to unify all the Churches in Germany and compel them to adjust their doctrines to the Nazi ideology. The indignant protests of the Evangelical and Roman Catholic Churches were answered with the explanation that in the new Germany only one Church could be allowed to exist. After forcing this union the Nazis assumed control of the Church, and everyone who would not swear allegiance to Hitler was discharged from his position.

Niemoeller in a conversation with the author quotes a prophecy of Luther that a terrible darkness would come over Germany because of contempt for the Bible. We have seen this prophecy come true. Any nation that discredits God's authentic revelation is headed for destruction.

—John R. Richardson.

# Earth's Golden Age

By Dr. J. P. McCallie\*

*A layman's meditation on concluding a six years' teaching course, "Through The Bible," to the Bachman Bible Class of the First Presbyterian Church, Chattanooga, Tenn., November 22, 1942.*

Text: "The meek shall inherit the earth."

The history of this world is one long record of man's endeavor to make for himself a heaven here on earth, only to have every such effort turn into a hell on earth. Without God these struggles for a better world must fail. God has tested man under every conceivable human government and very different and progressive revelations of His will, only to have man fail continually to bring in a Golden Age of peace, prosperity and perfection. Men have sought happiness in the wrong place, from material resources, not from God. Our first parents set the style, all their children have followed in their steps. Eve desired knowledge God had not seen fit to give her "The woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise." This was sufficient to overrule God's direct command, forget His threat and accept Satan's leadership instead. So man lost the only Golden Age he ever had. What tragedies, what hells on earth have resulted from this one act!

The recent excavations of the archeologists of the University of Pennsylvania, at Ur, have shown that the Sumerians before the flood had attained great civilization, as is indicated in Genesis which tells us that Jubal was the father of all such as handle the harp and the organ, and Tubal-cain was an instructor of every artificer in brass and iron. A be-jewelled handle of a dagger found at Ur bespeaks a remarkable civilization by men who had nearly a millennium each man to advance his art. Yet, "every imagination of the thought of their heart was only evil continually" and God had to wipe them and their civilization off the earth by a flood. Babel was another effort to man by his own material means to reach heaven. "To make a name for himself" was his slogan. The confusion of tongues and the dispersion of the nations resulted.

All through history the same story is repeated. At Ankor Thom in Cambodia in Indo-China the most marvelous carved stone temple in the world is in a jungle with rampant vines splitting stone cornices and trees growing on stone walls. For five hundred years all has been silent in its halls. Only the wild animals and birds inhabit what the Khmer race has left of a wonderful golden age of architecture. Who were they? Where did they come from? Whither did they go? History gives no answer. The Hittites once were called by the higher critics "a myth of the Bible," as profane history had nothing to say as to the existence of any such race. In the ruins of Carchemish has been uncovered a library filled with clay tablets that give a record of a great buffer nation extending over Asia Minor, Syria, Palestine in the days of Abraham that kept back the Persian and Assyrian civilization from overwhelming Europe, even as Greece and Rome did at a later time. The evanescence of great races remind one of Hitler's statement that his Socialist Third Reich would last a thousand years. Can we not see it beginning

to crack up, thank God, even before he passes from the scene?

I've seen with my own eyes the mememtoes of three of earth's nearest approaches to a Golden Age. I shall never forget the thrill I experienced as I stood on the deck of the steamship Alesis at Piraeus, as the rays of the setting sun lighted up the marble columns of the Parthenon on the Acropolis six miles over the Athenian plain. Pericles and Phidias, Demosthenes and Aeschylas, Aristotle, Plato, Socrates—what a host of memories of the Golden Age of Greece. That night in the moonlight on Mars' Hill we read about Paul's sermon to the Athenian philosophers on that spot 1900 years ago. "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands." No doubt Paul was looking at the image of Athene before the Parthenon as he spoke. "Neither is He worshipped with men's hands, as though He needed anything seeing He giveth to all life and breath and all things." "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

Can you not see upon what the Athenians were depending—"made with hands," "Men's hands," "man's device." My thrill over Greece's Golden Age grew less as I read over, back on board the ship, in West's Ancient History that these 40,000 Greeks of Pericles' day lived on the labor of 260,000 slaves. Each man stood on the shoulders of six slaves. No wonder he had the leisure to devote to art and poetry and seemed to stand higher than surrounding nations. But what became of it? The next day I saw the ruins of the forum and the roofless Parthenon and the dirty and hungry descendants of the notables of a former age. Cruelty and injustice had tumbled their house down upon their heads.

Rome, too, had her Golden Age. Augustine said "I found Rome of brick and left it of marble." The Forum, as I stood in it, spoke to me of Cicero and Caesar; the Parthenon reminded me of my own Alma Mater, the University of Virginia where Thomas Jefferson could think of no more beautiful building after which to model his famous Rotunda. What infamy in Nero and Caligula and others, followed this age, which by aggression and tyranny, luxury and corruption finally ended in the fall of the Roman Empire. Rome, in our Lord's day, had 120 million inhabitants, of whom only 20 million were citizens, 40 million tributaries and freedmen, and 60 million were slaves. Here again materialism, dependence on men alone, and his best efforts, ended in dismali failure to bring in and make permanent a civilization that was worth keeping.

My sight of the Pyramids in Egypt thrilled me as they did Napoleon when he told his battalion three milleniums looked down upon them. The

Valley of the Tombs of the Kings with the marvelous million dollar golden furniture and jewelery of King Tut; the painted galleries back into the mountains where decorations were as beautifully fresh and vivid as the day they were put on 1500 years before Christ; the magnificent ruins of the temple of Amen at Karnak made me realize that in Egypt man came as near reaching a Golden Age as anywhere else in the world. With three crops a year in the Nile Valley which fertilized itself annually with the silt of the river's flood and a climate that grew everything; with learning and artistry that today hold archeologists spell-bound; with ruins of obelisks and hieroglyph and sphinx and pyramid and mummy that cannot be duplicated elsewhere. Egypt had a longer opportunity, with one possible exception, to attain a perfect civilization than any other land. But read of the superstition and avarice and tyranny of their priestcraft, the cruelty and aggression of their rulers, of the abject slavery of their peasants and one sees why Egypt went down into decay and today their fellahs are as low as the coolies of China.

Yes, China is that one exception. I saw the Ming Tombs and the beauties of the tapestries and porcelains of the Han dynasty, but China's Golden Age like all the rest were based on a rotten foundation of poverty of the lower class, on disregard of human life, and on ignorance and fear.

We have searched the world over and neither Mayans nor Aztecs of the New World, nor any race of antedeluvian or postdeluvian origin has ever achieved a lasting peace, a prosperous economy, just law, enlightened citizenship, and God-fearing worship. Israel came as near as any only to have Solomon's glory fade into Rehoboam's ignominy.

The question is—can man attain peace? Prof. Sorokin, Head of the Sociology Department of Harvard University, in his great book, "The Crisis of Our Age," states that the present chaos is due to the materialistic philosophy of the world, which has rejected a revelation from God, only to follow science and evolution and money. Wars must result, he says, and not until a totally different philosophy, giving place for God and spiritual values, is brought back, can the race have peace.

Nebuchadnezzar's Babylon for all its hanging gardens, Italy's Renaissance for all its Michael Angelos and Raphaels, England's Elizabethan age for all its Shakespears, America's 20th century for all its airplane and autos and 'phones and three-quarters of the wealth of the world in the hands of one-twentieth of the population of the earth, did not and cannot stop the downward trend of human nature, with its desperately wicked human heart.

No, the Atlantic Charter cannot save the world. Democracy cannot perfect human nature. Neither the Anglo Saxon race, nor the Allied Nations can police the world after victory into obedience to law and order. This is not defeatism, nor is it pessimism.

Thank God, we have a blessed Hope. While man cannot find in man or in Satan any hope of security and peace and plenty, yet in the Son of God we can and shall find our Golden Age. This is the greatest possible optimism. We don't have to wait for another 6,000 years of man's failures, but soon, may-be just "around the corner," is "Earth's Golden Age." There is too much in God's

Holy Word to quote it all but it summarizes into a few great truths. Dr. Barnhouse put it all in one sentence. "It took the first coming of Christ to deal with individual sin and to provide the way of personal salvation for those who will stop trusting in man, his character, or his deeds, or works and who will put all their trust in the shedding of His blood; (so) it will take the second coming of Christ to deal with the salvation of society, civilization, call it what you will." The great revelation of the Word can be set forth in these few simple but astounding statements.

1. Christ is coming back to this earth visibly, personally, powerfully, gloriously to rule over the nations in righteousness.

2. Previous to that phase of His coming He will resurrect dead saints and rapture living saints by the mightiest miracle of all the ages.

3. The saints of Old Testament times and we, the saints of the New Testament Church, shall rule with Him and shall be with Him forevermore to do His bidding and render Him service.

4. This earth will not be destroyed, nor come to an end, but rather be restored. All the curse will be removed, first that on nature, briars and weeds and thorns, storms and earthquakes, and terrible cold and heat, the deserts will blossom as the rose, wild animals will cease to devour, serpents will no longer be poisonous, and finally all disease and even death itself shall be abolished.

5. The Earth's Golden Age will for the first time become a reality. The Lord, whose right alone it is to rule, who alone has the knowledge, the power, and the love to rule justly and righteously, will guide this old earth into the most glorious era it has ever known. He says, "The meek shall rule the earth." The Golden Rule shall be the motivating principle of all conduct, not personal profit as today.

One could grow lyrical over this wonderful revelation. In fact the prophets do that very thing. Listen to Isaiah (11:1-10), or to Jeremiah (31:31-35), or to John (Rev. 21:1-5). There are three potent reasons why we should earnestly consider the Golden Age, even as the prophets of old did under the inspiration of the Holy Spirit. First, we Christians must be absolutely sure there is only one in whom we can put our trust to bring this earth out of chaos. It is not in ourselves, nor any human leader, nor any human institution or government. It is Christ, alone, who is able to bring in Earth's Golden Age. It is absolutely false to say this trust and blessed hope will make us sit still and fold our hands and do nothing about the social conditions around us. Those that have this hope work hardest and in the surest way to redeem society by leading individuals to place all their trust in Christ.

Second, by such a faith we shall not be disheartened and totally discouraged when we shall see the best laid plans of man go to smash. The son of the man who sabotaged the first League of Nations in the United States Senate is now a member of that same body. Isolationism is not dead in America, nor is selfishness, nor crime, nor race prejudice. We cannot expect a Golden Age to follow such hatreds and misunderstandings as are influencing the nations today. Whole generations of Germans and Japanese are to be re-educated. Who is the teacher capable of doing it? Is America, or Great Britain or China or Russia? Thank God there is one who can and who will, the Lord Jesus Christ.

In the last place this blessed hope of the near

coming of our Lord will purify us, who hold it precious, as nothing else will. It helps us to put first things first and not to confuse the issues. The Laymen's Foreign Missions Inquiry would never have said it was taking advantage of a sick man in the Mission hospital to preach Christ to him, had its authors had this hope in them. The fact that some of them were very learned professors, even heads of theological seminaries, only added to this insult to the Lord. They aligned themselves with the Pharisees who criticized our Lord for first forgiving the sins of the poor paralytic. The Holy Spirit, as we watch and "occupy" till He comes, will cause us to grow more and more into His likeness. In this life, like our Lord, we shall be willing to be meek, to be the servant of all, even to give our very lives for the glory of our Lord. We are willing to leave it to Him to bring in Earth's Golden Age in His own good time for truly "the meek shall inherit the earth."

\*Headmaster of the McCallie School for Boys, Chattanooga, Tenn.

## BOOK REVIEW

### We Believe

By John J. Moment

Published By The Macmillan Company, New York, N. Y. Price \$1.25.

One of the major blunders of many Protestant Churches of our generation has been the tragic neglect of the great Christian Creeds. Through prejudice and ignorance many so-called Church leaders have done incalculable injury to the Church by disparaging the historic creeds of Christendom. In spite of the mistakes of the Roman Catholic Church, she has never made the error of criticizing her Creeds. She is too old and too wise to be guilty of such a stupid practice. It is therefore exhilarating to find a new book by one of our Protestant ministers calling to the attention of the Church the significance of the Christian Creeds.

This volume contains five chapters with an appendix giving the text of the Nicene, the Apostles', and the Athanasian Creeds. The first chapter discusses "God the Father," and deals with the doctrine of the Trinity. The second chapter is Christological and discusses the two natures of Christ. The third chapter is on "God the Holy Spirit" and the author shows in it the place of the Holy Spirit in both experience and doctrine. The fourth chapter on "Man In the Creeds" takes up the idea of Christian democracy, and man's place in the world viewed from God's Plan revealed in the Scriptures and implied in the Creeds. The last chapter is on "Our Heritage of Faith." In some respects this is the best chapter in the book. It explains the meaning and value of the Nicene, Apostles' and Athanasian Creeds.

Dr. Moment surely has a salutary lesson for our day when he points out that after the Church Fathers had settled the various Creational questions they were ready to turn to matters of practical concern, and therefore viewed as malicious mischief-makers those who were disposed to continually agitate a change in the creeds, as such does not make for the progress of knowledge or for the peace of the Church.

Writing in regard to the theologians that framed the Creeds the author shows real insight into their problems as well as deep appreciation for their contributions. He declares "But the savagery of their debate at least testifies to the intensity alike of their concern for the truth and of their loyalty to a cause, qualities which the modern world cannot afford to despise." Again, he states: "No one today can read their ponderous volumes without marveling not only at their prodigious industry but also at the vigor of their logic and the frequent profundities of their spiritual insight."

Although we might not be in entire agreement with all the author has to say we believe this is one of the best and most suggestive religious books of the year. It will at least give the Christian reader a finer appreciation of our heritage of Christian faith and creed.

—John R. Richardson.

## Grant Of Appomattox

By William E. Brooks

Published By The Bobbs-Merrill Company, New York, N. Y. Price \$3.00.

This biography gives us the story of a growing man, a man who grew because of the strains put upon him. The story pictures the man himself, his antecedents and background, his training, his friends, and the vicissitudes through which he passed. The dramatic account of Grant's career reaches its climax at Appomattox, revealing both the strength and courtesy of his character. Biographer Brooks states: "And as Grant of Appomattox he reached the height of his glory, the climax of his achievement. His supreme hour came on that April day when he sat across the room from Robert E. Lee in Wilmer McLean's little house in that obscure Virginia village."

There are many observations in this biography that are worth remembering in our present world conflict. Americans today have the same weaknesses they had in 1860. They do not like discipline. Writing in the chapter entitled "Making An Army," the author observes "The task that confronted both Lincoln and Davis was to transmute enthusiasm into grim resolute action. It was not an easy task. The American is not easily amenable to discipline. His has never been the peasant mind which falls readily into ranks." Another observation is "A democracy is never at its best in a sudden emergency."

Since biographer Brooks is an authority on Robert E. Lee and has given us a picture of the Southern leader in "Lee of Virginia," it is interesting to read this comparison of these two stalwart leaders: "It is not hard to learn why men followed Robert E. Lee. Lee had all the marks of the paladin, the leader who has won men's hearts ever since time began. He would have been equally at home with his white plume shining amid the shock of spears at Crecy or Poitiers as on the fields of Virginia. But Grant was given the ordinary American raised to the Nth power by the pressure of his opportunity. The War called forth the qualities he had, and he grew with each demand."

This well-indexed, carefully constructed narrative of Grant's career, written in a fresh and engaging style will delight all who are interested in either biography or history.

—John R. Richardson.

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## EDITORIAL

### Machine Politics Of Federal Council Of Churches

At the last meeting of our General Assembly some of those who opposed the membership of the Southern Presbyterian Church in the Federal Council of Churches gave as one of the reasons, the fact that after all the Federal Council is not a representative body as it claims to be, but is dominated and controlled by a small group. This policy-making group handles things pretty much in their own way. Those who took this view were roundly criticized and contradicted by the Pro-Federal-Council Group and this whole idea was ridiculed by them.

The Christian Century certainly cannot be accused of being prejudiced against the Federal Council. They are avowedly Pro-Federal Council. We therefore reprint an editorial appearing in that Magazine on December 16, 1942, on Page 1548:

#### "Bishop Tucker Elected To Head Federal Council.

Some time about noon three days after this issue goes to press, but at least a day before it reaches any of its readers, Bishop Henry St. George Tucker, presiding bishop of the Episcopal Church, will be elected president of the Federal Council of Churches. We can predict this with unaccustomed confidence, for on December 4 we received from the Federal Council an announcement 'not, under

any circumstances, to be released prior to Friday morning, December 11,' which began: 'The Right Reverend Henry St. George Tucker, presiding bishop of the Episcopal Church, is the new president of the Federal Council of Churches of Christ in America.' That was almost a week in advance of the opening of the Federal Council's biennial convention at which Bishop Tucker was to be elected. We are confident that American Protestantism as a whole will join with us in believing that no better choice of a Federal Council president for the coming biennium could have been made. The fact of his choice is far more important than the manner in which it has been brought to pass. Then why, it may be objected, is attention directed to the fact that the election had been set up and announced even before the council met? Simply because this incident, a small matter in itself, is indicative of the tight headquarters control which has become characteristic of the workings of the council. A comparatively small group, most of them within easy reach of the New York offices, has a way of "arranging" matters of council policy and then presenting the outcome to the churches as a *fait accompli*. In this case the result is good. It would be hard to improve upon it. But we wonder whether the Federal Council is wise in making so clear what an 'inside New York job' this management of the council's machinery has become."

We feel that no further comment is necessary other than to say that when the Machine Politics of the Federal Council gets so annoying as to call for criticism of this nature from The Christian Century, one of its avowed supporters, then it must be bad. —H.B.D.

*Note: This editorial was not written by a preacher. It was written by a surgeon, a man busy day and night with one of the largest practices in a southern city. H.B.D.*

## IN—BUT—NOT OF

Where should the emphasis in the Christian life and hope be placed? There are two opinions as to how this question should be answered. In recent years there is an increasing tendency on the part of one group to emphasize the present life and world conditions in preaching, teaching and writing.

Many years ago, noting this tendency even then, Dr. Robert Francis Coyle had this to say: "With the future life fading out of our thinking there will surely come a corresponding laxity in moral life."

The Scriptures are very practical in their teachings regarding the next world. How plain it is that those who knew Him in ages past had an absolute assurance of the glorious life in store for believers and, despite the dangers, injustices and trials of their present life centered their affections on the things which are above.

Abraham, "Looked for a city which hath foundations, whose builder and maker is God," Moses, "Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Job was sustained by this hope: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another."

Paul, who through the Spirit realized so fully the implications of the Gospel, gives in I. Corinthians 2 what should be the platform and message of the Church and the hope of the individual Christian. It is **spiritual**, not temporal. Quoting Isaiah he reminds us of the glorious fact that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Again, in the 15th chapter of the same Epistle, speaking on the **certainty** of the resurrection of believers he writes these solemn words: "If in this life only we have hope in Christ, we are of all men most miserable."

Christ again and again stated that He had come to give **eternal** life to those who accepted Him. The Christian is a new creature, one in the world but not of it; one who should be separated from those things which impair or mar one's witness for Him.

Critics will say this is monasticism, asceticism. No, it is just plain Christianity. The Christian should be and is the best citizen of his country. He is the preserving salt, the light on the hill of the social order. The difference is in the **source of power** in his life. With all our heart we believe one's influence for good can **only** be exerted after one is born again through faith in the Lord Jesus Christ.

Several years ago there was a community in North Carolina where liquor was sold, where the movies were open on Sunday and where there was much open evil. An evangelist came to that town and preached powerfully the old Gospel.

Souls were saved and lives reconsecrated. Those Christians, as Christians, not as a church or group of churches, got together and as Christian citizens put liquor out of the town, closed the movies on Sunday and cleaned up things generally.

The difference between what happened here and what happens when the Church, as the Church, enters the political and social arena is just this: Within the visible Church there are those who deny the great essential doctrines but who admire the moral and ethical principles enunciated in the Gospel. They want to see these fruits of the Gospel applied in the world but deny the necessity of individual faith in the atoning work of Christ. This has wrought confusion of the worst kind and this confusion is growing.

Probably the greatest obstacle to a clearing of this situation is the fact that many fail to see the great gulf fixed between the two positions, a gulf which can never be crossed. Failure to grasp this fact tends to throw one's influence to the negative side.

The world, as such, is at enmity with Christ and He told us it would also be at enmity with us. Christ prayed for His disciples in these words: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."

The Kingdom of God will come only through men and women born again in Christ, and an alliance with those who think otherwise can only bring distress, confusion and defeat. Union of organizations without union in beliefs on the fundamentals of doctrine will weaken, not strengthen, the testimony of the Church. We can differ on non-essentials and have unity of spirit, but when it comes to the deity of our Lord, the vicarious atonement, the virgin birth, the inerrancy of the Scriptures, the bodily resurrection of our Lord. These are essential.

"For the things which are seen are temporal, but the things which are not seen are eternal."

—L.N.B.

## Campus vs. Camp

By Rev. Joseph M. Garrison\*

There has been much concern over eighteen-year-old students becoming eligible for the draft on February 1. The Joint Committee on Student Work felt that there would be a particular need for trainee counseling for this group. Chaplain Robert S. Woodson, with experience on the campus and in the camp, was invited to prepare some suggestive material. With the help of several soldiers he asks and answers twenty-five of the important questions a student-trainee should face. Copies of this material were supplied all college pastors early in January. The suggestions are so helpful, the Joint Committee on Student Work wishes to make copies available to any pastor or parent upon request. Ask for **Campus vs. Camp**, and state quantity desired, 309 Urban Building, Louisville, Ky.

\*Director of Student Work.

# Baptism

By Rev. John Scott Johnson, Ph.D.

## Infant Baptism

That Infant Baptism is a part of God's revealed purpose is shown by a study of the Bible truth contained in the following propositions:

- I. God's plan of salvation always included infants.
- II. God's two Covenants of Life both included infants.
- III. God's Church always included infants.

### I. God's Plan Of Salvation Always Included Infants.

Answering two questions always proves this proposition.

#### 1. Do Infants Need Salvation?

Infants need salvation only if they are lost.

Dr. R. A. Webb ("Theology of Infant Salvation") has said: "The death of an infant is proof that the child is not a moral neutral, but, on the contrary, is positively sinful." Psalms 51:5 reads: "I was shapen in iniquity; and in sin did my mother conceive me."

Every infant that ever reached maturity (the Saviour alone excepted), has proved true Rom. 5:12: "All have sinned." Then infants as such are lost and need salvation.

#### 2. Are Any Infants Saved While Infants?

Does God ever save an infant as such, or must the child first be capable of faith? If the answer to the second question is "yes," then the Immersionists' interpretation of Mark 16:16a applies also to Mark 16:16b and all who die in infancy are lost eternally. This interpretation will be discussed under "Believer's Baptism" in the next article in this series. But praise God! it is believed this interpretation is wrong. Nearly all Christians believe that those who die in infancy are saved.

But this first proposition is not restricted to those who die in infancy. It is more particularly with the salvation of other infants that this discussion is concerned. The baptism of a baby about to die is not as important as of one that grows to maturity.

## Two Bible Instances

Jeremiah (Jer. 1:5: "Before I formed thee in the belly . . . I sanctified thee") and John the Baptist (Luke 1:15: "He shall be filled with the Holy Ghost, even from his mother's womb") were filled with the Holy Spirit at or before their birth. These examples prove that God's plan of salvation always included infants as a possibility, because they were saved while infants, and did not die as infants.

## II. God's Two Covenants Of Life Both Included Infants.

A "covenant" ordinarily is a contract or an agreement between or among two or more people. When used, a "token" or "seal" is evidence that the parties to the covenant recognize 'and accept their respective undertakings.

God's Covenant of Life with Adam was on condition of perfect obedience (Gen. 2:17; Rom. 5:12). Adam's part was to obey; God's part was to give life. Adam failed; the Covenant was broken. This Covenant included infants; the same death that befell Adam came to all (Rom. 5:12: "Death passed upon all men.")

## The Covenant Of Grace

God's Covenant with Abraham was different from His Covenant with Adam. It was not of works—was without condition except faith. It needed only to be believed, "I will establish My Covenant between Me and thy seed . . . for an everlasting Covenant, to be a God unto thee, and to thy seed" (Gen. 17:7). Unconditionally, God says: "I will . . . be a God unto thee and to thy seed."

"Walk before Me and be thou perfect" (Gen. 17:1) cannot be a condition of this Covenant. Abraham was not "perfect," nor any one since Abraham (except One—The Lord Jesus Christ), yet the Covenant still holds good, for it is "everlasting" (Gen. 17:7,13,19). **It is the Covenant of Grace.** If not, where does God record that Covenant?

## The Renewal At Pentecost

The proclamation at Pentecost did not repeal the Covenant of Grace; it renewed it ("The promise is unto you and to your children" Acts 2:39; "Ye are the children . . . of the Covenant which God made with . . . Abraham" Acts 3:25). The "promise" also was made to Abraham. "The promise . . . was . . . to Abraham." "It is of faith . . . by grace; to the end the promise might be sure to all . . . of the faith of Abraham . . . the father of us all" (Rom. 4:13,16).

"They of faith are of the children of Abraham." "That the blessing of Abraham might come on the Gentiles through Jesus Christ; the promise of the Spirit through faith." "To Abraham and his seed were the promises made . . . to thy seed, which is Christ." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" Gal. 3:7,14,16,29.

## The Two Tokens: Circumcision And Baptism.

Circumcision in the Old Testament was the first token of the Covenant of Grace. Its successor in the New Testament, the second token of the Covenant of Grace, was Baptism, as was shown in the second article of this series, "The Holy Spirit and water" (in the November issue of The Journal, under the sub-heading "Circumcision and Baptism.") That discussion will not be repeated here,

but the conclusion reached was as given above: Baptism succeeded Circumcision as the sign, the seal, the token of the Covenant of Grace.

#### The Grace Covenant Included And Still Includes Infants

The same verse announced God's grace to Abraham and to his seed, "an everlasting Covenant, to be a God unto thee, and to thy seed" (Gen. 17:7. "To Abraham and his seed were the promises made" (Gal. 3:16). Moreover, the Covenant token (circumcision) was administered alike to adults and to 8-days-old boys.

Since the proclamation at Pentecost made no change in the Covenant sharers, of course believers' children in the New Dispensation have a right to the new token of the "everlasting" Covenant. God and the Covenant remained the same; only the token was changed. Therefore infants of believers should be baptized.

#### III. God's Church Always Included Infants.

Some people think there was no church before Pentecost. Strong's Exhaustive Concordance translates the Greek word for "church" as either the Jewish synagogue or the Christian community of members. Moreover, Stephen spoke of "the church in the wilderness" (Acts 7:38). The Greek word used here is the same used elsewhere of the New Testament Church. Since the Saviour, living in the Old Dispensation, said: "I will build My Church" (Matt. 16:18), and used the same word twice in (Matt. 18:17), with no explanation of it, it must have been familiar.

However, this discussion is not primarily concerned with the defence of any terminology. Some word is needed and "church" will be used, as a convenient, easily understood word, to designate the body of God's people whom He called first out of Ur of the Chaldees, and then out of Egypt.

#### The Church Of The Bible

"Elders" were officers in both the Old and the New Testament Church. The word occurs more than 100 times in the Old Testament, only a few referring to the aged as such. Presbyter, bishop and elder, in the New Testament, designate the same officer transferred—name, function and all—from the Old Testament Church.

The New Testament Church, then, in its organization, was not a new creation. 'Twas merely an adaptation of an organization that was familiar to the Jews.

#### Two Ordinances

The Old Testament Church had two ordinances: 1. A token of membership (circumcision); 2. The Passover. ("It is the Lord's Passover" Ex. 12:11; "Ye shall keep it a feast to the Lord . . . by an ordinance forever" Ex. 12:14).

Likewise the New Testament Church has two ordinances, identical in purpose with those just named, but different in form. The Lord's Supper displaces the Passover; both are memorials, and "Christ our Passover is sacrificed for us" (I. Cor. 5:7). Likewise, Baptism displaces Circumcision, as was shown in the second article of this series.

As was seen in the second article just referred to, faith is a prerequisite in both Circumcision and Baptism. In the case of Isaac—8 days old

(Gen. 21:4), it could not have been his faith. It was the faith of his father Abraham. So with same way, the baptism of infants of believers manifests and depends upon the faith of the parents. (At least one of the parents should be a believer according to I. Cor. 7:14: "The unbelieving husband is sanctified by his wife, and the unbelieving wife . . . by the husband: else other Jewish parents and their children. In the were your children unclean; but now are they holy.")

#### Old Testament Church Membership

Faith was the one requirement for membership in the Old Testament Church. "He received the sign of circumcision, a seal of . . . the faith . . . he had . . . the father of all them that believe." "It is of faith . . . by grace; to the end the promise might be sure to all the seed . . . to that . . . of the faith of Abraham . . . the father of us all" Rom. 4:11,13,16.

Additions to church membership were by circumcision. "He that is born in thy house, and he that is bought . . . must needs be circumcised . . . the uncircumcised man child . . . shall be cut off from his people; he hath broken My Covenant" Gen. 17:13,14; "when a stranger . . . will keep the Passover to the Lord, let all his males be circumcised, then . . . let him . . . keep it . . . no uncircumcised person shall eat thereof. One law shall be to him that is homeborn and unto the stranger" Ex. 12:48,49.

#### Two Classes

The membership was of two kinds: 1. Adult; 2. Infant. An 8-day-old baby received the same token as adults: ("He that is 8 days old shall be circumcised" Gen. 17:12). Matthew Henry says that at 13, a child began to be a "son of the commandment," obliged to the duties of adult church membership, having been from his infancy a son of the Covenant. Such assumed full responsibility as adults without renewal of the Covenant token "after they believed."

#### New Testament Church Membership

As before, the requirement of membership in the New Testament Church was faith. The same two classes continued: 1. Adult; 2. Infant. Since the Old Testament Church was taken over, with specified changes, to form the new church, with no change commanded in its membership, no change was made. The Jews would have uproariously denounced a change which left the children out. (See below: "No protest against abandonment of children.") Church membership continued to include infants, they becoming members through receiving the new token, baptism.

When infant members assume adult church membership, their faith vindicates, justifies, makes good, and rewards the faith of the parents. When they thus ratify the undertaking of their parents, they no more need to be baptized "after they believe," than circumcised children needed to be circumcised again.

#### No Protest Against Abandonment Of Children

If the New Dispensation left out children of believers, Jewish parents who became Christians would leave a relationship to God in which their children shared, and under the same Covenant

enter a relationship to the same God in which their children would have no part. If parents accepted Christ, their children would lose their privileges—would no longer be “children of the Covenant.”

The Bible records much opposition by Jews to the Christian religion; they said it ignored the practices of the Old Testament. There was a great hullabaloo about dropping circumcision, but never a word about leaving children of believers out.

Thousands of Jews became Christians, but made no protest against abandonment of their children. How eagerly would Pharisees, Sadducees, and all other parties of the Jews have paraded such a defect of the Christian religion! but search! not a trace of this objection in or out of the Bible! There was no occasion for it; the children were not left out. No parent even inquired as to the standing of his children. No protest against abandonment of children is perhaps the strongest proof—except direct Bible teaching—of the practice of infant baptism by the Apostles.

#### SUMMARY

**God's Plan of Salvation Always Included Infants.** In having a child baptized, the parent attests his recognition of (a) the child's need of salvation, (b) God's desire for the child's salvation and His willingness to enter into Covenant with the parent for that end, and (c) the parent's responsibility for the child's salvation so far as that is dependent upon the parent's obedience to God's requirements. Then the token (baptism) which God recognizes as an acceptance by parents of their Covenant with Him for the child, should not be withheld from any child of a believer.

**God's Two Covenants of Life Both Included Infants.** The Covenant of Grace has not been changed (“Ye are the children . . . of the Covenant which God made with . . . Abraham” Acts 3:25; “If ye be Christ's, then are ye Abraham's seed and heirs according to the promise” Gal. 3:29). Just as infants of believers in the Old Dispensation received the old token, infants of believers in the New Dispensation should receive

the new token of the same, the “everlasting Covenant with the same God.”

God removed the “yoke” of circumcision (“yoke upon the neck of the disciples” Acts 15:10) and gave the simpler ceremony of baptism; yet no command not to administer the new token to infants, *of course* this should be done. According to Galatians Three, the only thing that could change the Covenant “confirmed before of God in Christ” (Gal. 3:17) was the law; but the Holy Spirit through Paul says, in the same verse, the law “cannot disannul, that it should make the promise of none effect.” If any other thing could alter the Covenant would not the Omnipotent Spirit have known it? But He recognizes the Covenant as in full force and effect (“no man annulleth” Gal. 3:15).

Entering into Covenant with God for the children has not been left to the preference of the parents. They may not do it or leave it alone according to their own ideas, and find acceptance with God either way. God wants it done, or He would not have commanded parents to do it.

Every believing parent who, like Moses, fails to have applied to his child the token of the Covenant into which that child was born, has only to turn to Ex. 4:24-26, to see how God views his non-obedience. (This special phase will be discussed in the following article in this series under “God's Anger at Parental Negligence.”)

**God's Church Always Included Infants.** It is God only Who decides who shall be members of His Church. How, then, can any Christian or body of Christians exclude from their organization any whom God would accept as members of the “body of Christ”? It cannot be on God's authority; the on whose authority is it done?

Since God's plan of salvation, God's Covenant of life, and God's Church always included infants who among men would deny to helpless babes of believers their God-given right to the sign, seal token (baptism) of their inheritance in the Covenant of Grace and in the Church?

## Rev. C. L. Nisbet, D.D., Enters General Evangelistic Field

In a meeting called to act upon the resignation of the Rev. C. L. Nisbet, D.D., as Pastor of the First Presbyterian Church, St. Albans, W. Va., the Presbytery adopted the following resolution, viz:

That the Presbytery of Kanawha having with regret dissolved the pastoral relation between the Rev. C. L. Nisbet, D.D., and the First Church, St. Albans:

First, Thanks God for bringing into our midst the Rev. C. L. Nisbet, D.D.

Second, It congratulates Dr. Nisbet and the First Presbyterian Church, St. Albans, on their splendid work during the last eleven years, as pastor and congregation.

Third, Resolved, That the Rev. C. L. Nisbet, D.D., be granted permission to labor, as an evangelist, within and without the bounds of this Presbytery. That he be and hereby is highly recom-

mended to all churches, throughout the bounds of our Assembly, who are seeking an evangelist to conduct a series of meetings. And that he is recommended to churches of other denomination who may be willing to join in with their neighborhood Presbyterian Church, or churches, in such a meeting, as a minister and an evangelist who has the advancement of the Kingdom of God of his heart, and is willing and capable of working with all those who love the Lord Jesus Christ and accept Him as the head of the Church, which He has bought with His own precious blood.

Fourth, That the Rev. C. L. Nisbet, D.D., being a member of this Presbytery, we promise to remember him in our prayers, praying that the God of all grace, who gave His Son Jesus Christ to die for the world that whosoever believeth in Him should not perish but have everlasting life, may most richly bless him as an evangelist and use him in bringing many souls into His Kingdom.

Done in Presbytery in session in the First Presbyterian Church, Charleston, W. Va., this the 6th day of November, 1942.

Attest: J. Blair Morton, Stated Clerk.

# The Meaning Of Brotherhood

By Rev. Cecil H. Lang, D.D.\*

I was recently asked to be the Protestant representative on a team of three speakers representing the National Conference of Christians and Jews. The subject assigned me was "The Meaning of Brotherhood."

I immediately went to the dictionary to see what Webster's definition of brotherhood might be. I found it thus: "a state or quality of being brothers." That was not a very satisfactory definition, so I began delving into the lexicon of my own heart. Turning the pages which revealed or recalled the experiences of a half century of living, and a quarter century of life and service as a Christian minister, I found three words which were clearer than anything else defined for me the meaning of brotherhood.

The first is Love. That is primary in brotherly relationships. When Solomon said, "There is a friend that sticketh closer than a brother," he is by this very exception proving the rule that the one who loves you most and stands by you nearest is your brother.

The Hebrew scripture in Deuteronomy 6:5 and Leviticus 19:18 shows us that we should love God with all of our hearts and love our neighbor or other as much as we love ourselves. Of course Christ reiterated and re-emphasized those two laws. God does not say we should love ourselves. He expects us to do that. But He asks that we give our brother an equal chance with ourselves.

But some folks answer, "There are some people whom I just don't like." I do not find any injunction in the Bible saying that we must like everybody. The best cure for dislike is love. We are told to love everyone. When my son was five years old he played with another lad of the same age, named John William. One day John William's mother told my son's mother this story: "Last night John William said his prayers and crawled to bed. I thought he was asleep. Then he said, 'Mother, I want to pray again.' Getting out of bed and on to his knees he then said, 'God bless him, me don't like him.'" Yes, we don't like folks, but we can love them.

Another meaning of brotherhood is expressed in the word Liberality. Ordinarily one would take care off of his brother and put up longer with his brother than with any other person. The world these days is learning large lessons of liberality. Personally I am finding the experiences which were mine as a Chaplain in World War I affirmed and enlarged in this war in terms of liberality of thought and practise in the matter of race and religious relationships.

One day while serving as Senior Chaplain in a garrison camp, a Catholic Chaplain came to see me and asked me to go with him to talk with his Battalion Commander. The case which we pled with him was that of a Jewish lad who was suffering because of his religious convictions and who needed some consideration on the part of the Battalion Commander. A Protestant and a Catholic Chaplain on a hot August Sunday afternoon pleading with a high-ranking officer in behalf of a sincere Jewish lad.

Recently a colored Chaplain was being transferred to another post. A Protestant Chaplain, raised in the South, moved that the group of Chaplains express by rising vote their appreciation of this colored man's service and fellowship. The motion was seconded by a Catholic Chaplain and the first one to his feet was the Jewish Chaplain.

The Government of the United States is demonstrating this spirit of liberality in that under the sponsorship of the Chief of Chaplains, who is an ardent Roman Catholic, the government is presenting to each soldier who desires one a copy of the scriptures of his own faith. There has been printed at government expense three copies of the scriptures, which are identical in appearance but are different in their content. One has on it New Testament, Roman Catholic Version; another New Testament, Protestant Version; and the third Jewish Holy Scriptures.

Certainly that is indicative of the spirit of liberality in our great democracy in things religious.

But the above plan of scripture distribution illustrates also a third relationship which must prevail in all true expressions of brotherhood and that is

Loyalty. The government in issuing these scriptures in three different faiths says in essence that it expects every soldier to be loyal to the faith of his own heart and mind, to the convictions of his own heart and soul.

There is large room for liberality in our relationships. We can have sympathy and practise tolerance in the matter of respecting religious convictions of others. Yet this whole thing vanishes into thin air and becomes piffle and nothingness unless there be an innate loyalty.

When I view the flags of the twenty-six United Nations I find in my heart a feeling of love and a desire for liberality in my thoughts and dealings with reference to the people of those nations. I love Great Britain and its great people. I will be liberal toward Russia because of her stalwart stand and her spirit of sacrifice. But as I see the flags of those twenty-six nations there is one flag which stands out among them all. There is one flag which through thick and thin, through life and even unto death itself I will be loyal. The flag of the United States of America.

I have learned to love my Catholic brethren. I will be liberal in my dealings with a man of the Jewish Faith. But I will be loyal to the tenets, to the fundamental truth and teachings of the Protestant Christian Faith, to the plan of salvation, and to the Author of Salvation, even Jesus Christ Himself.

We have learned much about love and about liberality and it will prove a blessing to this world, but we must not forget that there are certain great essentials in which and to which we must be loyal.

I often think of what a great teacher of mine once said to his class of theological students, "Our spirit should be clarity in the essentials; liberality in non-essentials, and charity in all things."

\*Chaplain of the United States Army.

# Unto Him That Loveth Us

Rev. 1:5 (ARV)

By Rev. Wm. C. Robinson, D.D.

In the stress and turmoil of today we need to keep ourselves in the love of God. And we can only keep ourselves in the love of God as we turn not to the pictures that men are making of God but to the saving revelation which God has made of Himself in Jesus Christ. God so loved the world that He gave His only begotten Son to save us. As we hide in the cleft of the Rock of Ages, He proclaims His own Name, the **Lord**, gracious and merciful . . . forgiving iniquity and transgressions and sin. God accompanies the preaching of the word of His grace with the Spirit who sheds abroad His love in our hearts. Holding a crumpled yellow telegram in her hands, an American mother said to her minister: "No, they are mistaken. My son is not lost. If he is not on his ship, he is in his Father's house." By the grace of God that mother met her supreme test in the love of God.

The Bible is a letter from God with your personal address upon it. It is the inspired testimony to the loving, living God, the God that doeth wonders, the **Lord** who made known His ways unto Moses, whose deeds were remembered by the children of Israel. The living God is the one who acts decisively in the lives of men and women and churches and nations so that they remember the years of God's right hand. The God of the Bible is the God of people whom He brings into fellowship with Himself and loves and leads through life, so that thereafter He is known as the God of Abraham, the God of Isaac, the God of Israel, the God and Father of our Lord Jesus Christ. The Christian revelation is the story of God's saving, redemptive acts which were decisively and finally manifest in Jesus Christ, in whom God became flesh and revealed His grace and truth. In His Word God reveals Himself, acts, speaks, brings individuals into fellowship with Himself. God saved us. God called us with a holy calling. God shined in our hearts to give the light of the knowledge of His glory in the face of Jesus Christ. The God of glory appeared unto our father Abraham. God wrestled with Jacob. God appeared unto Moses at the burning bush. Suddenly there shone a great light around Saul and he heard a voice from heaven saying, "Saul, Saul, why persecutest thou me?" When John was in the Spirit on the Lord's day, he heard a great voice as of a trumpet and the risen Christ revealed Himself to John. God is a spirit. God is infinite. But it is not less important to remember that the heart of the Triune God has a great glowing affection for us, and that, out of that loving fellowship, Father, Son and Holy Spirit act for our salvation. When that brilliant French writer, Blaise Pascal, passed away they found sewed in his clothes this confession:

"God of Abraham, God of Isaac, God of Jacob, not of the philosophers and scholars, God of Jesus Christ, my God and thy God. Thy God shall be my God."

I. God gave unto our Lord Jesus Christ a Revelation that brings grace and peace to us from Him Who is and Who was and Who is to come, from the seven Spirits that are before His throne, and

from Jesus Christ, the faithful witness, the first-born from the dead, the Prince of the kings of the earth. Then the King James Version reads: "Unto Him that loved us and washed us from our sins in His own blood." This is the Gospel. As John walked and talked with the Master, as he leaned on the Saviour's bosom, he so appropriated the personal love of Christ that he described himself as the disciple whom Jesus loved. This disciple so fully learned the love of Christ in the days of His flesh that even when Jesus waited four days to heed the call of Martha and Mary for their brother Lazarus, John could still write: "Now Jesus loved Martha and her sister Mary." John knew the love of Jesus so well that he introduces the Lord's ministry of service in washing the disciples' feet with these words: "Having loved His own that were in the world He loved them to the end." He did the uttermost act of lowly service to teach them just how much He did love them. Similarly in First John love is of God. Herein was the love of God manifested in our case, that He sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Oh, my friends, the Gospel is not our love but His, not our merit but His mercy, not our desert but Christ's death, not our righteousness but the forgiveness of our sins for His Name's sake. Lay aside all confidence in self, anchor in the Gospel. He loved us and washed us from our sins in His own blood.

However, the American Revised Version adds a further richness to this precious Gospel text. Translating from the oldest manuscripts, the Revisers read: "Unto Him that loveth us." This reading fits exactly into the situation and need of John and adds a blessed truth for us today. For John it was over fifty years since Jesus walked in Galilee and died upon the tree. For a half a century now He has been reigning upon the Throne of His Father as Prince over the kings of the earth. His eyes are as a flame of fire, His voice is as the sound of many waters. He has the keys of death and of Hades. John may well have been pondering, Does He still love us, is He concerned with our little trivialities on this earth? Before He left, He said: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him." Perhaps, John is wondering: Have I kept His word, have I obeyed His commandments? One of my congregations is lukewarm, another has lost its first love, another is seamed with factions and a fourth is disgraced by immorality. I am a persecuted exile in a Roman concentration camp. I was arrested and scourged and consigned to labor in the mines. Does the Christ of glory still love these little groups of His people and their exiled pastor? If these doubts were rising in John's mind they are dissipated as the morning mist before the rising sun. Yes, His love is the same. He stopped Saul the Inquisitor with the words, "Why persecutest thou me?" The Son of Man appeared to Stephen standing at the right hand of God, rising from His throne to welcome His dying

martyr. And now He has appeared unto John. Though His countenance shineth as the sun in its strength, it is the same loving face that spake from the Cross: "Son, behold thy mother." "Mother, behold thy son." And once again John is leaning on the Saviour's bosom with every doubt and hesitation gone while he pens the blessed words, "Unto Him that loveth us."

Mother, father, brother, sister, wife, are you on some Isle of Patmos this Lord's Day, exiled from a son or husband or lover far off on the tossing ocean, or separated from those who have gone on before, are you suffering like this persecuted witness, or are you simply trying to carry on in His name? May He so manifest Himself to you this day that you may know you also are the disciple whom Jesus loves. May His present, living love chase the shades of night away, give you garlands for ashes, the oil of joy for the spirit of heaviness, until this ascription of praise rises from your heart: "Unto Him that loveth us . . . be the glory and the dominion forever and ever. Amen."

Yes, we are each to individualize the love of Christ. John was able to tower above his colleagues in the apostolic college just because he looked unto himself so much of the love of Christ. There is one thing about the love of Christ that is different from other possessions, the more we take unto ourselves the more we have to give to others. It takes all of the rays of the sun to ripen one cherry, but while that cherry is taking all of the sun to itself the same sun is ripening millions of cherries. You may dip your cup to the full, but the great ocean has water for every other cup. Such is the love of God in Christ that the more one takes it unto Himself the more he realizes its fullness for the world. As soon as we realize that it is the propitiation for our sins, immediately we add and not for ours only, but also for the sins of the world. As soon as John says I am the disciple whom Jesus loved he must needs add, God so loved the world. As soon as Paul can say, he loved me and delivered Himself up for me, he must add, if one died for all then were all dead and He died for all that they that live should henceforth not live unto themselves but unto Him. The two greatest interpreters of Jesus—John and Paul—are just the two men who appropriated to themselves most of His love. An old Scottish Divine had a dream in which the Lord appeared unto him saying that He wanted the minister to show just how much God loved him. Thereafter that man's life was marked by a sanctity and sweetness that are seldom seen.

The seventy-first and the one hundred and thirty-ninth psalm speak of God's love and care from the very beginning of the psalmist's life. The psalmist thanks God for presiding over His informed substance, for numbering His members when there was none of them. When he is old he leans on the everlasting arms and when he is weak he whispers, "I will go in the strength of the Lord God." To the psalmist: "The Lord is my shepherd. I shall not want." Paul says, it pleased God who separated me from my mother's womb to reveal His Son in me. So each of us ought to stand before the whole revelation of God's love—the rays of the love that shine like stars through the Old Testament and the sunburst of that love a Christ and drink it all into our own hearts. His love is for me as individually as it is for John who leaned on His bosom, for penitent Peter whom he met on the shores of Galilee and recommis-

sioned to feed His flock, for doubting Thomas to whom He unbared the cruel wounds, for Paul who persecuted Him, for John Mark who needed a second chance, for Matthew the Publican, for Mary, the Magdalene, for Nathanael and Martha and the weak churches of Asia Minor. Beyond death and the Resurrection the reigning Christ loves us with the same individual love that John knew in the days of His flesh.

"Warm, sweet, tender, even yet  
A present help is He.  
And love hath still its Olivet  
And faith her Galilee."

As Francis Thompson looked back over a life torn by sin and wickedness it seems to Him that the living, loving Christ like a hound from heaven had been pursuing him until He opened to a lost sheep the gates of gold.

"Halts by me that footfall:  
Is my gloom after all  
Shade of His hand, outstretched,  
caressingly?"

II. Before our Lord reveals the scrolls unfolded, the trumpets pealing, the wine-cups from the wrath above, He shows His own face so that we may meet these awful facts with the assurance that the Lord over them all loved us. This present individual love of Christ for each of us is the greatest thing anyone of us can take into the future. We are travelling perilous days together. Brave men are standing in the places of danger and death for us, our freedom, our country, our homes. In appreciation of all that they are doing for us we want to give them the best we have. And the best we have is the present individual love of Christ for us. Soldier boy, sailor friend, may our God be your God, our Saviour your Saviour, our heavenly Father your heavenly Father.

Taking the love of Christ into tomorrow does not mean indolence in sin. Christ says, As many as I love I rebuke and chasten. The loving Christ is also the purifying Christ. His flaming eyes penetrate every one of the seven congregations and point out the wickedness and condemn the evil. His gaze that nought escapes, without, within, sees us through and through. And knowing our weakness and wickedness He metes out life's circumstances for our eternal good. But through it all we know that His loving heart goes with us. No punishment that our fathers gave us seemed good at the time, but grievous. But as I look back over his dealing with me I would that I could tell my father just how much I love him for his great continued love for me. The great loving heart of the Christ is disciplining our congregations and our hearts for glory. No chastisement seemeth to be good but grievous, yet it worketh out a far more exceeding and eternal weight of glory. First Peter teaches us that it takes suffering to separate us from our sins.

The loving Christ is prince of the kings of the earth. He has taken the book of destiny and loosed the seals. The white horseman of conquest, the red horseman of war, the black horseman of famine and the pale horseman of death are not beyond His control. The Messiah is the Lord of destiny and history. He is directing all to its God-appointed end. And in and through it all He loveth us.

"Peace, perfect peace, our future all  
unknown?  
Jesus we know, and He is on the  
throne."

In all our affliction He is afflicted and the angel of His presence saves us. As we pass through the furnace there is the form of another with us and His form is as the form of the Son of God.

In the hour when the shadows were darkening about Himself Jesus prayed that His joy might be in us so that our joy might be full. For the joy that was set before Him He endured the Cross despising the shame. His joy is our strength when we tread shores of Jordan. The blessing of communion with the Father filled His heart to overflowing with joy even as the darkness of the Cross fell over Him. By that expiatory Cross He has opened the way of access to the Father and made us priests unto His God and Father. The way of access to God has not always been open. Sin closed it. Only the High Priest and he only once a year and only with the blood of a sin-offering was permitted to enter the presence of God. But when Christ died the veil of the Temple was rent asunder—the way to God was open. In all our trials and afflictions we can have access to God and find in the midst of sufferings the joy of fellowship with God. Our comfort is the comfort of the early Christian testimony: "Who shall separate us from the love of Christ? shall tribulation, or anguish or persecution, or famine or nakedness or peril or sword? Nay in all these things we are more than conquerors through him that loved us. For I have been made certain that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

"The Revelation prophecies of that tremendous day  
When Christ—and Christ alone—shall  
be the trembling sinner's stay."

But we go even before the Great White Throne of final judgment with the pulsating, living love of Christ. The One who cometh with the clouds is the One who loveth us.

"When I soar to worlds unknown  
See Thee on Thy judgment throne,  
Rock of ages cleft for me,  
Let me hide myself in Thee."

In the great Presbyterian Catechism drawn up in the Palatinate and authorized in Scotland in 1590 we have this glorious assurance: That in all miseries and persecutions I lift up my head and wait for Him, who did before stand in my stead before God's Judgment-seat and take away all curse from me, to come again from heaven as a judge to throw all his and mine enemies into everlasting pains and to receive me and all the elect unto himself into heavenly joys and everlasting glory.

III. The great love of Christ revealed on the Cross and living and pulsing in undying affection for us now bows our wills to His dominion and constrains our lives for His Kingdom.

"Here is the magic of the Cross; it presents a scene of love such as the world had never seen before and will never see again. When the world

was lost, ruined and undone, when all hope had fled from earth, and apparently fled forever, Jehovah bows the heavens and comes down, and travelling in the majesty of His strength, works out a redemption for His imprisoned subjects which astonished the angels and made the universe stand aghast. Here was love, unspeakable love, 'When God the mighty Maker died for man the creature's sin.' And when this amazing love is fully comprehended and distinctly realized, the stoutest heart of the proudest sinner will yield to its mighty influence. Love is the talisman by which God subdues the sinner's heart and gains his supreme affection. Let him firmly believe and strongly realize that Jesus was indeed the Lamb of God slain for the sins of the world, and that it was Love, almighty Love, which occasioned the awful sacrifice, and he will bow his soul in the depths of humility and give his heart to God."

As long as Satan could represent God to the sinner only as the awful judge armed for his destruction he could arouse the heart of man to hatred and rebellion against God. But God Himself, God in Christ, hath loosed us from our sins by His own blood. That awful load of guilt and curse no longer hangs over us. For us Christ hath drunk damnation dry. He bore our sins in His own body on the tree, He was made a curse for us that we might be made the righteousness of God in Him. And now the living, loving Christ stands with His nail-pierced hands overflowing with the gifts of His redemption, forgiveness of sins and the new nature with the law of God written on our hearts. His arms are outstretched in gracious invitation: "Come unto me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." The shackles of sin just fall away as the heart turns to her heavenly Lover. As the Holy Ghost shed abroad the love of Christ in our hearts we are delivered from the thrall of Satan and translated into the Kingdom of the Son of His love.

The gates of man's soul may remain barred to every effort to crash an entrance. But when the nail-pierced hands of love tenderly knock, when the Holy Spirit sheds abroad His love, the gates of that soul, in its first knightly act, rise like the castle gates of yore and admit the best Friend a sinner ever had. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

A man can only be free in so far as he thinks and feels and acts in terms of what is not him self. Freedom comes when some great cause, some great loyalty lifts a man out of the thrall of his own sinful affections.

"My will is not my own,  
Till Thou hast made it Thine.  
If it would reach a monarch's throne  
It must its crown resign."

He that seeketh his life shall lose it, he that loseth his life for the Son of Man's sake shall find it.

"Make me a captive, Lord,  
And then I shall be free.  
Force me to render up my sword  
And I shall conqueror be."

I sink in life's alarms  
When by myself I stand.  
Imprison me within thine arms  
And strong shall be my hand.

"My heart is weak and poor  
Until its master find;  
It has no spring of action sure;  
It varies with the wind.  
It cannot freely move  
Till thou hast wrought its chain;  
Enslave it with thy matchless love  
And it shall deathless reign."

—George Matheson.

Being made free from sin and having become servants of God we have our fruit unto holiness and the end everlasting life. There is now a new kingdom stretching before us, the Reign of the King of Love. That Kingdom rests upon the everlasting Throne of Christ and cannot be shaken. Therefore, we know that our labor in this Kingdom shall not be in vain in the Lord. The certainty of fruit for our service in this Kingdom and the love of Christ constraining our hearts move our service in the Kingdom of His God and Father. Generally there is seed time and harvest so that the planter is assured he will reap a harvest for his labor of planting. Occasionally war and flames destroy the crop as it is doing today in Russia. We are more certain that Christ will not allow our labor to be in vain in His Kingdom than any farmer is that he shall reap what he has sown. The Kingdom of Christ is moving through the ages, carried onward by the great throbbing, loving heart of the Christ. The waves of war and destruction may mount higher and higher, they

shall never touch the Throne where He sits at God's right hand. His Kingdom cannot be moved. Love for Him, zeal to manifest the glory of His gracious love nerves our hands and hearts and gifts to spread His Kingdom from sea to rolling sea.

In His Kingdom, Christ is enthroned. Unto Him who loveth us be the dominion. That means that Christ is to reign on the throne of our lives and hearts. It means that every motive, every purpose, every plan ought to pass before His holy, loving eyes. In all thy ways acknowledge Him and He shall direct thy paths. Search me, O God, and know my heart: Try me and know my thoughts; and see if there be any wicked way in me and lead me in the way everlasting. With Christ on the throne there are some things that ought to pass out of our hearts: bitterness and envy and hate. There are some things that ought not to pass over our tongues: filthy stories, unkind judgments, profanity. There are some things that ought not to enter our lives: drunkenness, dishonest gains, abuse of our positions, fornication. The great sanctifying, purifying power is the present, reigning, personal love of Christ. Christ loves you, my brother, and He is counting on your life, your heart, your hands in His advancing hosts. Do not disappoint Jesus Christ who loved you and died for you on earth, who loves you now on the Throne of heavenly glory.

"O Love that will not let me go,  
I rest my weary soul on Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be."

## Imperishable Results Justify A Revival

By Rev. Gipsy Smith, Jr.\*

Never was the church more richly organized than she is at the present hour. Her ministers were never more thoroughly equipped for the proclamation of the Gospel. Yet who does not feel that there is something lacking, some large and heavenly baptism of power, to give authority to those who preach and reality to those who hear. I recall the remark Sir Walter Scott once made as he stood before a portrait of Robert Burns. He looked at it for a moment, and then said, "Yes, the lustre is there, but it is not lighted up." And it seems to me that what Sir Walter missed in the portrait of the poet is what we all miss in our church. The lustre is there of method and efficiency, of able preaching and devoted service, yet somehow, if I see things aright, that lustre is not lighted up, and nothing will light it up except revival.

Our Christian faith has not come down the centuries like a steadily expanding river. There have been times of deadness, seasons of inertia, long ages of weary formalness. And then, always at the appointed hour, has come the opening of heaven's windows, and an awakening to lost simplicities. So it was with St. Francis. So it was with the Reformation. The Reformation was not a thing of politics; at its heart it was a spiritual revival. So it was with John Wesley; so has it

been in our land with every secession and disruption. No secession is just ecclesiastical; at its deepest it is spiritual. It is the protest of the heart—the challenge of the soul—the trammelled spirit breaking through to God. The history of Christianity is one long checkering of light and darkness, and the light is always near unto the darkness. Just when everything seemed lost, the battle was on the point of being won. A thousand times the extremity of man has proven the opportunity of God. And today, when we seem to have tried everything, and still lack the authentic mark of power, taught of history we reasonably hope that the hour of our redemption draws nigh.

I pass on to consider one or two objections that are commonly urged against revivals. And first, and perhaps especially in England, where I was born and lived most of my life, there is the deep dislike of their emotionalism. The pride of the Englishman is to repress emotion. No sober Englishman is ever quite at home in the exhibition of excited feeling, and when we find, as we generally find, that revivals are times of very great excitement, that alone is sufficient to discredit them. Very often feeling is so tense that it leads to hysterical phenomena. With that attitude I have the greatest sympathy. I understand it thoroughly. Trained in the reserve of English

pieties, I am ill at ease with anything hysterical, yet there are one or two considerations to be urged upon the other side which the thoughtful person must never forget.

The first is that all great experiences have the power of profoundly moving men. Any psychologist will tell you that this is one of the touchstones of their greatness. Tell a mother that her son is lost, that his vessel has foundered with all hands; then tell her that a telegram has come announcing that he is miraculously saved. Tell it gently—break it to her tactfully—yet who will blame her if she weeps, or staggers and falls swooning to the ground. Such experiences are deep, and being deep they justify emotion. We do not judge. We call it natural. We should be surprised if it were otherwise. And what I want to know is, is it not just as natural when the experience is not the saving of a son, but the very much more worthwhile saving of a soul? Why justify emotion in the one case and frown upon it in the other? The intense emotion that accompanies revival, dislike it as we will, may be the signature of an infinite experience.

Then, too, we must seek to understand the office of emotion in religion. It is the very office which it exercises in every other sphere of human life. You may convince a man that a certain act is right, and yet he may be a laggard in the doing of it. But touch his heart, kindle his emotions, and immediately the thing is done. And that is the divine office of emotion, to make men do, in the passion and the surge of it, things, that in cold blood would be impossible. People who are reached in a revival have settled habits and besetting sins. And to change the lives of people such as these, what fitter instrument could the Great Master use than what Newman calls "the power of excited feeling?" Men dare more greatly when they feel intensely. Nobly excited, they will venture anything. Perhaps there is no venture in the world so magnificent as venturing on Christ. That is why, in seasons of revival, God uses the spur of emotions as surely as the convictions of the intelligence. Emotion is not permanent. It is transient; it passes. It is no more permanent than a fire upon your hearth that by night-fall may have sunk into its ashse. But while it lives it leads. It laughs at obstacles. It leaps the parapet. And that is exactly what God wants.

Another common objection to revivals is that they are self-centered. Nothing matters but the individual; revivals are concerned with him alone. Yet the coldest historian admits today that Wesley did more than any other man in England to save his beloved land from revolution. He did not hold conferences on the social order. He preached Christ to the sinner. He confronted each separate man and woman with the love of God in the Lord Jesus. And such is the genius of our religion that, doing so, he woke the national heart, and saved his country from social disaster. It is not selfishness that seeks the one. It is the Holy Spirit from above that seeks the one. For one coin the woman swept the house. For one sheep the Shepherd went a-seeking. Lord, give us a great revival speedily, intensely personal and individual, and it will permeate the fabric of society!

But perhaps the strongest objection to revivals is that they do not last. They are evanescent—there is nothing permanent about them—they dissolve and leave not a thing behind. On that there are two things I want to say.

The first is that it seems to me that all such judgments rest on a confusion. There is a confusion between emotion and effect. That the emotion passes is unquestioned. It passes because its work is done. Intense excitements never have any permanency, nor are they divinely intended to have permanency. But the effects produced by high emotion, whether religious or artistic, are as lasting as any facts in history. April showers do not last, nor does anybody expect that they should last. But when the April showers have passed away there is a thrill of greenness along every hedge-bank. And the quickened emotion of revival-times passes, as the April showers do, yet issues in a thousand things of beauty. Has the Reformation proved a transient thing, though the initial glow of it is gone? Have not America and England, though the rapture has departed, been permanently influenced by Wesley? Granted that in these seasons of excitement things are said and done that are regrettable; granted that not a few prove renegade who have only been emotionally touched—nothing is more certain, in the whole course of history—than the permanence of revival-issues in the individual, the nation, and the church.

The other thing I want to say is this: I call it the witness of the higher level. When there is decadence after revival-time it is never the same as that which went before. Allow me to illustrate that point. Men deplore the coldness of the church today; we are told that it is unspiritual and worldly. Nor can anyone, alive to spiritual things, deny that there is truth in that description. Yet to the student of history one great fact is manifest, and that is that the church in by-gone eras fell to degradations and to depths which are inconceivable today. Find out what Italy was like when Francis came; find out what Europe was like when Luther came; study the religious life of England when the voice of Wesley rang across the land there to discover things, depths of degradation, impostures, organized hypocrisies which are now utterly unthinkable. The tide goes back after every great revival. There is a tidal element in history, but it never goes back to the old point of ebb. Something is gained, never to be lost. There is a general heightening, a rise of level, a more sensitive conscience, a glimpse of new ideals, which persist even when deadness comes again. That is as true of painting and of poetry as it is of the renaissances of religion. Renaissances may disappear, but they leave something that never disappears—something that abides, more than a memory, a kind of bridling and controlling power, even when all the lights of heaven are dim and the winds of Paradise have ceased to blow.

Always—preparatory to revival—there has been a certain deadness in religion. Always—preparatory to revival—there has been unrest, dissatisfaction, and unsettlement. And always, I venture to say always, revivals have been given of God in periods of historical transit. Just as in individual life, crises are associated with such periods, as when childhood is passing into youth, or youth emerging into manhood, so in history revivals come when things are waxing old as doth a garment, and the foundations of society are rocking. It is when new ideas are fomenting and new thoughts swarming into the knowledge of man; when there are new conceptions of the social order, or when new classes are rising into power; when the older social groups are breaking up,

and men dream of a re-constituted world—it is then you have the coming of revival. I cannot take too much space to enlarge on that; I simply refer you to the page of history. Francis, Savanarola, Luther, Wesley—that is true of the periods of them all, and he must indeed be blind who cannot recognize these signs in the conditions of our life today. Unrest on every hand. Unsettlement on every hand. Profound dissatisfaction with the state of things, both in society and in the church. New thoughts, fomenting in the minds of millions, about the Bible and about the universe, as if we moved in worlds unrealized. I feel profoundly that the time is near when we shall be in the midst of a revival. History points to it with no uncertain finger. God is not capricious in his workings. For a revival, as for spring and sunrise, there is a fulness of the time, and the fulness of preaching and in worship, and in social service,

the time is nigh. There is something lacking in which nothing but a revival will bestow. The church today is not clothed with heavenly power. She is distracted, weak, often ineffectual, but the time is coming, and is nearer than some of you think, when the church shall recapture her authority, "Not by might and not by power," saith the Lord.

Let us all seek to be "of one mind in the Lord," and earlier than we dream, the places where we assemble shall be swept as with the sound of the mighty rushing wind. And God, who is waiting to be gracious to our church, to our beloved land, and to the world, will solve our problems and redeem our weakness with the baptism of power from on high.

\*Mystic, Conn.

## The Rulers Of The Chinese Republic Are Christians

By Rev. Melton Clark, D.D.\*

It is a very general opinion, held by a great number of people who are in a position to know, that Generalissimo Chiang Kai-shek and his wife are among the greatest in the world today. In addition to their qualities of mind which make them great as political and military leaders of the world, they are great in their faith. In March, 1937, Chiang Kai-shek was invited to address the East Asia Central Conference of the Methodist Episcopal Church meeting in Nanking, China. The Generalissimo was recuperating from the effects of his experience in Sian and was not able to be present in person. He sent a representative to read the paper that he had written. He chose for his subject "What the Suffering of Jesus Means To Me." This extraordinary address was translated by Dr. Warren H. Stuart and published in *The Christian Century*. It was reprinted in *The Presbyterian Survey* of July, 1937.

It will be recalled that Generalissimo Chiang Kai-shek had been betrayed and imprisoned in Sian by two of China's war-lords, General Yang Fu-cheng and General Chang. These mutinous subordinates threw him in prison and brutally treated him in their endeavor to force him to comply with their ideas and purposes. Madam Chiang flew by plane to share her husband's captivity as soon as she learned of his betrayal. They were released on Dec. 25, 1936. It was on March of the following year, 1937, that his paper was read before the Conference. I quote, "Many persons on meeting trouble fall back and fail because they lack the self-confidence that is based on religious faith. I have been a follower of Jesus for nearly ten years and make a daily practice of reading the Scriptures for the cultivation of the religious life. The crisis in Sian last winter arose suddenly. Imprisoned in solitude for a week by the rebelling regiment, I read the Bible aloud to my jailers, and found it much more meaningful and delightful than ever before. The greatness of Jesus' overwhelming love encouraged me so that in my conflict with evil I was finally victorious over the demon of hatred. I regained a right spirit; the prayers of many fellow Christians strengthened me mightily. Are not the seven words of Jesus on the cross his last will and Testament? The first saying is a prayer on be-

half of his cruel murderers; "Father, forgive them, for they know not what they do." I have thought much about the overwhelming love of Jesus. During my captivity some wanted to bind me with demands, others to win me over by flattery, others to frighten me with weapons, others to terrify me with threat of a "People's Tribunal." Dangers beyond description surrounded me. But I firmly trust Jesus Christ while in such a situation, thought of his being under temptation from the devil forty days in the wilderness, of his prayer in solitude in Gethsemane, and of his unjust trial, as an example of myself. Moreover, I remembered how my chieftain, General Sun Yat-sen, when kidnapped in London secured his liberty through prayer. So I vigorously resisted the rebels and prayed in the spirit of the cross to be delivered to what they called a "People's tribunal," to make the final sacrifice, seeking not to falter in my life ideals. Then I felt the peace of God bringing me joy and comfort."

The remarkable fact is that his captors suddenly repented of their treacherous acts, gave him his liberty, and one of them voluntarily returned with the Generalissimo to Nanking requesting that he be punished for his treachery.

Now another extraordinary thing occurs. Generalissimo Chiang Kai-shek freely forgave his betrayer and then honored him and trusted him. I have a picture which I clipped from the daily paper of July 18, 1937, showing one of these kidnappers of the Generalissimo. It is General Yang Fu-cheng. The picture shows him and his wife and his son as they arrive in San Francisco. Generalissimo Chiang Kai-shek had given him three-hundred thousand dollars and commissioned him to visit the United States as a special ambassador from China! In the United States, he visited our army posts, the West Point Military Academy, and the President in Washington. So Chiang Kai-shek the Christian forgave his enemies.

The faith of Madam Chiang Kai-shek is like unto that of her great husbands'. She says, "With me religion is a simple thing. It means to try with all my heart and soul and strength and

mind to do the will of God. I used to pray that God would do this or that. Now I pray only that God will make His will known unto me. God speaks to me in prayer. When I am spiritually thirsty I go to the fountain of living waters."

My sister, Mrs. Fletcher S. Brockman, of Columbia, S. C., writes me the following interesting account of her experience at a reception given in their honor at the home of C. T. Wang, in Shanghai.

Madam Soong when a young woman attended McTyre School, a school established by the Southern Methodist Mission under Miss Laura Haygood. Madam Soong was one of Miss Laura's favorite pupils. They were devoted friends and Miss Laura greatly influenced the life of her young friend. Madam Soong was a devoted Christian, a faithful and untiring worker in her church and in her home.

When Fletcher and I were in Shanghai, on one of our last trips to the Orient, a group of old and intimate friends had been invited to C. T. Wang's Shanghai home to meet us. It was to be a very informal family get-together, and as they said, three generations would be represented—grandparents, parents and children. C. T. Wang and H. H. Kung were both members of Sun-Yat-Sens Cabinet. They were in Nanking and could only occasionally come to Shanghai. Saturday and Sunday afternoon were the only days they could be in Shanghai, unless sent on some government business, so our party had to be held Saturday afternoon. Madam Soong, of course, had been invited. She was one of the most important in the group. Wednesday morning of that week, Madam Soong's daughter, Mrs. H. H. Kung, took Fletcher and me to see her mother, for she said she knew her mother wanted to have a quiet visit with us. We, of course, were delighted to have such an opportunity, and we spent the morning visiting with her. It was a great joy to see her again, and talk over old times, and about her husband, Charlie. When we were leaving she took my hand in hers, looked straight into my eyes,

and said, "Mrs. Brockman, I am so very sorry that I can not be with you and Mr. Brockman and the other friends Saturday afternoon, but I have an engagement which I can not break. Please tell Mr. Brockman, as I can not be with you Saturday, I am so very glad you both came to see me this morning." Of course, Fletcher and I both expressed our regrets that she could not be with us Saturday, but we knew she had a good reason. We were, in view of this development, especially glad Mrs. Kung had arranged for us to have this quiet morning visit with her mother. As we drove away in Mrs. Kung's car, she said, "I know you both will be interested in knowing what mother's Saturday engagement is." Of course we were, so she said "Ever since mother's first grandchild was born, Saturday afternoon has been set aside and faithfully kept for her grand-children. She has made it such a happy occasion for them with games and stories and delicious afternoon tea, serving the things which she knew the children liked especially, then a lesson period. The visit with mother is such a happy time that the children think of Saturday afternoon with delight and they would not think of making any other engagement. Mother wants to be with the children for she loves them and it is a great pleasure to her to make them happy. But mother's main object in this Saturday afternoon gathering is to teach them the Sunday School lesson. She says she wants to be sure that every one of her grandchildren will be well prepared on the lesson Sunday morning, so through all these years mother has never failed to meet her grandchildren every Saturday afternoon. She will never let anything interfere with this engagement, however important and tempting it may be, as in the case of the party for your Saturday afternoon."

That story throws a flood of light on Madam Soong's character. I have never known any other grandmother with such a record.

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## The Value Of The Church To The Social Order

By Philip T. Shanks\*

There appears to be a school of thought in our country today that would lead us to believe that there is a powerful influence working to do over our whole social structure. I am constrained to believe that there is a powerful group close to those in authority in Washington who would rejoice to see, built into our form of government, authority exercised by bureaus having the power of regimentation over the people, and would delete from our Constitution many rights and privileges which the fathers considered basic to the well being of a Democracy.

A U. S. Senator recently addressing the Legislature in Montgomery is reported to have said: "We are fighting to save the Democracies of the world and ours at home stands in jeopardy, and unless you people arouse yourselves, we will lose that for which our fathers fought."

I have not said what I have thus far to bring on a discussion here of political matters. But to say to you that while we are sending our boys to

the world battle fronts to save civilization for the world, there has arisen on the home horizon a cloud probably now no longer than a man's hand, but black and vicious and dangerous looking that is growing and enlarging by leaps and bounds and that will steal away our liberty and freedom and change our whole social order.

### The Value Of The Church To The Social Order

Well, I should like to advance the idea that without a **militant** church there can be no social order that is worthy of the name; and when I say a militant church, I mean a church that is in constant warfare against her enemies, and I mean the Protestant church. Wherever the Catholic church has predominated, it has thrived on ignorance. And knowledge and enlightenment are the very life blood of the Protestant church, especially that branch to which **you and I belong**.

If we save our liberty and our freedom, it wont

be because of politicians or Congress or the Supreme Court, nor the President of the U. S., nor his cabinet, nor his bureaus. If we save our liberty and freedom and the right to the pursuit of happiness in America, it will be because of God working through a militant church, because God is the author of life and liberty and freedom, and has decreed that man shall have the right to the pursuit of happiness.

These things come from below, the people, not the Government. The Government is never any better than the people and rarely ever catches up with them. It doesn't make any difference what is written in your Constitution, it's not the Government that keeps it there, it's the people; and when the people lose their sense of God, we lose our Government. Recently, we were on the verge of losing our Supreme Court, and it was the people who rose up and saved it. And we will continue to lose one right after another as we continue to lose contact with Almighty God. Fifty years ago, Presbyterians, to say nothing of the other denominations, would never have permitted the Government to have gone as far as she already has, because Christians of that day, having a sense of the nearness of God and the will of God, would have risen up and put them out.

Don't let anybody tell you that God has nothing to do with it. Without God, those in authority will sink us to the level of the Mexican peon. I don't mean this particular administration. I mean any administration that has not for its ideal the honor and glory of God, that God that led our fathers out of the darkness of persecution into the light and liberty of Jesus Christ. Twenty-five, fifty, one hundred years ago, the name of God was used reverently by public men and public debate in the Halls of Congress was liberally sprinkled with quotations from scripture, and were on a high plane and elevating to those who heard them. Today, those high in this Government, those who rule over us, Senators, Congressmen, generals, admirals, administrators, when they use the name of him who is our only hope, they use it to blasphem, to take it in vain. Oh, Lord of Hosts, our enemies are not only those overseas. We may have to fight to utter exhaustion to win this war overseas, but we will win it. But has the church, have Christian laymen, has the ministry, the power through consecration to win the war at home. Men, have we the desire to bring God back into the home, the church and the state?

"Behold, I stand at the door and knock. If any man will open unto me, I will come in." Any response to that? Well, I don't hear any.

The Pilgrim fathers landed on the bleak shores of New England, and immediately erected an altar to the honor of God who had delivered them from the religious tyranny of Europe, and they established meeting houses and attended service with a gun in one hand and a Bible in the other. We have just celebrated Thanksgiving, a day set aside by those early people to give thanks to God for his love and grace and mercy, and in order to acknowledge him as their Head, the Head of the house, the Head of the Church, the Head of the state. Then the territory along the Atlantic Seaboard began to be settled, and churches established and Christian schools erected from Massachusetts to North Carolina. And when England

began more and more to inch in on their rights and privileges, the first Declaration of Independence came from Presbyterians in Mecklenburg, N. C. Then war was declared on England, and a second Declaration of Independence was written in Philadelphia, and a member of Parliament arose in his seat and said that Cousin America had run away with a Presbyterian Parson, which meant that free men, realizing that their right to life and liberty and freedom was derived from God, rose up in their Christian might to defend that right.

The war was won, and this great Democracy was established by the presence of God working through his church, and we put on our money, "In God We Trust."

The explorers and the builders were followed by the missionary and the Bible, and the schools erected by the Church and the Church itself.

The Presbyterian Church was a teaching church. She taught her children the Bible, the doctrines of the Bible, as she believed them. The hymns of the Church, the Catechism, and that sort of procedure began to produce men and women of character, and the effect of their lives on government, local, state and national, was phenomenal; and governing bodies wanted to know what the position of Christian men and women was before they made any changes in the social order. And now governmental bodies, from the city council on up, don't care what the Church thinks, if she thinks anything.

Thirty years ago, it was no trouble to get a group together to join other groups from the state to meet in Montgomery and go before the Legislature to fight those who were blasting away at our Sunday laws. But, gentlemen, we have lost our courage and I am constrained to believe it is because we haven't a sense of the presence of God with us. Fifty years ago, the session of this church knew as much about the confession of faith and the catechism and church government as the pastor, Dr. Russell Cecil, knew, and this town knew they knew it, and those in authority governed themselves accordingly. And that session talked of it when they rose up and when they sat down, and they taught it to their children. And today we are bringing up a group of heathen so far as a knowledge of God is concerned. You can go down town any Saturday with five simple questions from God's Word and stop men and women, boys and girls, white or colored, anybody, and not one in ten will be able to answer them.

Christian illiteracy in Alabama is appalling, and unless the Presbyterian church stirs herself, she is on her way out, because she was built to be a teaching church and there is no place for her in any other program. The Presbyterian Church in Alabama is static. Look up the records for the past ten years. Presbyterianism does not thrive in the atmosphere we are creating. And the Presbyterian Church began to slip when the seminaries began to lower their requirements for a degree, and she began to lose her footing and the respect in which she was held, when an uncertain sound crept into her, preaching and teaching and she toyed with it, in place of putting her foot on it.

Then, also, the Presbyterian Church began to raise up a generation who knew not God when

they threw overboard the catechism as a text book, the greatest little book ever written by mortal man.

We want to do honor to everything and join anything, except historic Presbyterianism. God told the Children of Israel to get out and gather together a great pile of stones, and "when your children ask you what they mean, throw back your shoulders and look them in the eye and say, 'They mean that God and God alone brought us out, and God and God alone will carry us on and let these Hittites and Jebusites and Canaanites alone'".

I would say that the value of the Presbyterian Church today to the social order is at the low point over a period of 150 years in America, and the reason is because she did not have until in recent years a committee on social order. She preached Christ and Him crucified with such power by ministers equipped to do that thing, that laymen and women were stirred to do their duty in the contacts of life. Who ever heard of one of those ministers making a pep talk or of being a member of the city council or president of the Red Cross? Those old boys were busy finding out more and more about God and telling the people about Him; and I don't care how many battle ships or airplanes or tanks or soldiers we have, we can't save our liberty and freedom, our political, social and religious rights, unless God Almighty has a church which is faithful in presenting the truth as it is in **Jesus Christ**. If the politicians believe God is in the hearts of the people, they won't dare lay their hands on any of our blood bought rights, and they don't see God in us today.

Some years ago, a traveler through Georgia began to realize that it was lunch time, and determined to stop at the next town for something to eat and before long he came to a little town, and sought out an eating place and sat down and asked the proprietor what he had for lunch that was appetizing. The proprietor said, "We have several things today, though we are featuring rabbit stew." The traveler said, "Rabbit stew, that sounds good. Bring me a bowl of rabbit stew and bread and coffee." Presently the proprietor set before him a bowl of hot rabbit stew, bread and coffee. The traveler put his spoon in and sipped at the stew, put it in again, got a good spoonful, and after he had swallowed the two spoonfuls, he said to the proprietor, "Are you sure this is rabbit stew?" "Oh, yes," the proprietor said, "It is rabbit stew." "Well," said the traveler, "I don't seem to be able to catch the flavor of the rabbit. Have you anything in it besides rabbit?" "Oh, yes," he said. "Well," said his customer, "What else is in it?" "Horse," said the proprietor. "Horse," said the customer, "In what proportions, please?" "50-50", the proprietor replied. What you mean his customer asked 50-50? "One horse to one rabbit" the proprietor replied.

"That, my friends, is the best picture of you and me that I know. We are misbranded, we are going around as Christians and the world can't catch the flavor of the crucified Christ in the lives we are living and is walking out on the church because of it. America is floundering in the degradation of sin, and instead of holding up the Cross, we are feeding them **social pop.**

I hold no brief for labor unions, but the church has lost labor. When a man joins a labor union in a relatively large town, he becomes an enemy of the church. A man who makes his bread by the sweat of his brow doesn't want any thin soup. He wants the truth by a man who has had an experience with Jesus. If the sales of Ivory soap fall off, Proctor and Gamble is going to do something about it. Our church services are not vital enough to even reach the elders and deacons. How do we expect to reach other outside groups? The world in Jesus day thought enough about Jesus to crucify Him. We don't worry that much about Him. We just ignore Him, and to Jesus that is worse than crucifixion.

I don't know how to answer the question, "The value of the church to the social order." **But I do know this:** That unless we have a church, a militant church, with God as its **life and center**, then we are seeing in this country the beginning of the end of our **status as free men**. Our lesson today says, "Ye are the light of the world." Those are the words of Christ to you and me.

Have you ever joined a group and worked your way up to the top of some great mountain in order to see the sun rise with morning? Then early next morning the guide awakens you, but there is nothing to see. You are surrounded by the blackness of night and heavy mists, and then presently you are told to look toward the East, and you begin to see the dim awakening of a new day, and gradually and slowly, but certainly, the old sun gathers strength and power and the streaks run across the sky, and you stand there beholding a picture of beauty from the hand of God himself. Then you look down, and the sun has begun to roll back the mists and clouds and the darkness, and the valley and trees and farms and houses and crops begin to appear. The light of the sun has rolled back the blackness of the night and man has been able to come out and do his work. That is exactly what Jesus says you and I are. The light of the **world**. The old sun catches the light from the face of God, and throws it down into the world so that men can live physically. God says you and I must catch the light of Jesus and transmit it to the dark places so that men can live **spiritually**. "Ye are the light of the world." Are we? Or are we in **eclipse**? "Ye are the salt of the earth." Out on my place last week, I saw a Negro, who could not write his name, take an ax and knock a hog in the head, cut his throat, souse him in a drum of hot water, clean him, cut him up; and that Negro had ready a sack of salt, because he knew if his meat was pure and sweet and good next summer, he had to apply **salt to it now**.

That is exactly what Jesus is talking about. Oh, men, Oh, men, if we are going to win this war, we have either to be devils like Hitler and hate like Hell, and then if we win it, we have lost it; or we have to be a nation who trust implicitly in God, and who live Christ. Then we will win the war, and we will win the peace, and we will be free men, and be in a position to bring freedom and right and Christ to a world that is today being crucified on the cross of hate and lust.

# Woman's Work

Edited By Mrs. R. T. Faucette

## Day Of Prayer For Schools And Colleges

By Mary Past\*

For too long, now, we who call ourselves Christians, have been merely playing with the idea of prayer. True, we have taught our children to say "Now I lay me," and "Lord, we thank Thee for this food," but we have too often let it go at that. Our own personal idea of prayer has been confined to a time of trouble. We daily abuse the greatest privilege we have—that of communion and fellowship with the Living God, the Lord and Father of us all.

Perhaps someone is saying that that is not a true picture: that there are people who live lives of prayer; whose very existence is a benediction to those around simply because of this daily conversation with the Master. There are, indeed, those people whose every breath is a prayer to be shown what to do, and whose very life carries out that prayer. Everyone who is touched by such a life is immeasurably benefitted, for that person has shown Christ to someone who might not know Him so well. There are a few people like that in every Church; fewer still are the number of families possessing such members.

Think with me for a minute about the power of prayer for others. Generally speaking, there are two classes of people: Those who pray for themselves, and those who do not pray for themselves or others. Have you ever had a most trying day to face, wondering where the strength was coming from to face it? Have you ever had a duty to perform, so disagreeable that you put off even the thought of it? Somehow you found faith enough to pray about it. How much lighter the day, and how much less dreaded the duty! But you also went one step further. In your perplexity you spoke to some loved one about the day or the task and your inability to meet it. Out of a deep love for you, they, too, prayed for you. Almost, it seemed, you had wings! The once dreaded day fairly flew with ease and joy! The terrible job to be done was accomplished as though it were a mere nothing! Did you stop to reason why? If you did, it probably broke over you with a wonderful feeling that you had asked God's help for yourself, and that someone else had done the same thing. You sat back flooded with love and thanksgiving and humility at the thought of all this that had happened to you.

If prayer then, by you and for you did so much to help, surely you can see what prayer on your part can do for someone else. If you stop to analyze the feeling you had, you will find that it went something like this: You prayed, and that loved one prayed. Your own efforts were added to in a wonderful way. Because there were two of you praying for the same thing, you found a fellowship with them that you may not have dreamed possible before that time. You found your own faith fortified and strengthened because you were praying together, for the same thing. Most of all and dearest of all, you found a fellowship with the Master—a deepening of the bond between yourself and Him that proved more marvelous as the days went on. You see? If it could happen to you, why not to others?

There are those unfortunate people who never pray for themselves or for others. Perhaps it is through ignorance that they lack the blessing of prayer. Perhaps, and more likely, it is through neglect that they fail to seek God's guidance for their lives. It would seem, then, that these people who do not pray would be among the most unhappy and desolate people on the earth. For all they have to depend on in moments of trial is their own puny strength! They own no Master, and have no one to ask for help. They are like engineers trying to remove boulders without dynamite. They are living merely on the fringes of a glorious existence because they have chosen to leave Christ out. Perhaps they feel no need of communion with God. How pitiful to be satisfied with what resources they have within themselves, when only for the asking the riches of heaven could be theirs! Prayer for those people should open their eyes to their own need of prayer, and above all should strengthen their knowledge of God and their faith in Christ.

If you will recall your not-too-far-distant youth, you will probably remember that it was a period of great confusion. Your thinking shot up first one road, and then another, because you did not know which way to turn. Gradually, though, some praying parent or loved one led you into a perception of God's Way and His fellowship. You straightened out, and found your path, though hard, infinitely more worthwhile than when your course was one which you yourself had plotted.

So as far away as ten or twenty or thirty years—you were confused! What, then, can you say about the confusion in which our present-day school and college young people must exist? For since the whole pace of things in their world is stepped-up, it seems only natural that the confusion would be stepped-up in proportion. That fact can not be ignored by honest, thinking people. There are those young people among the group as a whole who think and pray and seek quite earnestly to make their lives count. They may be on the university campuses. More often they are discovered in the smaller schools and colleges where students have more individuality than is possible in a larger place. The fact remains, though, that among their fellows are those girls and boys, young men and young women, who never seek sustenance for themselves at the Source of all everlasting strength. What materials are going to waste!

It has been interesting to notice just how many or how few young people go off to school with no idea at all of the career or profession they wish to follow. They are charming and attractive and earnest, but they don't know what they want to do! They get to school or college and it may be they drift into a certain field simply because they like the "prof" or because the major subject is a "crip" course and will not require much outside work. Right now, be it said to our shame, we have fewer ministers, fewer ministerial students, fewer missionaries and fewer other full-time workers than we need. This, in a time when above

all we need the guiding hand of One who gave up a throne to come down and guide us aright. How can we hope to have a better world—or any world at all, for that matter—if we so consistently leave Him out? How can we hope to include Him in the warp and woof of our lives if we have so few Christian business men, housewives, teachers and ministers? Could it be that we have not prayed for these young people enough? True, we have mumbled words, and tacked on amens at the end and called that kind of hodge-podge "prayer." We have not actually prayed; we have not actually communed with God and yearned over our responsibility to those same students. It is our fault that their college and school careers so often amount to nothing. We remember our own son and daughter and pray earnestly for their welfare, but what about Billy Jones and Jane Smith? It may be that their parents do not care what happens to them. It may be that they are not God-fearing and never appeal to God for His help. If so, then our failure to pray for them would be disastrous, if not fatal. How can we fail those into whose hands we are going to be forced to thrust the reins of the World of Tomorrow?

Well, it is up to you. How will you observe this year's Day of Prayer for Schools and Colleges? Whatever you do, **pray!** Enlist the help and interest of your church's college youth. Tell them of

the day and get them to co-operate with you. Get them to pray for themselves, and right along with their prayers, raise yours for them. Perhaps you could send them a little guide to prayers. Better yet, **you could find by asking**, just what particular things they would like to have remembered in prayer. Then pray that the youth of the country may be guided aright in their decisions. Ask that the glitter and the tinsel and the shiny things be to them not ever so bright and wonderful and glowing as the companionship with Jesus Christ could be if they would let it. These are the things they may be asking for themselves. Do you really know the depth of college young people today, or are you so shallow yourself that you have no interest in them and their needs beyond those of food and clothing?

Dwight L. Moody once said: "The world has yet to feel the effect of one life dedicated wholly to prayer." It may be that our prayers this year, for our college students may produce such an one. Not for just one day out of the year, but for every day in 1943, this privilege of prayer is our challenge. Dare we face it?

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## The Mistakes Of The General Assembly Of 1941

By Rev. Daniel S. Gage, D.D., Ph.D.

A decision of the General Assembly on a matter of ecclesiastical law stands as the "law" for the Church till a later Assembly decides differently. At the Assembly of 1941 two erroneous decisions were made which, as long as they stand, seriously limit the power of the Assembly in its oversight of the Church in the matter of sound doctrine.

Five overtures came to the Assembly of 1941, all referred to the Committee on Theological Seminaries. In the opinion of this writer, it would be difficult to find a Standing Committee in the history of the Church which erred more seriously in its interpretation of Church Law than this one. All of these overtures were sent to the Assembly because of the wide-spread discussion concerning the orthodoxy of Dr. E. Trice Thompson. Two of these overtures asked that an ad interim Committee be appointed to investigate the teaching in all our Seminaries. The Committee by a majority recommended that this be answered in the negative, not because there was no need for such a committee but because the Assembly had not the jurisdiction to appoint such a committee. The other three overtures asked that a committee be appointed to investigate the teaching of Dr. Thompson,—which the Committee by a majority recommended to answer in the negative, not because there was not any need for such a committee but because process can only be begun in the Court of Original Jurisdiction. In each case the report of the Committee was based on the interpretation of our Church Law. The Assembly upheld both recommendations. If these were based on erroneous interpretations of our Law, the consequences may be serious.

Whether the vote of the Assembly was in-

fluenced by personal opinions regarding the case of Dr. Thompson,—which would include votes both for and against the recommendations of the Committees, would be impossible to say. The sincerity of all concerned is not in question, of course. But the case of Dr. Thompson is not now before the Assembly. It should now be possible for the Church to consider both these questions entirely on their merits as matters of abstract Law, uninfluenced by its application to the case of a particular individual.

Also, be it understood first, that the power to exercise some authority does not mean that there is occasion to exercise that power. In this paper, the need of investigating the teaching of our Seminaries will not be discussed at all nor the need for investigating the orthodoxy of Dr. Thompson. But as in each case, the recommendation of the Committee was based **entirely on an interpretation of Church Law**, the vote of the Assembly upholding the Report of the Committee, has committed the Church to those interpretations. It will be the purpose of this paper to show that both interpretations were erroneous, that both have seriously limited the power of Church courts in the upholding of sound doctrine, and that the Church through the next Assembly should remedy this situation by in these deliverances, unbiased in the consideration of the matter by the case of a particular application of the Law.

In the Christian Observer of Dec. 3, 1941, Dr. W. H. Frazer very thoroughly and ably showed the error, of the Committee. If it were the case that all who read this had read that very complete discussion, there would be no need to discuss that matter again. But as it is not likely that this is the case, with the knowledge and consent of Dr. Frazer, this is now written and use is made of this fine article.

The Committee in answering the overtures to appoint committees to investigate the teaching in our Seminaries, in the negative, quoted in de-

fense of their answer the following from the Charter of Union Seminary, (we omit all but that part which refers to the control of the Assembly). "If the Assembly shall see reason at any time to object to any of the acts of the Directors or the authorities of the institution, it shall send down in writing to the Synods its opinion in the premises."

Also, in 1886, the Assembly passed the following Report on the control of the Assembly over our Seminaries. (Again we omit all but the essential powers.) "2. That by the very genius of Presbyterianism the Assembly is bound to maintain a supervisory jurisdiction over these and other like corporations and also over all schemes for religious work, as far as they affect the practice or doctrine of the Assembly's constituents and especially, the office-bearers of the Church.

"3. That this jurisdiction must in every case enable the Assembly through the proper channels of authority to keep all such institutions free from everything inconsistent with the spirit of our system and of course free from all teachings inconsistent with our standards."

If these above quotations do not give the Assembly full authority to investigate the teachings of any and all our Seminaries, it is difficult to see what language could give it. The Assembly is given "authority to keep all these and other institutions free from all teachings inconsistent with our Standards." How can the Assembly know when the Charter rights of any of our Seminaries or any other similar institution is invaded or set aside by such investigation? None whatever.

Dr. Frazier called attention to the fact that this deliverance of the Assembly of 1886 was given out just after the Assembly had investigated the teachings of Rev. Dr. Woodrow, then professor in Columbia Seminary,—had found these "repugnant to the Word of God and to our Confession of Faith and had earnestly recommended the controlling Synods to dismiss the Rev. James Woodrow from the Faculty of the Seminary and take such other actions as would seem necessary to restore the Seminary to the full confidence of the Church." This case was not brought up by any appeals from lower courts. It was not a case of "process". If the Assembly had this jurisdiction then, asks Dr. Frazer, why does it not have it now? There is no answer. It had and used the jurisdiction then,—it had the jurisdiction in 1941. It still should have it. The recommendations of the committee were flatly contradicted by the very quotations to which the Committee appealed. Further, we call attention to this important fact. Not a Seminary objected to the declaration of the Assembly that "This jurisdiction must in every case enable the Assembly through the proper channels of authority to keep all such institutions free from everything inconsistent with the spirit of our system and, of course, free from teachings inconsistent with our Standards." Columbia Seminary made no objection to the Assembly taking up the teachings of Dr. Woodrow for investigation. BUT, if no Seminary has objected in all these years to the declaration of the full power of the Assembly to keep all institutions free from all teachings inconsistent with our Standards,—their action has given full consent to the possession of such powers. That the Committee of 1941 was grievously in error when it

answered these overtures in the negative, Not because there was no need for such a Committee but because the Assembly had not the power to appoint it and act according to its findings is clear as words can express anything. If the writer has not forgotten the past, the Assembly of the Presbyterian Church U.S.A., a good many years ago, disturbed and alarmed by unsound teaching, about the time of the heresy trial of Dr. Briggs, declared that it had the right to exercise a veto to the election of Professors in various Seminaries. All the Seminaries agreed to that right except Union, of New York, which then did the only thing possible,—withdrew from the control of the Presbyterian Church, U.S.A., and has been an independent Seminary ever since.

Let it be remembered that the Assembly is the Church, acting as an organic whole through representatives chosen according to our system. If the Assembly has no power to investigate the teaching in our Seminaries, then the Church has no power to correct unsound teaching, should there be any, in any of our Seminaries. Yet they serve the whole Church. They are in organic connection with the Church through the Synods which elect their Directors or Trustees. Take away from the Assembly,—which means, take away from the Church this power,—and the Church is helpless if any such case should ever come about. But the Assembly has declared in 1886 that it has the power. The Assembly of 1941, led by the Committee on Theological Seminaries, declared it had no such power. Henceforth, the Church is powerless, until this situation is remedied by a declaration of the Assembly re-stating its powers.

We pass to the next group of overtures asking the appointment of a committee to investigate the teachings of Dr. E. T. Thompson. These were answered in the negative on the ground that the Assembly had no right to institute process. Again, let it be clear that the writer is not discussing the orthodoxy of Dr. Thompson but the Law in this matter.

These overtures did not ask that the Assembly institute "process" against Dr. Thompson. The merest tyro in our Church Law knows that "process" must originate in the court having original jurisdiction over the person concerned. And it would not have been a case of process had the Assembly appointed the Committee, and it had made the investigation. When any process is brought against any person, should it be that the decision is adverse,—some penalty must be given by the court. These are by our Book admonition, suspension, deposition if the one concerned holds office, excommunication. Now had this Committee been appointed and its decision been adverse and the Assembly had sustained this decision, no penalty whatever could have been inflicted on Dr. Thompson. He would have remained in good standing in his Presbytery, he would still have been on the Faculty of Union Seminary. All that the Assembly could have done would be what was done in the case of Dr. Woodrow, and what the Charter of Union Seminary grants in such cases,—call attention of the controlling Synods and the Board of Directors to its findings and recommend that they take appropriate action.

It may be asked, would not this be a penalty. Not at all in the meaning of our Book of Church Order. The Assembly could not have rebuked Dr. Thompson, could not have suspended him or deposed him from his ministry, nor excommunicated

him. Dr. Frazer states that Dr. Woodrow remained in connection with his Presbytery, till his death and, thinks he was elected Moderator after the adverse finding of the Assembly.

But in no sense whatever would the appointment of the Committee in 1941 been instituting "process" against Dr. Thompson. The Assembly clearly had the right to make such investigation. It did exercise this power in the 1880's. No Seminary made objection,—none has objected since that date to the action,—and the Standing Committee on Theological Seminaries of 1941 was wholly in error in calling it a case of process.

Now, had it been decided that the Assembly had the right to have appointed both committees, this does not mean that they **would have been appointed**. There would still have remained the question as to whether there was good ground for their appointment. This aspect, this paper intends to entirely pass by. We wish to discuss the purely legal aspect.

But it might further be asked,—if the Assembly has the right to investigate the doctrinal teachings of some one in our Seminaries, without making the matter one of process which any one knows could not have been done,—have not all lower courts the same power over those in their jurisdiction? Of course. Any session can, should it think there is need, investigate the teaching of say, some Sunday school teacher,—even of some member, without bringing that person to trial and "process". Just telling some such member that his beliefs and teachings are no sound, might often be the only corrective needed. Any Presbytery might so investigate any minister, should the situation make this the wisest proceeding—and might often correct some error without the punishment which must follow a case of "process"

in adverse decision. Such actions are probably rare. One would not know how many sessions and Presbyteries have quietly investigated some teaching,—there is no record, probably would not be a record. The point was raised in conversation, —would not this theory of the powers of the Assembly give it rights which interfere with our Constitutional Rights as members of the Body of Christ, and is it the business of the Assembly anyway. Reply is that as such Committees could not institute "process" these powers give the Assembly no right to take away arbitrarily any right which a member of the Church has, guaranteed by the Constitution. Next, if such investigation is not the right and in the power, and in cases justifying it, the duty of the Assembly, whose power is it? Who has the power if the Assembly has not? No one. No court. The Church remains powerless,—can not even speak a word no matter what the need.

And again it was asked does not this sound as if there were mistrust of the lower courts? If they used their powers, could not they take care of all such cases. In reply,—our whole system of graded courts, giving higher courts oversight,—if necessary, control,—over the lower courts would then seem to be suspicious of all lower courts. No such idea is in this system. Just as in our Civil Jurisprudence there are higher courts of appeal from decisions of lower courts,—which is not so instituted because there is general suspicion of lower courts,—but because judgment of larger bodies, the appeal to wider experience, etc., may correct errors honestly made in lower courts. So likewise our system may keep the whole Church free from mistakes and errors. An individual may make a mistake which a larger group of brethren can correct. So may a lower and smaller court. The Assembly should **re-state and re-declare its authority** in both these issues.

## Call To Concerted Churchwide Prayer

By Rev. P. Frank Price, D.D.\*

At the request of the Executive Committee of Foreign Missions, inquiries were made among foreign missionaries now in this country, as to what prayer objectives should be stressed during the Foreign Mission Season, January 1 to February 7. Each missionary was requested to endorse or add to certain suggested objectives, to constantly pray in unison with others for these objectives, to seek a warrant for each petition, either on the promises of scripture or the character and revealed purposes of God, and finally so to pray as to expect definite answers in God's own time and way. It was also suggested that others be enlisted in united prayer and as many new prayer groups as possible be organized. A postcard was enclosed for reply by each individual. Up to date about one hundred and seventy (170) replies have been received, all sympathetic and almost unanimous in regard to the great objectives which were suggested. Not a few have written at length out of their hearts and made valuable suggestions of their own. One lady, for instance, formerly missionary in Korea, expressed the desire that all might have an opportunity to read the pamphlet, "Hearts That Burn," by

Rev. J. Kenton Parker, Mount Mourne, N. C., formerly missionary to Korea, the same being a reprint from The Southern Presbyterian Journal. It has since been found possible to obtain enough of these to furnish each missionary with a copy.

Some preferred brief objectives easily remembered. Others would go more into detail. In order to meet both points of view, the large number of suggested objectives have been assembled under three heads, which are inclusive, and under each head there are particulars. These three great objectives can, it is hoped, be constantly kept in mind and often mentioned in prayer. They are:

**A. Prayer for the liberation of the vast number of our fellow humans who are in actual or impending enslavement, aggregating fully one**

**B. Prayer for the work of the Lord at home and abroad committed to us.**

**C. For a great revival in our Church, beginning with missionaries, ministers and church leaders, and extending to all church members, and a turning to God throughout our whole nation.**

Enlarging briefly upon these objectives:

**A.** The enslaved millions include, first of all, those of the household of faith, missionaries in captivity, persecuted Christians, and our own soldiers, many of them Christians, who are endangering their lives in the cause of freedom. Then the distressed, the oppressed, and the deceived. Of the latter there are great numbers of the com-

mon people in Japan and Italy, for example, who are deceived by pernicious propaganda and "know not what they do." We are engaged in a war for the liberation of about one billion people who are in actual or impending slavery. Shall we not pray for those as earnestly as we fight for them? Such pleas as we find in Gen. 18:25; 32:9-12; Daniel 9:1-4; I. Tim. 2:1-6 and our Lord's own stirring of soul in great compassion as He looked out upon the suffering multitudes (Matthew 9:36-38), surely give us all the warrant we need as we bear on our hearts in united prayer the burden of a billion people in physical slavery.

B. Prayer "for the work of the Lord at home and abroad which is committed to us," cannot for lack of space be particularized at this moment. We have just passed through the Home Mission month with its stirring challenge to new effort, and we are now entering into the Foreign Mission season when there is brought before us a vision of new open doors that beacon us on to new endeavor. These are dealt with particularly in the pamphlet issued by the Executive Committee of Foreign Missions and entitled "Call To Conceted Churchwide Prayer." Under this head thanksgiving must be mingled with petition. The Scriptural warrant is the Last Great Commission and many distinct and definite promises.

C. Prayer "for a great revival in our own Church, beginning with missionaries, ministers and extending to all church members and a turning to God throughout our whole nation," though last in the list is voted by all as first in importance.

A missionary doctor and his wife not permitted by the Japanese to work longer in Korea field feel that God brought them back to this country to do their part in stirring up a revival in the home church. One of our veteran missionaries in China for nearly half a century writes: "The more I learn of our home land, the more I am confused. The more I see of our Church, the more I am distressed." Another missionary writes: "I have been amazed to find so many church members prayerless." A lady missionary of many years standing says: "It has been a surprise, a great one, to find how few ladies will lead in prayer in our circle meetings. Our women on the mission field beat them 100 percent." And the men are far ahead of the women in this respect.

In our Church a minority can be found at the church services on a Sunday morning, a very small minority at the second service and only about 5 to 10 percent of the church membership at the church prayer meeting. This should be of tremendous concern to the faithful minority of the Church, "the remnant," for whom we give thanks to God, but it seems to be so. There is an unconcern about the large numbers on our church rolls who have a name to live and are dead, or at the best are inactive, which is appalling. This is not in accord with our Lord's injunction to Peter to "strengthen thy brethren," or of the Apostle Paul's admonition to "restore" those who are overtaken by temptation. (Gal. 6:1-2).

Our foreign missionaries should not be placed upon a pedestal or regarded as a superior order. "We are all cast in the same mould, only some are mouldier than others." But foreign missionaries have had an experience that carries a suggestion for the home church. There is not in the churches on the mission fields, as in the home-

land, that momentum that helps Christians along. There is a dead wall of paganism all around and there are many hindrances to those who would be Christians, so that we are thrown back upon prayer as the only hope. Prayer has a larger place in the missionary body and in the native churches than we find here at home. Thus it comes about that there is unanimous agreement that prayer for revival is first in importance. It is: (1) The one thing for which we have the clearest warrant in our positions, as found for instance in the Book of Joel and in the first and second chapters of the Acts of the Apostles; (2) The one thing which will solve all the problems of our church life; (3) The one point at which we are weakest.

The situation in which we find ourselves calls us pre-eminently to concerted prayer. Recall the promises upon united prayer "if any two of you shall agree." "They were all with one accord in one place." The aforesaid number of missionaries have agreed, though separate one from another, to pray together for these definite objectives. It is hoped that other organizations, such as the Crusade for Evangelism, the Defense Service Council, the women of the church, the retired ministers and wives of deceased ministers, and as many church prayer meetings and individual prayer groups as possible, will join the circle of prayer. Thus the Call may become a Crusade and flames may be kindled here and there until the whole Church is on fire with zeal for God. Who will join this little army of intercessors?

If you assent, here are some practical suggestions: Intensify existing prayer meetings. Let the spirit of prayer dominate the half hour, or hour, whichever it be. Give little time to talk and much time to confession, thanksgiving and intercession. It is a matter of experience that only thus do we draw near to God in our social gatherings for prayer, with a consciousness of the presence of the Holy Spirit among us. Let all take part. Some who hesitate at first can by gentle persuasion, by "priming" with short written prayers or verses of Scripture, be induced to do what they thought they could not do and love it. A prayer meeting is a social, not an ecclesiastical, gathering, and should be characterized by self-expression by all who will. And an increasing number will want to participate.

Let the prayer have a pleading note, not only telling the Lord what we want—He already knows—but telling Him the reason why we ask. In that remarkable intercessory prayer of Moses in Ex. 32:11-13, he pleads (as Matthew Henry points out) God's mercy, God's honor and God's promises. In that apostolic prayer recorded in Acts 4, those early disciples pleaded God's promise, His power and His relation to His people. In the great prayer of the Apostle Paul in the Third of Ephesians, the preface to the petitions is "according to the riches of His glory."

Call to mind the larger fellowship in these definite petitions. If "any two or three can claim the Lord's presence, how much more two or three hundred thousand! If that many throughout our Church were to begin to pray together, then indeed we would be blessed and made a blessing. Then we would, like Joseph, be a "fruitful bough whose branches run over the wall."

\*Past Moderator of General Assembly. Veteran Missionary to China, now residing at Florence, S. C.

## Christ And Caesar

By Rev. W. Twyman Williams, D.D.

" . . . Render to Caesar the things that are Caesar's, and to God the things that are God's." Mark 12:17.

So then there are things to be rendered to Caesar by those over whom Caesar rules—things a government has the right to require of the citizens it governs, things sanctioned by the Word of God not only in this text but in many others, things those who are governed owe to their government and cannot withhold without violation of law both human and divine. More than this, there are things which we are in honor and loyalty bound to render to our country, and which go far beyond the letter of the laws enacted by the government. Indeed, the right of our nation's duly constituted authority to our obedience and support is supreme, so long as it does not infringe upon "the things that are God's."

For if there are things that are Caesar's, there are also things that are God's, and even as God is greater than any Caesar, so is obligation to render his due to God greater than obligation to render his due to Caesar. The highest type of citizen is therefore the citizen who renders both to Caesar the things that are Caesar's and to God the things that are God's.

So far we all agree as to the teaching of this text. Certainly, both man's government and God's kingdom have high claim upon us for the things that are peculiarly and properly their own. And such is the interrelation between the two, that God is glorified by loyal rendering to Caesar of the things that are Caesar's and Caesar is advantaged by faithful rendering to God of the things that are God's.

We have always known that there are things to be rendered to Caesar, just as we have always known that there are things to be rendered to God. But twice in the lifetime of most of us war has revealed that many things may rightly come within the sphere of Caesar's possession or control which in times of peace we never thought of Caesar's claiming for himself. To most of us it is hearsay only—what were the things of Caesar twenty-five years ago. But now to all of us what they are has become, and will continue more and more to be, a matter of personal experience. Caesar has begun to make of us demands that are imperative and sweeping.

The reason is that two rival Caesars are engaged in desperate struggle. One is the Caesar of dictatorship, and to overthrow his feared and hated domination we are willing to render to the Caesar of democracy things which in times of peace we should never think of his demanding.

We have always acknowledged Caesar's right, when war is to be waged, to take for military service the manhood of the country within certain age limits. Now we are acceding Caesar the right to conscript all ages and for other than military service, the right to put any man in the place and at the work deemed most important, the right to transfer men from one employment to another, even though that means the closing of non-essential industries for the benefit of those essential to the waging of war. We have always acknowledged Caesar's right to ask for money in loans,

to exact money in taxes. Now we are giving Caesar the right to take our money in tax and loan to staggering amounts; to ration or withhold altogether things we had become accustomed to consider necessities; to interfere with lifelong tastes and habits. And we are doing this, and we shall do much more of it without grudging or grumbling, for we realize that the issue at stake is whether we shall continue under the rule of a Caesar who is not without faults, it is true, but who has redeeming features that far outweigh them, or whether we shall risk coming under the rule of another Caesar who perhaps has redeeming features, since millions will die for him, but whose ghastly faults make any redeeming features hard for us to see. Those of us who see in fair contrast these two Caesars, dictatorship and democracy, consider no price too great, no sacrifice too grievous, in order to have rule over us our own Caesar, rather than the other who has precipitated the orgy of destruction and death in which the world is reeling toward ruin. Once we clearly see the issue, we need no urging to render to Caesar the things that are Caesar's.

We should count ourselves unfit to take the hand of one of our boys in khaki or in blue, if we failed to do our part, refused fullest cooperation in all that our government counts upon us to do. We should never be able to stand the remorse of conscience, we could not meet the eyes of neighbors who have given their sons in supreme sacrifice, if we ourselves were unwilling to give up our easygoing ways or to assume additional, even onerous, obligations, and for no better reason than dislike for the inconvenience and the sacrifice it would mean.

This is an hour of national peril such that with all good citizens the question will be "How much can I do?" not "How little can I get by with?" If it is getting by with the least possible time spent, work given, money contributed, sacrifice accepted, surely we are in no position to denounce and despise the Quislings. They betray their Caesar to serve another. We refuse our Caesar anything more than we absolutely must do because we are too selfish to do more.

In all honor and decency, the very fact that we have not been forced by inescapable circumstances to do and to endure the things that have fallen to the lot of our allies, only increases our obligation to do all we possibly can do, even the things we can't be made to do if we do not wish to do them; only increases our shame if we fail to do them. For the sake of the millions of suffering, starving, tortured people of nations that have fought or are fighting our battle, through whose frightful losses and sorrows we are as yet comparatively unscathed; for the sake of our own cherished institutions and liberties; surely to the depths of our soul we feel that now as never we must render to Caesar the things that are Caesar's.

But so, for the same reasons many times magnified, must we render to God the things that are God's. If Caesar may ask our money in bonds and taxes, our time and strength in war activities, the foregoing of business and pleasure, the altering of the habits and the denial of the tastes of a lifetime, the sacrifice of life itself; if Caesar for the protection of the nation may ask and have of us all this, shall God be refused what He asks of us for the advancement of His kingdom on earth?

"The things that are God's!" How trivial we

have been counting the things God has the right to ask of us! But now that we have found the things of Caesar so far from trivial, surely we must revise our estimate of the things that are God's. If we ought to do so much for Caesar, then we ought to do for God—well, surely not less than we have been doing. We can hardly be complacent now with the old scale either of the planning of the work of the church or of the energies and resources devoted to the carrying on of the work as planned. Too revealing and惊人的 is the contrast between the extent of the mobilization of men and women and money and materials at the demand of Caesar, and the measure of our response in the church to the call of our Lord. Too measureless now in such a world as this are the crying needs of men and the beckoning opportunities of the church.

A report from the American Bible Society says, "The Bible is the world's book in 1942 as never before."

In Latin America, there was an increase over any former year of 31% in the number of volumes distributed, a total of 1,316,019, and it would require twice that number to meet the need.

"China has veritably fallen in love with the Bible." For several years that country had been the world's foremost customer. Last year there was printed a New Testament so tiny that it could be mailed for letter postage. Thirty tons of Scripture were carried over the Burma Road, and many tons more by airplane. Principal reasons for this unprecedented demand for the Word of God are the terrific sacrifices and sufferings of the Chinese people, the impression made upon them by the devotion of the missionaries who shared their dangers and hardships, and the splendid example of Generalissimo Chang Kai-shek and his wife, both devout Christians and earnest students of the Bible, on the teaching of which they have based the National Life Movement, which has meant so much to Free China. In this connection Henry P. Van Dusen calls attention to the fact that among all the so-called Christian nations there is not one like China, in which the head of the government, the Commander-in-Chief of the armed forces, the Prime Minister, the Finance Minister, the Minister of Foreign Affairs, and the leading financier, are all devout Christians.

In the prison camps of Europe, including Russia, more than 200,000 Bibles, Testaments, and portions of Scripture, in twenty-five different languages, have been distributed. This does not include many more thousands of copies sent to the French and Belgian churches for their soldiers in prison camps. A former Communist in one of these camps wrote: "Our needs? Of bread I will say nothing. Also nothing of money. But of Bibles, yes, we have need of them."

In our own country, by the middle of 1942 the American Bible Society had distributed, mostly by the chaplains, about 850,000 copies of Scripture to men in service, and 1,000,000 were on order and coming from the presses at the rate of 9,000 a day.

The American Bible Society is only one of many, and its total distribution of Scripture in 1941 in forty countries and 147 languages was over 8,000,000, the largest total in ten years.

Such a demand for the Word of God evidences an openness of mind, a hunger of heart, that

make this a time of challenging opportunity for the church. In such a time, surely we can no longer fool ourselves that we are rendering to God what is His, fulfilling our obligations as Christians, when we do no more than attend church once on Sunday morning with something like regularity, and continue to average less than one per cent of our income contributed to the work of the church. Not to do more than ever now both in personal service and in financial support, is inexcusably to fail the world in its need, our country in its danger, and our Lord in His clear call.

Before we were at war, Roger Babson made this statement: "If the tithing processes were in operation it would give the churches of this country an income amounting to about \$4,000,000,000, a year. These figures seem very extraordinary, but on checking them up no flaws can be found. The facts are that the church people of the country are giving less than one per cent of their income to the church and missionary work."

But now many of us who would not and thought we could not give a tithe of our income to the cause of our Lord Jesus Christ, have found that we must—and can—put ten per cent of our income into bonds at the insistence of Caesar, and besides pay in taxes a sum exceeding our contribution to the church.

Just so. Caesar in these days must have so much that there will be still less left for God.

The writer was privileged to hear George Innes, that businessman so wonderfully used of God as an example of Christian stewardship, in an address that profoundly moved a great gathering of laymen. He told of a friend of his, the head of a great manufacturing system, who had also caught the vision and had asked him to let him know if need should arise for a gift in addition to his large subscription to a missionary enterprise the two were supporting. So the time came when Mr. Innes took him at his word, but received no answer to his letter. Much later, he heard of his friend's heavy financial losses and physical breakdown, and at once wrote in sympathy and apology. His letter crossed one from the man in which he wrote: "I have felt the meanest I have ever felt in my life these last few weeks. I have lost a lot of money and have had a long illness, a result of which is that I shall never walk again without a limp. My factories, after being closed down for weeks, are running now on half-time, but God has mercifully brought me back from the very brink of death. By His blessing, too, no one associated with me in business has suffered from my financial embarrassment, except—may God forgive me!—except the Lord Jesus Christ. The very first time I have had to retrench in my business enterprises, I retrenched on Him first of all. Here is the check I should have sent you long ago. Hereafter, I will cut something else first."

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Yes, not even for Caesar's sake must a Christian make the Lord Christ suffer, retrench on Him. Caesar must have the things that are his. But by incomparably greater compulsion of duty and gratitude and love, so must the Lord Jesus Christ have the things that are His. We must not fail Him.

## BOOK REVIEW

## The Bearing Of Archaeology On The Old Testament

By Prof. George L. Robinson

Published By American Tract Society,  
New York, N. Y. Price \$1.75.

Books on archaeology often tend to baffle the would-be reader by their scope and minutia of detail and are in danger of being set aside until a more convenient time. Not so with the recent volume by George Livingstone Robinson, entitled "The Bearing of Archaeology on the Old Testament," and comprising the L. P. Stone Lectures delivered at Princeton Theological Seminary (1941, American Tract Society). Dr. Robinson is most eminently qualified to give us this excellent volume, having served as Professor of Biblical Literature in the Presbyterian Theological Seminary, Chicago, and during 1913-14 was Director of the American School of Oriental Research in Jerusalem.

The reviewer had the privilege of visiting the Oriental Institute, University of Chicago, during the summer of 1942, in company with Professor Spratt, of the Garstang Expedition, who pointed out to him in detail and with first-hand knowledge the meanings of several of the archaeological trophies, photographed for this book. The notes he took on that expedition, to his great surprise, cover largely the very material of this volume, he was assigned to review. Against the background of this vital experience, the book by Dr. Robinson teams with life and fairly shouts the voices of testimony from Egypt, Babylonia, Arabia, Syria, and Palestine.

The language is compelling. The opening statement comes as clear as a bugle call across the century of discovery: "Modern Archaeology begins with Napoleon Bonaparte, who invaded Egypt in 1798." If the book contained nothing else than the essay on the Ten Plagues, it would still be worth its price to the correlator of science and the Bible, who seeks to fill up that gap with irrefutable argument. The verification of the famine in Egypt is a brilliant case for the authenticity of the Joseph stories.

Arabia, the land of closed doors, discloses her riches reluctantly—but amply rewards the stalwarts who dare to penetrate within her borders. Much has been published recently by those who have ventured into this forbidden land—and the voices heard from Arabia confirm the thesis of the depth of conviction of the monotheistic view held by the half brothers of Israel. Most pleasing discoveries there are principally those of artifacts and pottery. I held in my hand broken pieces of pottery from under the walls of Jericho, dug up by Professor Garstang. On such evidences, Dr. Robinson sets forth the accepted dates of Judaistic history. As would be supposed, he favors the Gordon View of the Site of Calvary and the tomb, as opposed to the traditional view within the walls of Jerusalem.

It would be a real step in Christian advance if every library might include a copy of Dr. Robinson's most worthwhile contribution to Biblical evidences.

—Oscar E. Sanden.

## This Freedom—Whence?

By J. Wesley Bready

Published By The American Tract Society,  
New York, N. Y. Price \$1.50.

Students of John Wesley and the Evangelical Awakening will find this book most illuminating. The author graphically portrays conditions in England prior to Wesley and his revival, and then the fruits of this revival in the religious, political and economic life of the nation. It presents indisputable evidence of the power of the gospel to change both individuals and the social structure.

To the preparation of this book the author has given exhaustive study. It is not the type of book one writes overnight. No aspect of the history of England during this period escaped his scrutiny. As we read these pages we feel that we are being escorted by an experienced guide who knows where he is going, as well as all the points of interest along the way.

The study of this volume will teach us many valuable lessons. From it we learn what Christianity has done for us and for others, and how essential it is for real freedom and genuine democracy. Most of all it will force us to appreciate the fact that "the changing of the hearts of men is ever the surest road toward lifting the level of human society."

—John R. Richardson.

## Prayer Poems

Compiled By O. V. &amp; Helen Armstrong

Published By Abingdon Cokesbury Press,  
Nashville, Tenn. Price \$1.75.

Religious speakers and writers will find this anthology a veritable boon. It is a beautiful collection of poems in the form of prayer. The authors used fine taste and sound Christian judgment in gathering these flowers of poetry.

The first part of this book gives us prayers that are adapted for stated periods of the day—morning, evening, and midnight. Another section contains appropriate prayers for the festal days—New Year, Easter, Thanksgiving, and Christmas. The third division presents special prayers for the small circle—home, bride and groom, father, mother, children, and friends. The fourth part is suitable for the large circle—the church, the minister, the teacher, missions, those who fly, those at sea, the nation, and world brotherhood. The fifth chapter is designed to stimulate discipleship and develop such ideas as the quiet hour, thankfulness, trust, submission, dedication, and service. The last chapter contains prayers to meet the soul's needs—for forgiveness, faith, courage, sustaining power, and comfort. There is also a helpful supplement giving poems about prayer, treating such subjects as the call to prayer, the meaning of prayer, the method of prayer, the fellowship of prayer, and the results of prayer.

The old Puritans had a phrase that they called "dryness in religion." We all know what this phrase implies. We also know that we must be careful to keep our religious lives fresh. This volume will certainly help in this respect. It will be a valuable addition to our shelf on devotional literature and could be used profitably each day at the family altar.

—John R. Richardson.

# THE SOUTHERN PRESBYTERIAN • • • JOURNAL • • •

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## EDITORIAL

### Offering You Shares In The Ministry Of the Southern Presbyterian Journal

The Southern Presbyterian Journal is now ten months old. The response to its ministry has been marvelous. Practically every mail is bringing in new subscriptions. So many of these have come as a result of the recommendation of one friend to another. This is as it should be and as we had hoped and prayed that it would be. It has been our desire and policy to try to send The Journal only to those who want it and will read it regardless of the fact that someone else might want them to have it and even be willing to pay for it for them. We have felt that unless The Journal could fill a real need in our Church and make a constructive contribution to the spiritual welfare of the Southern Presbyterian Church then we would not want to carry on. We have made no claim to any official connection with any court or agency of our Church. Our understanding is that The Presbyterian Survey is the **only** Church-owned and controlled paper that our Church has. On the other hand The Southern Presbyterian Journal is owned and operated by a group of Southern Presbyterian Ministers and Laymen whose sole aim and prayer is to call our Southern Presbyterian Church back to her original position, a position unequivocally loyal to the Word of God and the Standards of our Church, a position which God has so signally blessed and which He will bless again. There are certain great basic principles which brought our Southern Presbyterian Church into being and we feel it is our duty and privilege to seek to reaffirm these truths and to keep them before the Church. The Southern Presbyterian Journal accepts without

any reservation the standards of the Southern Presbyterian Church contained in the Confession of Faith and Catechisms. It understands that these standards — to which the Ministers and Elders and Deacons of the Southern Presbyterian Church have subscribed — teach the full inspiration of the Scriptures of the Old and New Testament; the Virgin Birth of Christ, the eternal Son of God; His substitutionary Atonement; His bodily resurrection from the dead; His ascension into Heaven; and that this same Christ is coming again to judge the quick and the dead. The Southern Presbyterian Journal believes that the mission of the Church is spiritual and redemptive, and that it should not be used to promote the political, economic and social teachings of any group or extra-church organization, on which Christian men have a right to differ, and which are outside the Church's responsibility as an evangelizing agency.

To this unifying and constructive ministry The Southern Presbyterian Journal is dedicated, and for this high purpose it makes its appeal for support.

#### Shares Offered To You

**I. Praying Partners.** How we do covet your prayers. Pray for the Editor and the Contributing Editors that our thinking and writing may be as God would have it be. Pray for a constant increase in the subscription list and therefore widening influence of The Journal. Pray that God may lead many more to read The Journal. Pray for continued financial support. Praise Him that thus far every financial need has been met.

**II. Witnessing Partners.** Tell others about The Journal. Ask them to subscribe. Pass your own copy to a friend to read. Our personal testimony means so much on anything we really believe in.

**III. Financial Partners.** The Southern Presbyterian Journal Company, Inc., is a non-profit corporation and all funds received go right into the active ministry of The Journal. All donations will

be used as directed by the donors either for subscriptions sent in or for the General Fund. Our original plans called for a 16-page monthly but so far each issue has been either 20 or 24 pages. All additional funds will be put to work immediately. If all our present subscribers would send in additional ones, what a help this would be. This particular issue is being sent as a sample to many by a friend who hopes these will subscribe. If you are not already a subscriber, please send us your name, address, and one dollar. Many letters come in each week praising God for blessings received from the reading of The Journal. Look at your address label, and if your subscription expires soon, please send in your renewal as soon as convenient, and save us extra expense and time.

**IV. Constructive Criticism Partners.** We welcome constructive criticism. Many good people and even good friends of ours may differ with us on some matters. Write us about this whenever you care to. We will welcome your letters and wherever possible profit thereby. —H.B.D.

## With Whom We Have To Do"

"Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do."

The Chinese have a saying, "Man teh ko ren, man puh ko Shen." "You may deceive man but you cannot deceive God." The omnipotence and omnipresence of God is denied by the world and, only too often, forgotten by Christians.

It is the joyous privilege of the Christian to practice the presence of Christ and to proclaim the fact that the determining factor in world events is God's will. Only too often we have our vision dimmed by accepting worldly standards. Paul says, "But they measuring themselves by themselves, and comparing themselves with themselves, are not wise."

The affairs of nations and of individuals are open in His sight; He is watching and weighing acts and motives. He does this with infinite love, but by those standards which He has established and which He has made plain and available to man in the Scriptures. God not only has given us this standard of life but He provided the grace and strength necessary to carry it out.

God's law cannot be set aside, either by men or nations. Germany and Russia are bleeding each other white. One nation defied Him, the other denied His Word and persecuted His people. It was impossible for them to escape the inexorable justice of the One with whom they have to do, even though they deny Him and His Word.

Germany and Russia are not the only nations which have defied God's laws. All nations are guilty of this in varying degrees. America, the most favored and signally blessed of all modern nations, a nation founded by men and women who loved God and His Word, has, in recent years turned further and further away from Him. Spiritual and moral disintegration has increased and the opposition to this tendency has often been labeled reactionary and childish. The Lord's Day has more and more become a holiday. Our southern cities, many of them with a majority of church members in the voting constituency, have permitted the desecration of the Sabbath to pass unprotested. Divorce is a national cancer. Many of the great educational institutions, founded by

God-fearing men for the purpose of strengthening Christian faith and promoting civic virtue, today hold up the Word of God to ridicule and promote standards of living contrary to that Word.

Germany's declension began years ago with the so-called higher criticism. Unchecked, this inevitably led to spiritual and moral decay and a turning to a philosophy of human wisdom which has twice within a quarter of a century brought chaos and destruction to the world.

This same process has been working here in America. Our Southland has derisively been called the "Bible Belt," but there are those who through dallying with infidelity and unbelief in diluted doses, through promoting friendship with men and institutions who are really enemies of the cross, today are inadvertently but none the less surely turning us too, away from the Word. Vital Christianity wanes as belief in the inerrancy of Scripture grows, but increases in power and influence when men come back to a realization that God hath spoken and that His Word is true.

In this day of national crisis it is the imperative duty of the Church and of individual Christians to pray for a revival. Prayer for victory, without confession of and turning from sin, is an affront to God. Let us remember that "all things are naked and open unto the eyes of him with whom we have to do," and, until repentance is sincere, healing cannot come. —L.N.B.

## "Wings For The Soul"

### ALL IS WELL

In the centre of the circle  
Of the will of God I stand:  
There can come no second causes,  
All must come from His dear Hand,  
All is well! for 'tis my Father  
Who my life hath planned.

Shall I pass through waves of sorrow?  
Then I know it will be best;  
Though I cannot tell the reason,  
I can trust and so am blest.  
God is Love, and God is faithful,  
So in perfect peace I rest.

With the shade and with the sunshine,  
With the joy and with the pain,  
Lord I trust Thee! both are needed,  
Each Thy wayward child to train.  
Earthly loss, did we but know it,  
Often means our Heavenly gain.

—Selected.

## Order Now—World Day Of Prayer Programs

On account of mails being slowed up it is necessary to have all orders now for programs for **World Day of Prayer**, March 12. No guarantee of delivery can be made on orders placed after March 1. The following material is available:

Programs, 2c each; \$2.00 per hundred. Poster (17 x 22), 5c.

Handbook for Day of Prayer Leaders: Suggestions for program, promotion, publicity, and radio, 10c each.

Order from Committee on Women's Work, Henry Grady Building, Atlanta, Ga.

## The Duty Of Contending For The Faith

By Rev. A. M. Fraser, D.D.\*

*This article is an excerpt from the Smythe Lectures delivered by Dr. Fraser at Columbia Theological Seminary in 1925. The lecture from which this excerpt is taken is entitled "Witness To The Truth."*

The cause of truth demands an aggressive attack on error. Even as the ascended Christ declared that he hated the doctrines of Balaam and of the Nicolaitanes, he would have his people hate them. "Ye cannot serve God and mammon." No more can we love truth and be indifferent to error. An abhorrence of falsehood is the measure of our love of truth.

When Peter wavered in his adherence to the truth, through the influence of zealous but uninformed men, Paul "withstood him to the face." Christians should not only hold "the faith once delivered to the saints," but "contend" for it, and not only contend for it, but "contend earnestly." Paul exhorted young Timothy to "fight the good fight of faith." It was an unspeakable solace to Paul himself as he approached the time of his departure to reflect that he had "fought the good fight" and "kept the faith." Phillips Brooks says that the "faith" which Paul claimed to have kept was the truths of redemption. It was not the subjective grace of faith. The ascended Jesus commanded the Church at Ephesus because they could "not bear them which are evil" but had tried "them which say they are apostles and are not" and "found them liars."

There are those who themselves believe in that body of truth so often referred to in the New Testament and which Jude calls "the faith once delivered to the saints," who nevertheless are willing to compromise with those who are disloyal to the faith, in order to avoid the appearance of

differences and for the sake of the imposing effect the solid front of Christianity will have upon the world. Is it proper? Is it faithful to our trust? Is it a worthy following of "the Faithful and True Witness"? The greatest danger of the age in which we live does not come from unsound men, but from men who are sound themselves but who, for the sake of the impression made upon the world by an undivided Church, are willing to cooperate with heterodoxy, and thus give it countenance. By so doing they produce on the world the impression that the doctrines of Christianity are of minor importance. To compromise truth for the sake of peace is untrue to all those who have suffered for it in the past, to Paul who succeeded and to Jeremiah who seemed to fail. God's word places honor upon those who remain true in an age of laxity and defection, the seven thousand who in Elijah's day had not bowed the knee to Baal and whose lips had not kissed him, "the remnant according to the election of grace" in Paul's day, the remnant foretold in the Apocalypse which keep the commandments of God and have the testimony of Jesus Christ, though the dragon and all of his hosts make war upon them.

It is quite common to brand the man who is watchful against the encroachments of error as a "heresy-hunter". An epithet is recognized as a last resort of a defeated cause. I dare affirm, that, in view of the infinite and everlasting importance of the saving truth of the gospel, the man who resists the entrance of false teaching into the Church has done humanity a greater service than the one who has established a chain of hospitals and asylums. The more he is forced to stand alone the more honor to him.

"Faith of our Fathers, Holy Faith,  
We will be true to thee till death."

\*Formerly Pastor of the First Presbyterian Church, Staunton, Va.

## UNASHAMED

By Rev. Samuel McP. Glasgow, D.D.

"I am not ashamed of the Gospel."  
(Romans 1:16)

Paul's buoyant confidence is contagious across the centuries. The Gospel has taken terrible toll of Paul and he's striking a balance. On the human level he has every reason to be ashamed and dismayed. It was the Gospel that had changed his entire life plan and robbed him of the fruits, well within grasp, of human greatness and satisfying recognition.

His chosen profession could no longer be followed, though he was out in front of all his fellows therein. A complete reversal of one's publicly avowed policy and passion is always humiliating. Paul had been the leader in the destruction of Christianity. The Gospel had called and now he is the leader in defense of Christianity. He had hated Christ deeply. He now serves Him utterly. Such reversals are costly.

His popularity had waned. Both Jew and Greek looked upon him as a great scholar, an outstanding Pharisee with a matchless contribution to give to his generation. When the Gospel turned the tide of his life into lowlier and what they thought unworthy channels, they left him with disdain or hatred burning in their hearts.

Not only had he given up heavily, yea completely, on the human level, but he had picked a path steep and stony, lonely and difficult. Along its way there are dangers; shipwrecks, scourgings, the bitterest persecutions, long imprisonments.

From being the idol of his people, as a great university graduate, ready to take over the leadership of the party of the Pharisees, second only to Gamaliel, the recognized brain of them all; he describes his position as being made "the offscourings of all things," a door mat for the nation's feet; and it was to this that the Gospel called.

He declares, however, "I am not ashamed of the Gospel." But how can he say it? He might endure these hardships, but how can he glory in them?

He tells us, and his explanation is satisfactory and convincing. "I am not ashamed of the Gospel," he says, because of:

1. **What Is It - "The Power Of God."** He has wielded power before. He was a man of power. He was a powerful personality, but since he turned in completely with the Gospel, he is handling a new power. Here was "the Power of God."

He could make claims that reached to the fundamental needs of the race and never have to apologize or give excuses for the insufficiency of his Gospel. As he felt the vibrant movements of God in His Gospel, he saw the "dunamis," the

dynamite, the inestimable power that had created the heavens and the earth. He found that in the Gospel he was a partner with God and he wielded a power but poorly symbolized by an engineer who moves a lever and a thousand gigantic wheels in a great factory begin to move with silent precision and well nigh irresistible power.

II. **What It Does - "Unto Salvation."** This new power produced an entirely new issue in men. The Greeks with their philosophy and art and their magnificent minds had patterned the thought of the world for coming centuries in the intricacies of reasoning, psychology and philosophy.

The Romans with their short sword, their closely knit organization, their national loyalty, their mighty laws, their great empire, had well nigh conquered the world and organized it.

His own people, the Hebrews, with their exquisite lore, their beautiful ritual, had a religious culture reaching back into the dim beginnings, and a unique relationship to Jehovah.

Not one of them, however, nor all combined could bring about the salvation of a lost soul. They could only polish and veneer the exterior, they could not revitalize the spirit. They could only galvanize the corpse, but they could not start the heart to beating and the blood to pulsing and the life to sparkling and glowing within. In Christ, in His Gospel, Paul had found the power of God, the creative power of God that

could do this thing. "Unto salvation"; all the way to the ultimate need of a broken and blackened life; this power to cleanse, to change, to re-create, to renew; this saving, keeping power goes. No marvel that Paul, with such a mind and heart, was fascinated and held and royally and boldly unashamed.

III. **Whom It Saves - "To Every One That Believeth."** No class distinctions, no national exclusions, no water-tight compartments. The best, the only hope of mankind, belongs alike to every man. To Jew and Greek, to bond and free, to rich and poor, to black and white: to every one who would hear and heed and bring the heart along in faith and acceptance. As Paul looked back down the path, he saw Timothy, that beautiful, talented, princely youth of gentle birth and abundant culture. There he was kneeling at the feet of Christ, saved and satisfied and ready to be sent upon his mission. And by his side there knelt a poor, be-draggled girl of the streets, the fortune-teller of Philippi. How drab and soiled her life! And yet as he looked upon her face there was a light that never was seen on land or sea, the light of the knowledge of the glory of God which she had found in the face of Jesus Christ.

And this same Gospel, "the power of God—unto salvation—to every one that believeth," satisfied Paul's soul fully and left him radiant and confident.

## Jesus - Saviour - God

By Rev. W. H. McIntosh, D.D.\*

There is a fact about St. Paul's use of the word "Saviour" which may have meaning. To those who believe in the verbal inspiration of scripture, the Apostle's selection of names and titles cannot be supposed to be by chance.

In the King James Version of the New Testament, there are fourteen letters attributed to St. Paul. These letters contain one hundred chapters. In every one of the letters, the Apostle uses a number of titles for God and Christ. "Saviour" is one of these titles. He uses this word only twelve times in the fourteen letters. One of these times the word is a common noun; it is used eleven times as a name or title. Of these eleven uses, ten of them are in the Pastoral Epistles; three in First Timothy, one in Second Timothy, and six in the short Epistle of Titus. Titus has three short chapters, the fourteen Epistles one hundred chapters. In less than 3 percent of his total writings is found more than half the number of times he uses this word as a title.

Here is the fact. If this fact be ascertained by a careful reading of the Epistles rather than by counting references in a concordance, perhaps some probable inferences may be drawn.

The letters to Titus and Timothy are written to preachers. First Timothy and Titus contain much the same subject matter. The occurrences of this title in the Epistle of Titus are in pairs: twice in the first chapter; twice in the second chapter; twice in the third chapter. In the first chapter the expressions are, "God, our Saviour," and "Christ,

our Saviour." This same order the use of the title occurs also in the second and third chapters. The following possible inferences are suggested:

1. If God is Saviour, and Christ is Saviour, then Christ is God.

2. Titus and Timothy are both preachers sent upon difficult missions. They are not to despair because of the difficulties because God is the Saviour. They are not to be proud of their successes because God is the Saviour.

3. Titus and Timothy are directed to give attention to the importance of sound doctrine but however sound the doctrine, it is still true that God is the Saviour.

4. Sound doctrine is to be accompanied by sound morals. The preachers are to insist upon right living but correct living will not save; God is the Saviour.

5. The preachers are in these particular fields to take care that they have the right kind of church officers, the qualifications especially of elders are stressed. However important, correctness in church government will not save; God is the Saviour.

These and many other possible inferences may suggest the true reason for St. Paul's partiality to this particular title. The fact that he so uses it is clear and we cannot believe that he did it by chance or simply to give variety to his style.

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## BAPTISM

By Rev. John Scott Johnson, Ph.D.  
Infant Baptism  
(concluded)

Circumcision and Baptism were never sufficient in themselves to save anybody, either adult or child. But God had a definite purpose in appointing a sign (which was both a token and a seal) of the Covenant of Grace. A study of the respective undertakings on God's part and on the part of the parents which were recognized and accepted when the token of the Covenant was applied to a child of the Covenant, reveals some of the graciousness and love of our God in adding the second part of the Covenant of Grace.

### WHAT THE COVENANT TOKEN MEANS TO GOD

The circumcision of an infant was not merely a ceremony; it was a token of a Covenant between God and the child's parents which had for its end the salvation of the child. What other explanation can there be of God's offer "to be a God . . . to thy seed" in Gen. 17:7, and of His command to place a designated token upon an infant? Was not the token to bind God and the parents to fulfill their respective parts in the Covenant?

The first mention of "token" in the Bible is in connection with the rainbow in Gen. 9:12. An accepted principle of interpretation in the Bible is that the first mention there-in of any subject shows God's attitude to or view of the object. In Gen. 9:16, God states as follows His purpose in appointing this token (and does not the same apply to all His designated tokens?): "The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature . . . upon the Earth." Does He not also "look upon" His appointed token of the Covenant of Grace that He "may remember the everlasting Covenant between God" and His people?

#### God's Faithfulness Illustrated

Moses and Samuel are Bible illustrations of God's faithfulness to His Covenant when parents do their part.

Both were removed from their homes when weaned. Moses went into an environment that was hostile to God; Samuel into one that ought to have encouraged godliness but Eli's own sons (and Samuel's sons) were anything but Godlike. God's faithfulness to His Covenant ("to be a God . . . to thy seed"—Gen. 17:7) is amply proved in the Bible record of these two men. "God" is the only explanation of their careers. In their early years their parents were faithful to the Covenant. God, accepting the parents' obedience, made good His promise.

### WHAT THE COVENANT TOKEN SHOULD MEAN TO PARENTS

The token on a child was and is evidence of the parents' faith that God would keep His promise to be a God to the parents' seed. When parents, (as Abraham did) continue to show their faith by obedience to God, in providing for their children God's means of grace (particularly the Word and prayer), God rewards their faith by fulfilling His promise to be a God to their seed. "God loves to save by families." But the parent must fulfil his part of the Covenant.

#### Obedience By Parents Is Required

The fulfilment of the first part of the Covenant

of Grace—"to be a God to thee" (Gen. 17:7)—as of the first part of the corresponding promise in the New Testament—"thou shalt be saved" (Acts 16:31)—is dependent only upon faith. God saves the one who believes. But the fulfilment of the second part—"and to thy seed" "and thy house" (see verses cited)—seems surely dependent upon an obedience which proves and fulfills the parents' faith. Does not God unmistakably declare this in Gen. 18:19 when He says that His bringing "upon Abraham that which He hath spoken of him" follows upon Abraham's commanding "his household after him" and their keeping "the ways of the Lord, to do justice and judgment"?

Has not God said in effect to parents: "You do your part, and I'll save your child"? And in Gen. 17:14, "of the uncircumcised man child," "that soul shall be cut off from his people."

#### God's Anger At Parental Negligence

Obedience to God's command to circumcise a child was not optional with parents. God was not indifferent as to whether or not the token was applied. A striking proof of this is seen in Ex. 4:24-26: "It came to pass by the way in the inn that the Lord met him (Moses) and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet and said, Surely a bloody husband art thou to me. So He let him go."

Applying the "first mention" principle of the Bible interpretation to this, the first mention in the Bible of a failure to place upon a believer's child the Covenant token, God's anger, such that He "sought to kill" Moses, indicates how strongly God wanted the token applied, and how incensed He was (and is) at any believing parent's failure to make use of the token.

#### Why Was God Angry?

When God's anger burns so that He seeks to kill, there is a reason. Does not the reason here lie in the results of the disobedience? Moses had failed (or refused) to acknowledge his responsibility for the soul of the child. This responsibility was in two parts:

1. The acceptance of God's gracious offer to be a God to his child, and, through obedience to His command to circumcise the child, to bind God to the fulfilment of his gracious promise.

2. What parents themselves do in complying with what God evidently included in His Covenant with Abraham. See "What the Covenant Token Should Mean to Parents," above.

"Human responsibility is man's response to God's ability." God is able to save, but lack of faith limits Him (as it did the Lord Jesus at Nazareth), Matt. 13:58. Moses did not respond by obedience; his faith must have failed, and so did not provide what God demanded before He would work. Therefore, God (Who wanted to be a God "to thy seed") was angry.

#### God Still Eager To Save

A clear statement of God's love to children and His desire for their salvation (because of which He ordained a token of His Covenant) is in Matt. 18:14: "It is not the will of your Father . . . in Heaven, that one of these little ones should perish." Matthew, Mark and Luke all record the Saviour's statement: "Suffer little children . . . to come unto me; for of such is the Kingdom of Heaven." Matt. 19:14; Mark 10:13; Luke 18:16

The lesson for parents today is: God's promise is the same, for the Covenant is the same. Gen. 18:19 still applies: "I know him that he will command his children and his household after him

and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which He hath spoken of him." Since God hasn't changed, His fulfilment today of His part of the Covenant depends upon the parent's fulfilling his part ("that the Lord may bring upon . . . that which He hath spoken"). He still awaits obedience by believing parents to His revealed will for their God-entrusted children. Dare such parents fail Him?

#### Infant Baptism In The New Testament

The proclamation to Abraham as the children was the same as at Pentecost: "to be a God unto thee and to thy seed." Gen. 17:1: "The promise is unto you and to your children." Acts 2:39. Then children of New Testament believers had the same standing, and the same right to the new token of the "everlasting" Covenant as children before had to the old token of the same Covenant. Only fragments of the early church fathers' writings remain but 9 out of 12 before 200 A.D. refer to Infant Baptism as the practice of the church (Dabney's Theology, page 791).

Taking John's baptism as one instance and the baptism at Pentecost as one, the New Testament records only 8 or 9 instances of water baptism. Three—one third—of these were household baptisms. Would God have recorded them if infants were left out of the New Testament church?

The three instances of household baptism in the New Testament surely include children. They are:

"She (Lydia) was baptized and her household." Acts 16:15.

"He (the Philippian jailor) . . . was baptized, he and all his straightway." Acts 16:33.

"I baptized also the household of Stephanas." I Cor. 1:16.

#### A Dilemma For Immersionists

The record of two of these household baptisms indicates that small children were baptized. Acts 16:14 records only Lydia's heart as being opened, ("whose heart the Lord opened, that she attended unto the things . . . spoken of Paul,") yet "she was baptized and her household." Either some adults of the household were baptized without conversion, or some children too young to believe in the Saviour were baptized on the faith of the mother.

Likewise, Acts 16:34 records only the jailor as "believing", for the Greek word so translated is singular. The verse reads: "He . . . rejoiced, believing in God with all his house." Yet he "was baptized, he and all his straightway" (Moffatt expresses it: "got baptized instantly, he and all his family.") Since only the jailor's faith is mentioned, either some adults in his family were baptized without conversion, or some children too young to believe were baptized on the faith of the father.

Paul and Silas would not have baptized adults without conversion, so the other alternative must be true. There must have been children in these households who were baptized on the faith of the parents.

#### OBJECTIONS

Two objections are made to infant baptism.

1. The New Testament teaches only "believer's baptism."

2. What can an infant know about "baby sprinkling"?

#### 1. "Believer's Baptism."

The proof text for this objection is Mark 16:16: "He that believeth and is baptized shall be saved;

but he that believeth not shall be damned."

If the first part of that verse excludes infant baptism, because infants cannot believe, the second part denies infant salvation for the same reason, but Immersionists do not usually advocate this idea. But why interpret one-half of a verse one way and refuse to take the other half the same way? The absurdity of this interpretation is seen also in passages like II Thes. 3:10—"If any would not work, neither should he eat." Should infants therefore be starved?

Furthermore, in Rom. 4:11, circumcision, although administered to an 8-days-old child, is designated "a seal of . . . faith." That token of the Covenant was administered on the faith of the parents; why, then, is it absurd to administer to a child in the New Dispensation "a seal of faith"? To administer to a child the new token of the "everlasting" Covenant in the God-directed way on the faith of the parent?

#### Is God's Church More Exclusive Than Heaven?

Immersionists usually accept the belief of most Christians that infants dying in infancy are saved. That is, Immersionists believe God admits to Heaven some whom they would exclude from the church. They, therefore, would make the type of the Kingdom, the earthly church, more exclusive than is the Kingdom itself. Is not the church on Earth a training school for Heaven? If God admits babies to Heaven, would He exclude them from His school of preparation for Heaven?

#### 2. "Baby Sprinkling."

The second objection calls in question the wisdom of God who directed the circumcision of the 8-days-old baby. Could the baby know anything of the purpose of this act?

The infant knows nothing more of the purpose of his baptism than Isaac knew of the purpose of his circumcision, or that the brought infants knew of the touch ("the blessing," Mark 10:15), of the Savior ("they brought unto Him also infants, that He would touch them." Luke 18:15). But the parent can know of his Covenant with God for his child, and God knows of His Covenant with the parent to be a God to his seed.

If it is "silly", as urged by Immersionists, to baptize a baby, then it was worse than silly—it must have been brutal—to mutilate an 8-year-old baby by circumcision. However, God specifically commanded the latter (Gen. 17:11), and when He changed the Covenant token to baptism, He never denied to children the new token.

#### Infant Baptism Illustrated By A Child's Disease

One who as an infant had the whooping cough knows nothing more about it later than of his baptism as an infant. In both cases, his knowledge is based on what he has been told. But the whooping cough germs know; they are unable to make that one sick again.

The baptism of an infant leaves no marks nor scars that Satan must recognize as evidence that God pre-empted that soul, but whenever parents supplement baptism with further obedience to God's other requirements for the care of children, fulfilling their part of the Covenant, God "is faithful that promised," and Satan fails. The writer hereof cannot understand, why (when he was backslidden and therefore vulnerable) Satan failed in so many temptations of him, even getting his consent, but God intervened.

## SEVEN BIBLE POINTS ABOUT INFANT BAPTISM

1. God definitely included infants in announcing the Covenant of Grace in Gen. 17:7: "and to thy seed" and directed the circumcision of the 8-days-old boy ("he that is eight days old shall be circumcised," Gen. 17:12).

It has been said: "The New Testament gives the full-grown flower of which the Old Testament was the bud." If infants were left out in the New Dispensation, where is the flower for this bud?

2. The words used to introduce the New Dispensation were: "To you and to your children," Acts 2:39. What would they mean to a Jew who knew all his life the inclusion of children in Covenant privileges?

3. The New Dispensation adds nothing to make the inclusion of infants impossible or even difficult. On the contrary, the new token of the Covenant made possible its application to both sexes, thus enlarging its scope.

4. God records three times—separate occasions—the baptism of households. In two of them, the description indicates children under the age of believing. See "A dilemma for Immersionists" herein.

5. There was no protest by the Jews that the Christian religion left the children out—abandoned them.

6. Of the two objections to Infant Baptism, one is based on an untenable interpretation of one Bible verse, and the other is a condemnation of God's explicit command.

### God Hasn't Changed

7. There is nothing in the New Testament to imply—much less to declare—God's withdrawal of the privileges He had particularly extended infants in the Old Dispensation. With no Scripture requiring such withdrawal, three questions need answering:

a. Why should the God of Matt. 18:14 ("It is not the will of your Father . . . in Heaven that one of these little ones should perish") desire such withdrawal? Because the Bible records no withdrawal, a justifying motive is needed to support the assumption that these privileges had been withdrawn.

b. If God has withdrawn these privileges, why did He not record it?

c. Why did God record "you and your children" (Acts 2:39) and "and thy house" (Acts 16:31) if He did not mean these expressions?

### FINAL WORD

Some one has said: "The Church is wasting precious energy reclaiming children of believers, they ought to be used in winning those who have had no such heritage." What is the trouble? Parents either do not bind God in Covenant for their children, as He invites and commands to be done, or else the parents are unfaithful to their Covenant vows. If any parent who reads this has been guilty either way, will you not, right now, confess to God the sin of your failure, and then make all amends in your power? The salvation of your children (and, perhaps, of others) may depend upon it.

# The Sovereignty Of God

By Rev. L. T. Wilds, D.D.\*

This subject, assigned by the Presbytery, is a timely one for these turbulent times. It is also a tremendous one for a brief consideration. It is like trying to see the whole of the Atlantic or Pacific ocean in only a few minutes. However, as one can in a short time see enough of the ocean to catch something of its majesty and grandeur, so may we see something of this foundation tenet of our faith.

The sovereignty of God is the doctrine that He is the supreme ruler or governor of the world and the universe, that He has all power in heaven and on earth and exercises that power according to His will, or, to use the words of the Catechism, it is "His most holy, wise, and powerful preserving and governing all His creatures and all their actions."

Now even reason or common sense would seem to be a sufficient basis for faith in this teaching; for reason convinces us that this universe must have had a maker and that He who had the power to make it has the power also to govern it and does govern it, even as man also governs what he makes. But we have a surer foundation for this faith, even the ever-living Word of God, in which He is revealed to us from its opening words to its last. God's sovereignty is declared in hundreds of quotations such as these: "I am the almighty God," "The Lord reigneth," "The Lord hath set His throne in the heavens and His king-

dom ruleth over all," He "worketh all things after the counsel of His own will," "the blessed and only Potentate, the King of kings and Lord of lords," and "The Lord God omnipotent reigneth." And throughout Bible history we find Him present and active and exercising His sovereign power; as His Word says, "putting down one and setting up another": at times giving the reign to even godless powers for some divine and good purpose but in time and inevitably casting such godless powers upon the scrapheap of the nations. Thus must we believe in this great fact; and thus in the very first tenet of the creed of Christendom, "I believe in God the Father Almighty!"

Now If All That We Knew About God  
Were His Sovereignty — We Would  
Have Due Cause For Grave  
Concern Or Alarm

Poor humans have had such sad experience with would-be world rulers, who have generally turned out to be unprincipled, unscrupulous, selfish and cruel tyrants who have enslaved them, such as Hitler would be if he should accomplish his purpose to dominate the world. It is for that reason that we of the democracies have supplanted autocracy with democracy or the rule of one with the rule of the people. But we are not afraid of this Supreme Ruler of the universe and for two reasons.

The first of these is His character. And what a

vast difference has the character of rulers made in the exercise of their power! What of the character of this sovereign God? It is an intensely interesting fact that in His Word, as if to allay this very fear, right alongside of the declaration of His sovereign power is the revelation of His matchless character: His holiness and righteousness and justice and mercy and goodness and love. (You will find that in such Psalms as 96 and 103). And what kind of character do we see Him to be in His clearest and fullest revelation of Himself: even in Christ Jesus, who was God who was made flesh and dwelt among us and who said, "He that hath seen Me hath seen the Father"? We see the embodiment or personification of every virtue or grace! No! We can never be afraid of a sovereign like that!

And the other reason that we are not afraid of Him is His declared purpose for the ages: the ultimate establishment of something that is variously represented as the Kingdom of God or Heaven of which we may be citizens, the church of the living God of which we may be members, and the household of faith and family of God of which we may be the devoted and cooperating and rejoicing sons and daughters. No! We are not afraid of a sovereign of such a character and who has such a gracious plan or purpose. We say, "More power to Him in the accomplishment of this purpose of His grace and love!"

**But Now Someone Will Say: "Why  
Has God Not Done More Toward  
The Accomplishment Of This  
His Purpose?"**

Or to put it another way, "Why all of this mess that we are in? Why does not God stop this war or did He allow it in the first place?"

The answer to that would seem to be, first, that He made us persons like Himself and therefore with wills of our own as He has a will of His own or that He made us free-agents with freewills with which to choose and decide our own actions or course of life. And that is true of humans only. His inanimate creation is governed by inexorable natural laws; and mere animals are governed largely by instinct; and God could have made humans mere puppets or automatons who would move only as He pulled the strings. But God seems to us to have been as a woman with the mother-heart, who is not satisfied with a doll or a dog but who craves a child of her own; and, believe us, she knows that that child will have a will of its own even as she has a will of her own. That is what the father-heart of God wanted: sons and daughters! And so He made them, like unto Himself, free-agents or with freewills to choose and decide for themselves though under His guidance or direction.

And then what happened? We are quite familiar with the Bible account: how that God's first son and daughter, exercising their wills, chose to believe and to obey the devil instead of God and became his enslaved victims and transmitted that slavery to their posterity down the generations. And the human wreckage of it has marked the entire course of history to the present. Chesterton said that the world looked to him like something that had been saved out of a wreck. Yes, indeed! God's willfully disobedient children slipped the family car out one night for a joy-ride and wrecked

it and themselves; and now they are in the hospital with cuts and bruises and broken-bones. And the world-wreckage that we look upon today is due largely to godless would-be world-rulers who would enslave others and cast God out of His world. And doubtless our willful sins also are a contributing cause.

**What Has God Done About This  
Sad Situation?**

For one thing, God has sought to control man's willful wickedness as far as possible by giving to mankind, in His Ten Commandments especially, His just and merciful laws of life and by establishing human government for enforcing these laws—as the apostle says, "the powers that be are ordained of God." But He did far more than that: He brought to bear upon the situation the greatest of all of the powers of even God and the only power that can melt the icy human heart and break the stubborn human will: even the power of His love for us in Christ Jesus, who lived the love of God before us and who in love died for our sins upon the cross. (John 3:16 and 1 John 3:15). And it has worked where nothing else did; as Christ Himself said that it would do, love's magnet of the cross has drawn billions of the sin-rebellious unto Him in penitence and faith to become God's grateful and devoted and cooperating sons and daughters. And God has organized these into a church-body with the supreme mission in life of making this God in Christ known to others and winning them to Him. Oh, it seems that God's chief use of His sovereign power from the time that humans became the victims of sin has been to save them from its power and curse by "the Gospel of Christ, the power of God unto salvation to every one that believeth."

Now the final revelation of God is that the time is coming when He will wind up the affairs of this old world by consigning the persistently unbelieving and impenitent to their place forever and by receiving His redeemed sons and daughters unto Himself forever.

Our sovereign God of love now puts it up to the freewill of every one of us to choose for himself or herself whether we shall go down the broad way of destruction and death with the multitude of the unbelieving, impenitent, God-denying and God defying or shall join the countless multitude of His redeemed children, who are "kept by the power of God through faith unto salvation," whose citizenship is in Heaven, and whose hearts are lifted hopefully and joyfully upward to the Father's house.

Oh, we know that, in addition to all that He has done for us in and through Christ the Saviour, He sends His gracious and wooing Holy Spirit to change these hearts of ours and to create within them saving penitence and faith. Notwithstanding that however, it is our opinion that God still respects the freewill of choice and decision with which He created us, for His Word is "whosoever will" or wills! He sets before us life and death and pleads with us to choose life that we may live forever!

# I Went To Cleveland

By Dr. J. P. McCallie\*

All roads led to Cleveland, Ohio last December 7, for there met eight national and international religious organizations to consider co-operation and, if possible, union under one organization to do the work of the whole Protestant Church.

These organizations, most of which hitherto have rendered a good service in a co-operative, advisory, and exploratory capacity, are: The Foreign Missions Conference of North America, the United Stewardship Council, the United Council of Church Women, the Missionary Education Movement of the United States and Canada, the Council of Church Boards of Education, the International Council of Religious Education, and last of all the Federal Council of Churches of North America. Last but not least! For apparently the officers of this Federal Council are most influential in getting all to merge their identity into one super-organization to be known as the North American Council of the Churches of Christ.

All the above organizations except one, the Council of Church Boards of Education, met in regular annual or biennial meetings, beginning Monday morning, December 7, and then held a joint meeting Wednesday night to consider the constitution that had been formulated after many arduous labors of the best minds in the various church organizations. On Thursday each organization separately looked the constitution squarely in the face and said, "Let's go home and talk it over with the boys back home, and see how it looks to them." No other action was permitted. I felt sorry for the Episcopal brother who wanted to scrap the whole thing right there, and made a motion to table it, but was voted down almost unanimously. It was just as well, for the boys back home really ought to have a chance to say something about it. I rather think they will have plenty to say too.

I really went to Cleveland as a representative of our Executive Committee of Foreign Missions. Our Executive Secretary, Dr. C. Darby Fulton, our Educational Secretary, Dr. Kerr Taylor, our Treasurer, Mr. Curry Hearn, and Assistant to Executive Secretary, Rev. W. A. Linton, formerly of Korea, were also there. Dr. Harry Myers, our missionary back on the Gripsholm from Japan, came from New York, and my old friend and student, Dr. Timothy Tingfang Lew of Yenching University, Peiping, China, blew in and brightened things quite a bit with his Chinese gown and with us speeches. There must have been twenty of us Southern Presbyterians out of place up in Cleveland: Miss Janie McGaughey, Superintendent of the Woman's Auxiliary; Mrs. R. F. Dunlap, Miss Janie McCutcheon, of Woman's Work Committee; Dr. Homer McMillan and Dr. Claude Pritchard of the Home Missions Committee; Dr. Edward Grant of Religious Education Committee and several ministers representing our denomination at the Federal Council of Churches. Among them I remember Dr. McDowell Richards, President of Columbia Theological Seminary, who by the way was appointed by the powers that be Vice-President of the Federal Council of Churches for the next biennium; Rev. Charles E. Guice, McComb, Miss., Dr. Marion Boggs of Little Rock, Dr. Donald MacGuire, Montgomery, Alabama, Dr. John M. Alexander, Fayetteville, N. C. We Southern Pres-

byterians, all except the ladies, who had another engagement, held a caucus in Dr. Richard's room in the Statler Hotel, to find out all we could about the currents that were following so rapidly and decide which way to steer our Southern Presbyterian boat.

I tried to take in the Foreign Missions Conference and hardly got a chance to stick my nose out of that Statler Hotel to get a breath of fresh air. There was something doing morning, noon, and night. Even breakfasts, where several hundred met to hear and be heard, were held before daylight. I listened to every type of speech one could well imagine, and some were fine, but often the best is crowded out by so much that is good. I heard race relations discussed over and over, once by a Pullman Porters' union organizer, Phillips Randolph of Washington; who was praised to the skies; and who was the most eloquent speaker there, and like his race, used the biggest words. I suppose I am too much southern to like what he said. It certainly was not approached from the Christian standpoint. When he attacked this administration for unfairness to the Negro—well, I thought he wanted heaven with a fence around it! One of the breakfasts was on race relations and they made a point of having every round table, seating ten, have at least two colored people at it. Here it was that Randolph made the most vitriolic attack on the present relationship between the whites and the blacks. I have no doubt he has much to justify him in his feelings, but I wished we could have had Dr. Carver of Tuskegee or a man of like Christian spirit, speak on such a subject. Outside of Christ it cannot be solved.

Then there was much talk about after-the-war rehabilitation. Most of these men seemed more concerned about doing something after the war than doing something right now to win the war, and to win men to Christ in the midst of the war. I do not want to seem captious or critical. They impressed me as men of fine spirit, of great ability, and wonderful organizers. But in a Foreign Missions Conference why avoid the one great object of our meeting—how now to win men to a saving knowledge of Jesus Christ, and give them a joy of pardoned sin through His shed blood, and a blessed hope of a coming Savior who will make all right in this old sin-cursed earth. My but that theme would have sounded old-fashioned in Cleveland, yet there were many there that believed in it—just the plain unvarnished gospel of the atoning grace of Jesus Christ. The rub is that there were a lot of others that did not believe in the gospel of the shed blood, so what else was there to talk about? What did we see most of, and hear most of, and work hardest at? Schemes of union, bureaucracy, wheels within wheels, organization to the nth degree. I've never seen such a constitution in my life. Truly it is a gem. It's the last word. I hope I never hear of it again. One of the members of our Executive Committee of Foreign Missions said it made him so dizzy he felt as if he were drunk.

Here is a brief summary of it: The plan is to create a corporation, to be called the North American Council of the Churches of Christ. It is to be "an inclusive co-operative agency to con-

tinue and extend" the eight existing agencies mentioned above. These pretty nearly cover the whole field of church activities. Our church is a member of the Federal Council of Churches, I am sorry to say, and our Executive Committee of Foreign Missions is a member of the Foreign Missions Conference of North America. It is proposed that these agencies (and the other six) cease to exist as separate organizations and that their functions be distributed among four "Divisions" of the proposed "Council", as follows:

Division of Foreign Missions.  
Division of Church and Community.  
Division of Christian Education.  
Division of Home Missions.

Then there will be an executive committee and such committees as that Committee deems necessary; eight Commissions charged with responsibility "for developing the basic philosophy and the requisite programs and procedures within the assigned fields"; four Coordinating Committees; five Joint Service Bureaus; a Field Department and a Department of Financial Promotion; an Executive General Secretary; one or more Executive Secretaries for each Division, Departmental Secretaries, assistants to the General Secretary and to the Executive Secretaries, Secretaries of Commissions, of Coordinating Committees and of Bureaus; and a "Council General Staff, whose functions shall be broadly in the field of general policies and relationships from the point of view of developing the ecumenical movement in North America." Enough said!

I believe in Christian cooperation with all my heart. For twenty-two years I have been a member of the Business Men's Evangelistic Club of my city and on the Executive Committee of the National Association of Business Men's Evangelistic Clubs of America. On these groups are men of every evangelical denomination in America. The harmony is wonderful. But we have one object, to win men to a saving knowledge of Jesus Christ our Lord, and to enlist them in Christian service. Moreover, we have one gospel, salvation through the atonement of Jesus' death on the cross, and one hope of the glorious personal return of our Lord to set this world right. But "two cannot walk together except they be agreed." While I am loathe to depart from our traditional policy of cooperation in Christian activities in foreign missions with other boards engaged in like evangelical work, I feel that we as a church and as an Executive Committee of Foreign Missions should refuse to take a step that would place practically all our work under "the general oversight, review, and coordination" of a Council, the larger proportion of whose membership is not connected with foreign missions, and belongs to some denominations that have not shown sympathy with our evangelistic and educational policies and some of whom do not have the same credal basis for their work.

This whole plan is aimed at organic union and in fact it seems to be an effort to consummate it in practice even before the denominations agree actually to unite. It is devoutly to be hoped that our Assembly will not only turn down this constitution and membership in the Council, but also membership in the Federal Council of the Churches of Christ in America.

\*Headmaster of McCallie School for Boys, Chattanooga, Tenn.

## Our Mission To The Jews

By Rev. Harold J. Dudley, Th.M.\*

The writer is personally acquainted with the subject of the following brief biography, the Reverend Eddie S. Lieberman, pastor of the Pleasant Ridge Baptist Church, Hueytown, Alabama, just thirty years of age.

Mr. Lieberman was born in New York City, and was instructed in the traditions of his fathers, that is in the orthodox faith of the Jewish Church. At fifteen or sixteen he left high school for a position with a New York banking firm. At nineteen, in spite of promotions in the past and good prospects in the future, he gave up the banking business because of a desire to become a professional baseball player. He felt that the quickest way to the Big Leagues was to begin with a Southern team, so he traveled south in a freight car. En route he met two youths who persuaded him to join with them in stealing an automobile in eastern North Carolina. At Greenville, S. C., he was apprehended when his companions in crime fled. He was held in the Greenville jail, a Federal prisoner, for eight months or longer, waiting trial. At first he considered it a lark, but with the passing of the months his situation became desperate.

Every Sunday afternoon an elderly woman, a member of the Baptist Church in Greenville, visited the jail for the purpose of speaking to the prisoners and distributing pamphlets and Testaments. At first Lieberman was disinclined to leave his cell with the other prisoners in order to hear the evangelist, but eventually, tired of jail and of being left alone in his cell, he ventured forth. Though by rearing he had been instructed to avoid anything that smacked of Jesus Christ, he listened, accepted pamphlets and a Testament, and in due time **dared** to read the "forbidden" word. He declares that he was thrilled with the life of Christ beyond anything he had ever read, but above all with the story of the resurrection. One day he prayed that if Christ were real, he would follow Him. He was keenly disappointed that nothing happened. In the meantime he had disputed somewhat with the old lady who always dealt graciously with him. Once again he prayed, and immediately as he lay in his bunk he had the feeling that he ought to tell somebody of his experience, so he then and there called together the other prisoners and told them he had decided to become a Christian. Then, he declares, that though he has since graduated from the Seminary, he received his best theological training from those prisoners, most of whom were Baptists! These men proved exceedingly loyal to their respective denominations, almost coming to blows in defense thereof! When he wished to play cards, they forbade him on the ground of his conversion. When he desired to smoke, they told him it was unbecoming a Christian. His own proof that he **was** a Christian demonstrated itself when he butt his head on his bunk and "nothing came out," meaning he did not swear! In fact, this tendency completely disappeared.

When the Jews of the town learned that he was converted and was to be baptized, they sent a delegation to tell him they had planned to obtain his release and to give him work, but the situation altered the matter so that they must renounce him. He prayed for guidance in giving an answer, and after thanking them stated that he intended to remain firm.

Shortly afterwards he was immersed in the Bap-

tist Church, a United States Marshall handcuffed to him. In the meantime he had written his mother, thinking she would be pleased to learn of the change that had taken place in his life, but received the answer that his family had disinherited him. In due time he was paroled, and went to live in the home of the elderly lady who was responsible for his conversion. He called her mother and was like a son to her.

After working a while he decided he needed to complete his education, so he went to the Baptist Theological School in New Orleans, supported by the Men's Bible Class of the Baptist Church in Greenville. His work was acceptable but at the end of the year he felt the need of college training; therefore, he entered Mars Hill College, Mars Hill, N. C. After a year there, he decided that he should complete high school. Though past twenty-one years of age, he went back to high school, graduated, then in turn passed through college, the university, and the Seminary, so that today he holds several degrees.

Originally he planned to teach, but felt that God was calling him to the ministry. A year ago or more he was invited to supply the Church at Hueytown, Alabama, and that afternoon was called to become the pastor.

Mr. Lieberman declares that he has reached the following conclusions by his experience: (1) That Jesus Christ is the finest thing he has ever laid hold of. (2) That he will never give up Christ unless something better offers itself, and he doesn't know of anything better. (3) That Christians have sadly neglected their mission to the Jews, who are far more responsive to the Gospel than Christians realize.

\*Pastor of the First Presbyterian Church, Birmingham, Ala.

## Calvinism Applied

In these days of testing our people have the right to receive from their ministers the strength and consolations of our faith. When their hearts are being torn by anxiety concerning loved ones, their hands ought to be strengthened in the Lord who doeth according to His will in the armies of heaven and among the inhabitants of earth so that none can stay His hand or say unto Him, What doest Thou? They need to hear, The Lord reigneth, Be still, and know that I am God, I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts hath sworn saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. Above the wicked hands that crucified Christ, the world needs to see the Almighty Hand of the holy God using even the wrath of man to accomplish the purposes of His grace. (Acts 2:23; 4:27-28). Then as one looks over the tragedies of life, he may say with Joseph, Ye meant it for evil, but God meant it for good. While some preachers are presenting a "God" limited by the forces of nature or the wills of men, a Presbyterian mother writes of the death of her son in a submarine collision:

"There are no accidents to those who know and understand  
That an all-wise Heavenly Father guides with a  
loving Hand."

These great hearts witness:

"The eternal God is thy stay  
And underneath  
Are the arms that will last for aye."

Like the brave William of Orange they have entered into a close alliance with the King of kings and are firmly convinced that all who put their trust in Him shall be saved by His Almighty Hand.

In the awful cataclysms, the massacres, imprisonments and stakes of the Reformation, Calvinism nerved the hands of the martyrs. Behind faith they saw its parent election. He saved us and called us with a holy calling not according to our works, but according to His own purpose and grace which were given us in Christ Jesus before times eternal. Flesh and blood hath not revealed this faith unto us, but our Father which is in heaven. Those who receive Him, have been born not of blood, nor of the will of flesh, nor of the will of man, but of God. We are saved by grace through faith, and that not of ourselves, it is the gift of God. Faith is the gift of God that carries with it the assurance that God is for us. And if God be for us who can be against us? Faith is resting in Christ, and as the gift of God carries the assurance that God put us there. Of Him are ye in Christ Jesus who is made unto us wisdom and righteousness and sanctification and redemption. Instead of offering anxious hearts an examination that constitutes an attack upon Calvinism, why not carry that examination back, as Barth is doing (Kirchliche Dogmatik II.2.367), to Calvin's answer to Pighius: "Whence do I know myself to be elect? Christ suffices me for a thousand witnesses; for where we find ourselves in His body, our salvation rests in a position as secure and as tranquil as if it were now located in heaven."

A rediscovery of some of this tensil strength of the Reformed Faith has steadied the Confessional Church, the Reformed Churches of Holland, and is reviving God-Centered Religion in France and Switzerland. A realization of the might of this Theocentrism led a Lutheran professor to say to his Calvinistic colleague of the University of Paris: "Lecerf, God has something in store for His Church, something very dreadful; and because God knows His Church needs a backbone He is bringing her back to Calvinism, which is the backbone of Christianity." —Wm.C.R.

## Let God Work Through Us

Yet not I, but the grace of God which was with me. I Cor. 15, 10.

It is easier to organize than to agonize. We can organize the Holy Spirit out of His Church, and we have largely done it. 'Lower and lower down at His feet.' That is where we need to be; to roll our pride in the dust; to recognize how complete is our impoverishment; to give God Almighty a chance to do something with very indifferent material.

—W. Graham Scroggie, D.D.

# Experiences In Personal Evangelism

By Rev. C. T. Caldwell, D.D.\*

These are personal experiences of outstanding Ministers of our Church. They were gathered together by Dr. Caldwell, and we feel that they will prove of great value in stimulating others to do this type of soul winning. We will be delighted to have others send in their experiences along this line. We will withhold all names where requested to do so.

## (Evangelistic Experience Of A Very Prominent Minister In Our Church)

1. "I was pastor of a fine old church in a small county-seat in Virginia. There were two banks in the town. Neither bank president was a professing Christian, but the wife of each was a member of the Presbyterian church. At the close of the service one Sunday morning I had an interview with one of those good women, and found that she was deeply concerned about her husband. She said that she thought timidity was his main difficulty, but that she would like for me to approach him if a favorable opportunity could be had. I asked her if he always came home to his dinner in the middle of the day, and indicated that I would like dinner with them and use the occasion to talk with him in the quietness of his home. Incidentally, may I remark that she was an awfully good Virginia housekeeper and cook. She said that he rarely was at home at midday, but that she would telephone me the first day she found that he was to be there. I would be supposed to happen to arrive at about the dinner hour, and she would insist on my staying. Then while she was giving the table its last touches, I would talk to him. Within three days from that time that wife called me to tell me that she had discovered that her husband would be there that day.

The plan worked. I happened along; was urged to stay for dinner, and was left for quite a while in the sitting room with the man of the house. I brought up the subject, explained as best I could the plan of redemption to him, with the result that he promised to make a public profession on the following Sunday morning.

We followed the old-fashioned practise in those days of 'opening the doors of the church' to any who would come forward during the singing of the closing hymn. So the invitation was given and the congregation stood to sing. To my amazement, here came the bank president with his two grown sons, plus the president of the other bank with his grown son. That is, instead of one man coming, five men came down the aisle of that church together. They all united with the church that day on profession of faith. The whole town was stirred by the scene.

Here is what happened: After that pre-dinner conversation that day, that man went at once to see the other bank president to tell him what he proposed to do, and to urge his neighbor to do the same. That night he called his two stalwart sons in and told them the same story, urging them to go all the way with him. The president of the other bank gave his heart to Christ, and before Sunday came had persuaded his own son to go with him. Those two leading men in that community exercised a joint leadership in the spiritual life of the town, and every one of those young men developed a consistent Christian life and leadership.

That good woman's husband was timid. She

was correct in her judgment of him. But under the lead of the Holy Spirit, timidity gave way to boldness. That man distinguished himself before sunset in the doing of a brave deed. He brought another to Christ."

## (Pastor Of Another Of Our Great Churches)

2. "A most remarkable case is that of one of the leading men of G..... whose sole idea of Christianity was Masonry. One night in greeting him, I remarked that I wanted to talk to him some time. Evidently something in my manner or words gave him an inkling of my purpose, for, after a moment of hesitation, he said, "You had better come quick." This reply was a surprise, but instantly I replied, "All right, tomorrow morning at 10." At the time stated I found him in his office and came straight to the point. I laid before him the claims of Jesus Christ on his life and all it counted for, and urged upon him an immediate acceptance of Christ and a bold confession of Him before the world. He listened very attentively and then replied: "From the day I was old enough, I have been connected with Masonry. I have taken every degree possible to me and my Masonic connections supplied all the religion I seemed to need. Lately I have been thinking that perhaps I have been wrong. Now I know I have been so. I will take Christ as my Savior, and you may be looking for me next Sunday morning." He was true to his word, came before the session, witnessed a strong confession and has been loyal and true to every test since. This man was considered as an extremely difficult man to approach on spiritual subjects, and never attended church except on special Masonic occasions."

## (The Pastor Of One Of Our Largest Churches)

3. Experiences in evangelism: "One of the most interesting experiences I have ever had in personal evangelism was with a young physician. His father, who was a Methodist minister, had told me that he could never get his son interested in uniting with his church and gave me permission to visit him and to get him into my church, if possible. On my first visit he was very courteous, but when I talked with him frankly about his soul's salvation, he told me that he was not ready then to talk seriously concerning that relationship of life. He said, however, that if I would come back in six months he would be glad to talk to me about it. I invited him to attend the services of our church and made a note of the date of this visit. In exactly six months I returned to his office. He, in the meantime, had been attending our services and we had become rather friendly. I then put the proposition before him again and very definitely. Having prayed for him for those months, the Holy Spirit had prepared the way and he very willingly accepted Christ as his personal Saviour and united with our church. He had his wife and daughter bring their membership from the Methodist church and they became faithful members and warm friends. As a matter of fact, a little son was born to them after that and they gave him my name."

## (Evangelistic Experiences)

4. "I took a train for A..... to hold a meeting. Engaged in conversation my train took me

six miles beyond the place. I got off and told my plight to several and told them that I must be there in a little while to preach. A young man driving a mule and buggy said he was going that way and took me. I made the appointment. About the third night a big red headed boy came down and made his confession. Nobody knew him. I asked him where he lived and he told me he lived in the next town and had heard me say I was going to hold a meeting in A....., and he resolved he would attend. God used my blunder to save a soul."

\*Waco, Tex.

## If He Is Your Elder Brother—Yes

By Tom Glasgow\*

The euphonius and, where true, beautiful phrase "Fatherhood of God and Brotherhood of Man" too frequently is dangerously used in the day in which we live. The "moral" or "ethical" press would accept it as the epitome of the Christian faith, where in truth their interpretation of this phrase is not Christianity at all but Universalism.

With the Christian there can be no justifiable application of the phrase outside of those who have accepted Christ as their personal Saviour. Here and in a very glorious manner the "Fatherhood" exists and this "Brotherhood" should abound. The popular usage, however, with the "moral" press and too often in indiscriminating language from Christian pulpits and responsible Church Laymen would claim a "Fatherhood" for God for all mankind—regenerate and unregenerate and a "Brotherhood" for mankind irrespective of a saving faith in the Lord Jesus Christ.

No language could be clearer than that of our Lord when he declared to his hostile questioners "Ye are of your Father, the devil" or the distinct line of demarcation drawn by Paul regarding the "household of Faith."

The point here raised is profound but not obscure. However, a clearer recognition and statement thereof is vital, lest the present trend of naturalistic morality become confused with the inescapable need for the personal recognition of ourselves as sinners—lost and irretrievably lost except for a saving faith in the gracious mercy of a personal Saviour. The absolute necessity of undeserved vicarious atonement through the substituted righteousness of the Lord Jesus Christ has strikingly drifted from our pulpits and is fast becoming passe' as a conviction of the pew. Personal decency and especially when accompanied by an attitude of benevolent kindness are both worthy and greatly to be desired but to many these have become the synonym of Christianity itself. The true Christian of course has or seeks to have both of these (decency and kindness) but recognizes them as effects of Christianity and not causes or creating factors of his status as a Christian.

Like it or not—we must realize that Christianity is as narrow as a razor's edge. Kindly disposed persons long to spiritually fraternize with similar

minded and humanly admirable orthodox Jews, Hindus and high-typed and honorable leaders of other religious faiths until the line of demarcation between the saved and the unsaved is virtually if not completely lost. The theme of the once much discussed book "Rethinking Missions" illustrates this blurred viewpoint. However, our only authority for the plan of Salvation declares in clear and unambiguous language that "There is no other name," "I am the way," "No man cometh to the Father but by me," and like unequivocal statements. An Orthodox Jew, an honorable Brahman, a noble Buddhist, a Unitarian Philanthropist may be refined, cultured, attractive, noble, winsome, worthy of the human personal esteem, affection and fellowship; however, until and unless he accepts Christ as his personal Savior there is no message from the Book but that he is also LOST!

The testimony of the Christianity of our day seems to have surrendered much of its power in its impact with our times. To many it would seem that this is largely due to the absence of a clear understanding by the pew and proclamation by the pulpit of the essential necessity of Atonement found only in the blood of Jesus Christ. Outside of this there is, of course, "Fatherhood" in the sense of "Creator." However, "The Fatherhood of God and the Brotherhood of man" as this phrase is wont to be used, must begin at the foot of The Cross. Until this vital distinction is again made clear to a confused world the power of the testimony of His Church will suffer.

\*Elder of the Myers Park Presbyterian Church, Charlotte, N. C.

## War Relief Causes Face Urgent Need

By Rev. Vernon S. Broyles  
Atlanta, Ga.

Developments all around the world continue to emphasize the wisdom of our 1942 General Assembly in providing a channel through which our churches may have some share in the alleviation of the terrible suffering brought on by the war. The suggestion of the Assembly was that our Church undertake to raise a minimum of \$30,000 for war relief during the church year, 1942-43. It was recommended that funds contributed be apportioned to the selected causes as follows: War-Stricken Churches, 40 per cent; China Relief, 30 per cent; Christian refugees, 20 per cent; and the American Bible Society, 10 per cent.

The official time set for the offering was July 5, 1942, but quite a number of churches found that, because of local reasons, another date was more desirable. Miss Margaret Vance, Treasurer of the Assembly's Committee on War Relief, reports that up to December 1, the amount of \$4,427.50 had been received.

Checks are still being received, the frequent inquiries are made as to where contributions should be sent. Churches or individuals who would like to have a share in this work of love and sympathy should send the contributions to Miss Margaret Vance, Treasurer, Blowing Rock, North Carolina. The need is vast. Any contributions to this cause will help our Church to exemplify the spirit of the Master.

## The Confession Of Faith

By Mr. Samuel B. Woods\*

The proposed celebration of the three hundred years of our Westminster Confession of Faith should meet a hearty response, quicken our zeal and strengthen our belief in the great truths of God's Word. That assemblage of earnest Christians, great scholars, who for over five years worked and prayed without ceasing, produced in clear logical statement Bible truths, adherence to which has made worldwide Presbyterianism, the greatest of all Protestant denominations. For our Confession of Faith men and women have withheld persecution, lived and died at the stake, "true blue" to God and His revealed will.

It is strange that with such a heritage so many Presbyterians are ignorant of their own standards, even of their existence. Our seminaries ought to put all the emphasis possible on our fidelity too, and the importance of these great works, the Confession and the Catechisms. Copies of both and Dr. Smith's Creed of Presbyterians should be in the libraries of the Church and in all Sunday Schools. How many have them?

The writer has even heard a Presbyterian minister, in a Presbyterian pulpit, in his Sunday morning sermon denounce by name, with considerable heat, our Westminster Confession of Faith, "the writers of it," he said, "were silly foolish men, self-conceited to think they could define such truths"; he was especially vigorous in denouncing as untrue "Christ's dying to satisfy divine justice"—quoting the exact words! It is not strange that this minister later announced from the pulpit to the congregation that the General Assembly had appointed that day for all Presbyterian ministers to preach on evangelism, but he didn't believe in revivals and evangelism; he would not preach on that but would appeal to a higher evangelism "the young man who played the game and obeyed the rules was an evangelist, the merchant who kept his scales right was an evangelist." The subject was not further referred to in his discourse!

It is sad to see a church lacking utterly the Spirit of the living God, seeking to substitute for it a "home-made" litany, and dressing the choir in skirts and Chinese shirts; and celebrating a high day by marching them down from their loft behind the pulpit, their numbers increased for the occasion, parading them while singing, down and around the aisles of the church! How many ministers will go forth from such churches in a decade to preach the living Gospel to dying men? Not one. Is this Presbyterianism? Is it not rather a flare back to the pomp and show of heathenism? What has become of the "pure and simple worship of the Presbyterian Church," to which Sir Walter Scott referred in his denunciation of ritualism? If we must have one, why not borrow the beautiful ceremony of our Episcopal brethren?

Best of all make the anniversary of our Westminster Confession of Faith a day of joy and gladness, a revival of those days of saints and martyrs, when men believed.

## The Navy Chaplain Ashore

By T. H. Makin, Chaplain, U.S.N.R.

*Chaplain Makin is a member of Cherokee Presbytery, and before entering the service was Pastor of the Presbyterian Church at Trion, Ga. He is now stationed at U. S. Naval Training Station, Great Lakes, Ill.*

Every chaplain who enters the naval service goes first to the School of Indoctrination at Norfolk, Virginia, for a period of two months instruction. While there he is given courses in subjects such as navy regulations, official correspondence, relief work, preaching to service men, shipboard etiquette, and naval history. The principal object of this indoctrination is to give the minister coming right out of civilian life training in "the Navy way" of doing things, and the two months are packed with everything calculated to make the chaplain as much of an "old salt" as possible before he actually goes to his first duty. This training includes a brief period of temporary duty at some station nearby just before graduation from the school.

Some men go immediately from Norfolk to assignments aboard different units of the fleet, but many go first to shore stations for a period of duty. Shore stations served by Navy chaplains include naval air stations, U. S. Marine bases, U. S. Coast Guard stations, navy yards, and naval training stations.

The experience of the writer for the past few months since completing the indoctrination course has been at the largest naval training station in the world. Here thousands of boys in their late teens are in a period of twelve weeks given the rudiments of seamanship, close order drill, use of small arms, and customs of the service. The ages of these men range all the way from seventeen to forty-nine, but the vast majority are between seventeen and twenty-five. It is said that the average age is nineteen.

It is interesting to know that during their period of training in the Navy recruits attend divine services every Sunday in formation just as they accomplish all other features of their training. Men have the privilege of attending Protestant, Catholic, or Jewish services conducted by chaplains of these faiths. The services conducted for Protestant men are non-sectarian in character and chaplains who direct them are ministers of the various religious groups of our country who have been appointed to the Chaplain Corps of the Navy. Attendance at public worship is considered an important part of the period of training and familiarizes the men with the orderly procedures of the Navy and its historic high evaluation of moral and spiritual values as essential elements of real military character. Normally attendance at religious services is entirely voluntary among man-of-war's-men afloat and ashore, and this experience during their training period enables them to know their power of choice may be made wisely and fearlessly as they continue their careers in the service of their country. Some of the men have not been in the habit of attending church in civil life, and it is interesting to note their reactions to this general practice. One pastor in a nearby city has entertained almost a thousand men at Sunday dinners in the basement of his church over a period of a year, and during this

\*Elder in the First Presbyterian Church, Charlottesville, Va.

time he has found only one man who was not enthusiastic about the services held on the station where he was in training.

This custom places a tremendous responsibility on the chaplain, as it insures his having between one and two thousand men at each of the two or three services he conducts on Sunday. Chaplains have found that in order to hold the interest of a group of men this size the sermon, as well as the service as a whole, must be comparatively brief. Brevity is also necessary because the huge drill halls in which the services are held must be cleared promptly so that the men attending the following services can find their places. The chaplains are finding that this is a day when men are not interested in hearing the opinions of human philosophy or lofty idealism expressed in vague generalities. More and more it is apparent that what these men who are going out into battle on the sea want is a practical message based on the facts which God has given and advice on what to do about this message. A milk and water gospel will not do. They want the truth brought down to earth where they live, and in a manner in which they can take hold of it.

At divine services announcement is made of the office hours of the chaplain and the men are urged to come to see him with any problem they may have. Many avail themselves of this opportunity, and the week day of the chaplain finds him listening to stories ranging all the way from the details of "in-law" troubles back home to requests for Christian baptism. A goodly number of men are for the first time in their lives becoming interested in spiritual things. This interest is not manifest in any outward or spectacular manner. Men are not stampeding their way to the chaplain with burdened souls and broken hearts. It is rather a slow but steady undercurrent of growing concern for the things of the Spirit. They come in by ones and twos and tell the chaplain that they were impressed by something he said at church and want to talk to him about baptism. Then it is his glorious privilege to unfold to the hungry soul in as simple terms as possible the wonderful plan of Redemption, the privileges and responsibilities of the Christian life, and the significance of the Lord's Supper.

When the chaplain has heard their confession of faith in Christ and has administered baptism he writes to the home pastor and asks that the man be received into the membership of the church. He also writes a letter to the mother of the new believer informing her of the step her son has taken. The fact that the chaplains receive very few replies from the letters to civilian pastors is a sad commentary on the diligence of some of these men in their oversight of the flock. Records of all baptisms performed by chaplains are kept in the files of both the training station and the Bureau of Naval Personnel in Washington.

At this station the Sacrament of the Lord's Supper is observed every first Sunday. Generally speaking, it has been the observation of the writer that approximately one-third of the men present at a Communion service participate. This would seem to correspond roughly with the often published statement that only forty per cent of the people of America are members of some church. The remaining two-thirds of the congregation facing the chaplain constitute one of the greatest

evangelistic fields any missionary could possibly have. They are his challenge and his opportunity. What pastor in civilian life has before him 3500 to 4000 young men every Sunday morning? Over a period of several months at a training station the turnover makes these figures run high up into the thousands of different men to whom the chaplain ministers.

At each service announcement is made that the chaplain has a New Testament for every man who desires one, and they are urged to come up after the service or to drop by the office of the chaplain to receive it. The men are asked not to consider the Testaments as a fetish, merely accepting them for carrying in their pockets in hope that some day they may stop a bullet, but are urged to read them daily and find strength for living the Christian life. At this point the highest tribute should be paid to the Gideons International and the American Bible Society for their splendid work in supplying enough New Testaments for every man who wants one. It is interesting to hear that the armed forces are getting the priorities at the printing presses and the supply of Bibles for civilians is said to be running low. It gives a chaplain a wonderful feeling to hear that during their recent twenty-one day ordeal in the south Pacific Captain Eddie Rickenbacker and his companions read from one of these gift Testaments.

The work of the chaplain in this war is primarily spiritual. The chief chaplains of both the Army and the Navy have urged those laboring under them not to try to direct great recreational programs nor to accept responsibilities for duties not directly related to their spiritual ministry, but to leave these matters to welfare and recreation officers who have been appointed for these purposes. The chaplain is to concern himself mainly with the spiritual welfare of the men under his care. The government is more than ever before in history convinced that the chaplain is absolutely essential to the successful prosecution of the war, and is backing him to the limit in his work. His opportunity for service is unlimited. It is up to him to meet this challenge and justify the confidence which has been placed in him.

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"The 'present circumstance' which presses so hard against you (if surrendered to Christ) is the best shaped tool in the Father's Hand to chisel you for eternity. Trust Him then? Do not push away the instrument, lest you lose the work."

—Author Unknown.

## Soldier's Prayer

By Mrs. S. J. Cartledge  
Athens, Ga.

*As on I go to the Battle Field  
I pray Thee, Lord, my soul to shield,  
And if I should die for my Country's sake,  
I pray Thee, Lord, my soul to take  
Into Thine Infinite Arms of Love,  
Into Thy Glorious Home Above,  
For Jesus' sake. Amen.*

# Woman's Work

Edited By Mrs. R. T. Faucette

## March—Organization Month For The Auxiliary

By Mrs. Frank Strunton — Savannah, Ga.

Acting upon a remark that "the women in Luke's Gospel would make a nice auxiliary," the following study has emerged. While the writer is drawing somewhat on her imagination in this treatment, yet it has helped to make these characters real and to impress certain great lessons which we may learn from these women in their various relationships to Christ.

One test of a plan of organization is its adaptability, so we have organized this auxiliary to meet the need of the particular group of women whom we are taking the liberty of bringing together out of this book. Perhaps you would appoint or select different ones than these to the various offices. That is just the reason we should change offices when the usual term has expired.

As President of this auxiliary we have selected Mary Magdalene. Here is a woman whose love and loyalty to Christ were known to all by her enthusiastic devotion to her Lord's service. She would be a sympathetic and understanding leader both because of her own past experience of having been afflicted with a terrible malady and having been delivered by Christ, and also because she had long ago become a disciple and joined the little company of Christ's followers where she had been taught by the Master Teacher Himself. She had doubtless learned about the stewardship of life as well as possessions. (Lk. 8:1-3). And Mary Magdalene would be "steadfast, unmoveable, always abounding in the work of the Lord," because of her transforming experience that Resurrection Morn. Was she not the first to see Him that morning? As we note her passionate insistence that she find her Lord and her persistence until she did, we know that she would never stop until "every woman" should be "enlisted for Christ." (Lk. 24:1-5, John 20:1-18).

Secretary, Joanna (Lk. 8:3) "the wife of Chuza, Herod's steward." Chuza, being manager of Herod's household and estates, would be very helpful to his wife in keeping the records and books of her auxiliary. It is possible that he too was a disciple since Joanna's name is mentioned so clearly among Christ's disciples. This is ideal when husband and wife can serve together.

As Treasurer we have selected the "poor widow" whom Christ signally honored when He used her gift as the noblest example of giving. While others cast in their gifts she gave all that she had (Lk. 21:1-4). It was the smallest offering that could be made for "it was not lawful to offer less than two mites." So the gift of a "certain poor woman" in your auxiliary may be the smallest that could be made, yet it may be the greatest in the sight of God, "more than they all" (v. 3). This widow would not have kept back the money till the end of the church year either, but would give as it was needed!

Most of us will agree at once on the selection of the Chairman of Spiritual Life—Mary of Bethany. Her realization of her own deep need and of Jesus' power to supply that need; her choice of the "better" when the choice was between two "goods" would make her a real spiritual counsellor. Her own hunger for the words of

truth that fell from the lips of Jesus would inspire others to love the Word of God and to be "daily Bible readers" (Lk. 10:38-42). Her depth of spiritual insight would enable her to lead others into a better understanding of the deep things of God. Mary seems to have been the only one who really entered into the heart of the Lord's teaching about His approaching death (John 12:1-7). And since His death means Life to us, it is of first importance to know this (I Peter, 2:24).

The Secretary of Christian Social Service, Martha, of course, has invited the auxiliary to meet in her home for she loves to entertain and has learned from Jesus Himself a lesson on true hospitality. No longer is she a flurried and distracted hostess, for she has learned that love is a prerequisite for service. How fruitless in His sight are all our efforts in the auxiliary if there is not first that spiritual discrimination which distinguishes between service and spiritual service. She has learned from her sister's attitude to Christ how one must not only give, but must also take time to receive and that spiritual values must have first place.

What place shall we give to Mary, the mother of our Lord? Let us call her the Historian. In the beautiful song which is called the Magnificat (Lk. 1:46-55) Mary has recounted what God had done "from generation to generation." And of the holy experiences concerning the birth and early years of Jesus we read twice that Mary "kept all these things" and "all these sayings in her heart" (Lk. 2:19,51). This is real history, what God has done through His children.

Anna, the prophetess, was given an honorary life-membership. She could not attend the meetings, but she was an "active member." And so she "departed not from the temple" still she "served God with fastings and prayers night and day" (Lk. 2:36-37). It is such saints as Anna who are accounted great in the ministry of intercession, and on whose prayers others lean as they go about their "Father's business." Who of us does not have such a "prayer-partner"? What blessings God pours out because "someone had prayed!"

No need for secretaries of Missions in this group of early disciples! They probably had heard Christ Himself say after He was risen from the dead "That repentance and remission of sins should be preached in his name among all nations." "And," He said, "ye are witnesses of these things" (Lk. 24:33,46-48). They heard Him, they believed Him, they obeyed Him. The "clear call from Galilee" still resounds. Do you hear? Do you believe? "Ye are witnesses." Will you obey?

Let us glance at a few other members of this auxiliary. We see two mothers perhaps drawn together to talk of their "only children." One is the widow of Nain who has an only son, the other is the wife of Jairus who has an only daughter. (Lk. 7:12-15, 8:42, 49-56). They would be praising God for His miraculous power over death and life. Then there are two former shut-ins who might be discussing their ills, but more likely they are talking about the wonderful compassion

of their Saviour. One of these women had been ill for twelve years and had spent all she had in a vain search for health. Till one day she found Jesus, and health, but better still, peace. The other had been a cripple for eighteen years, but one day she felt the "Touch of the Master's hand." Her testimony would be, that while she could in no wise lift herself up, at the touch of His hand she was made straight. "He lifted me." (Lk. 8:43-48, 13:11-13).

There is another illustration of Christ's "lifting power" in this group. One who was formerly a "shut-out" gives even greater testimony to the power of Christ to transform a life. This "woman who was a sinner" (Lk. 7:37) is now a "new creature in Christ Jesus." Forgiven by Jesus, restored to respect by His own commendation, we can believe that she was now accepted by these true believers for "by one Spirit are we all baptized into one body, whether Jews or Greeks, whether bond or free." And did they not recall (maybe Mrs. Levi had heard Him that evening

when her husband had made a great feast in His honor in their house) that He said, "I came not to call the righteous, but sinners to repentance" (Lk. 5:32). And Mrs. Zacchaeus may have recalled the blessed words He had spoken in their house when He said, "The Son of Man is come to seek and to save that which was lost" (Lk. 19:10). I wonder if these women didn't now have the heavenly viewpoint anyway, for as Jesus had taught, "There shall be joy in heaven over one sinner that repenteth." (Lk. 15:7).

Space does not permit us to hear from all. Had we time (and time is always short at a good meeting!) we would find that every need was supplied, every problem solved, every anxiety dispelled when brought to Christ. And on their part every word of Christ was believed! Let us, with them, come to this conclusion as stated by the angel, "With God nothing shall be impossible."

From Elizabeth in chapter one to the group of women in chapter 24 "there is no instance of a woman being hostile to Christ."

## Church Union

By Rev. Robert L. Vining\*

In recent years the movement for church union has been gaining momentum. Under stress of war conditions it is altogether likely that this movement will be still further accelerated. In view of the global conflict that is raging, proponents of church unity will renew their arguments for church union with redoubled zeal and vigor.

Insofar as church unity can be achieved without the sacrifice of precious doctrinal truth most, if not all, will rejoice. But all too frequently the doctrinal basis for a church union is so vague as to be practically meaningless. Liberals are the most enthusiastic advocates of church unity and to them doctrinal differences are mere trifles. So long as church unity can be achieved they care little if the doctrinal basis be ambiguous and equivocal. But to conservatives sound doctrine is exceedingly important. Often they find themselves in opposition to the movement for church unity because they cannot blithely ignore profound doctrinal differences.

Some time ago Dr. Clarence E. Macartney wrote an article in the series on "How My Mind Has Changed In This Decade," which appeared in the "Christian Century." Dr. Macartney's views perhaps sum up those of many conservatives. Said he: "I have followed and observed, but taken little part in, the movement towards church unity, a movement sponsored and led for the most part by men who themselves are not in the forefront of the hottest battle, that is, the pastorate and the pulpit. I rejoice in every evidence of the breaking down of the barriers of seclusion and separation, and in every demonstration of the fact that the denominational lines which separate Christians need not alienate. For myself, however, I must frankly confess I see no great contribution to the work of the Kingdom of God in the external drawing together of Protestant denominations. As Phillips Brooks once aptly put it: 'Exchange of courtesies between two regiments in an army

does not win a battle against the enemy.' I do not believe that Satan and his angels are in the least troubled by the fact that in some village or town a Presbyterian, a Methodist, a Baptist and a Christian Church unite as one congregation; nor do I believe that the angels in heaven find any particular reason for rejoicing in it. The enmity of this lost and unbelieving world is just the same, and man's fallen nature is just the same, after you have merged two or three churches as before the churches were merged.

In particular do I have a distrust of those movements towards church unity which is to be accomplished by the surrender of Christian truth, or by the subsidence of vital Christian conviction. I remember once hearing a sermon on that subject by that powerful and interesting London preacher, Dr. Orchard, since gone into the Roman Catholic Church, in which he told how the movements toward church unity amounted to giving up this and that distinguishing truth and doctrine, until finally the churches agreed to merge and unite on the general proposition of the truth of the multiplication table!"

That sound doctrine is a major casualty in many a church union was a conclusion the present writer had reached through reading the views of conservatives. That conclusion was powerfully reinforced this past autumn through reading a book by a liberal. The Rev. H. Paul Douglass, D.D., is a member of the staff of the Federal Council of Churches, serving as the Executive Secretary of its Commission For The Study Of Christian Unity, since 1937. A few years ago, Dr. Douglass wrote "A Decade Of Objective Progress In Church Unity, 1927-1936" which was Report No. 4, and was Prepared by the Commission on the Church's Unity In Life and Worship for the World Conference on Faith and Order, Edinburgh, 1937. The book is an exhaustive study of the movement for church unity not only in the United

States but throughout the world. Dr. Douglass writes of negotiations for church union which in some instances failed, and of other church unions which were consummated. While Dr. Douglass, as a lifelong proponent for church unity, obviously believes the advantages of church unity outweigh its disadvantages, yet he is very candid in writing of the weaknesses of certain church unions as well as of the benefits of such unions, as he conceives them to be. To this writer, however, the most significant thing in the book was the frank admission that so often the doctrinal basis in church union was weak and unsatisfactory.

Writing of the organic union of the Congregational, Methodist and Presbyterian Churches in Canada (with one-third of the Presbyterian Churches continuing as an independent Presbyterian Church) in 1925, Dr. Douglass says: "The doctrinal statement of the United Church of Canada represents rather a colourless compromise than any adventurous attempt at fresh thinking. Many leaders who most heartily approve of the union privately regard the statement of faith as embodying a rather low-grade theology. Certainly it is no inspiring or creative restatement of the common faith and scarcely functions as an actual bond of union. It makes no strong emotional appeal and does not serve as a rallying cry. The tolerance by the United Church of a relatively feeble theological position is explained by the fact already referred to, namely, that the motivation of the union is essentially a practical one."

Writing of the Church of Christ in China (conservative Presbyterians declined to unite), Dr. Douglass says: "The 'doctrinal bond of union' of the Church of Christ in China consists of three brief articles confessing faith in Christ as Redeemer; in his Kingdom and Church; the inspiration and authority of the Scriptures; and accepting the Apostles' Creed as the fundamental expression of the faith. . . . A creed, if there is to be a creed in the strict sense, is expected to come later as a product of the thinking of the Chinese Church itself, rather than as a deposit from the past." In 1936, when Dr. Douglass was writing, the union of the three major Methodist bodies had not yet been consummated. Wrote Dr. Douglass at that time, "Of extraordinary interest is the fact that the entire matter of doctrine is disposed of in three lines. It is simply assumed that Methodists already have a common faith."

In 1931 the union of the Congregational and Christian Churches was effected. Writes Dr. Douglass, "The basis of union as proposed by the Joint Commission was set forth as follows: 'Finding in the Bible the supreme rule of faith and life, but recognizing that there is room for wide differences of opinion among equally good Christians, this union shall be conditioned upon the acceptance of Christianity as primarily a way of life and not upon uniformity of theological opinion or any uniform practice of ordinances.' The formula 'Christianity as a Way of Life' was subsequently repeatedly cited as an expression of the particular genius of this union."

That there should have been such pride in this formula for church union strikes the conservative reader of Dr. Douglass' book as something startling. For earlier in his book Dr. Douglass writes of the desire of the Unitarians to unite with the Universalists (which effort failed), and the

American Unitarian Association made its approach to the Universalist General Convention by urging that "Christianity is a way of life rather than conformity to creed."

Conservatives regard the formula, "Christianity as a Way of Life," as the essence of Modernism. Before Christianity can become a Way of Life, it must be founded upon sound doctrine. St. Paul was no advocate of an undogmatic religion. Rather doctrine was the very basis of his life. In 1 Corinthians 15:3,4 Paul wrote, "Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures." In his "Christianity And Liberalism" the late J. Gresham Machen wrote: "'Christ died'—that is history; 'Christ died for our sins'—that is doctrine. Without these two elements, joined in an absolutely indissoluble union, there is no Christianity."

These quotations from Dr. H. Paul Douglass show that even a liberal concedes that frequently the doctrinal basis for a church union is weak and unsatisfactory. And if, to a liberal, the doctrinal basis for church union is weak and unsatisfactory, how much more so is it to a conservative.

Since so often sound doctrine has been a major casualty in church unity we believe that we of the Presbyterian Church in the United States should learn a lesson from history, and should proceed cautiously ere we enter into any church union.

The body which is most eager to unite with us is the Presbyterian Church in the U.S.A. It is urged that our doctrinal standards are virtually the same. Under such circumstances, therefore, it is argued, we should not hesitate to unite with the Presbyterian Church, U.S.A.

In his celebrated passage on "Faith and Works," Jesus shows the necessity of proving our faith by our works. It is said that the doctrinal standards of the Presbyterian Church, U.S.A., are the Westminster Confession of Faith and the Larger and Shorter Catechisms. We inquire, "Does the evidence show that the Presbyterian Church, U.S.A., is fully loyal to these standards or has she departed therefrom?" Alas, the history of the Presbyterian Church, U.S.A., in the past two decades has been such as to cause grave misgivings to be felt by informed conservatives everywhere. During these years there have been the issuance of the so-called Auburn Affirmation, the re-organization of Princeton Theological Seminary, the organization of the Independent Board for Presbyterian Foreign Missions following futile attempts to reform the Board of Foreign Missions from within, the action of the 1936 General Assembly at Syracuse, N. Y., in suspending Dr. Machen, Dr. Buswell and other prominent conservatives from the ministry of the Presbyterian Church, U.S.A. James says, "Faith without works is dead." A profession of loyalty to its doctrinal standards by the Presbyterian Church, U.S.A., seems empty in view of its official actions in recent years.

In 1935, Dr. Wm. C. Robinson, writing in "Christianity To-Day" concerning the course of events in the Presbyterian Church, U.S.A., commented: "Theoretically, your church stands upon the Word of God as the rule of faith and practice.

I regret to state, however, that practically she seems to be making the voice of the Church her rule of faith and manners."

It is not at all surprising therefore that last year fourteen of our Presbyteries overruled the General Assembly to instruct the Committee on Cooperation and Union to incorporate in any plan of union with the Presbyterian Church, U.S.A., a clear definite statement of candidates for ordination of their "acceptance of the infallible truth and divine authority of the Scriptures, and of Christ as very and eternal God, who became man by being born of a virgin, who offered Himself a sacrifice to satisfy divine justice and reconcile us to God, who rose from the dead with the same body with which He suffered, and who will

return again to judge the world." It is a matter for deepest regret that these overtures were answered in the negative. There is urgent need for doctrinal safeguards in any discussion of union with the Presbyterian Church, U.S.A.

The tendency of our carnal nature is to boast of size and numbers and wealth. But the true glory of any church lies in none of these. We need to remember Paul's description of the church of the living God as "the pillar and ground of the truth." Let us be faithful to the "deposit" that has been committed to us. Let us keep the faith.

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## Blackouts Old And Modern Or "Broken Vessels"

By Rev. L. A. Gebb\*

God created the first blackout when he caused "great whales, and every living creature that moveth, which the waters brought forth abundantly," to come into being. One of these creatures of the genus of Cephalopods has a leathery bag-shaped body and eight serpentine arms and was created with a sack inside its body to carry an inky black fluid. This fluid is secreted by the octopus when danger approaches him and he escapes under the barrage of the blackout. Our adoption of the blackout is not new even in times of war.

### Gideon's Blackout

About thirty-two hundred years ago God called this "least" son of a poor family in Manasseh and said unto him, "Surely I will be with thee and thou shalt smite the Midianites as one man." The children of Israel were in servitude to the Midianites seven years because of their apostasy. It was God who said, "Ye have not obeyed my voice," that accounts for the loss of their liberty. When any child of God slips from the path of obedience he soon finds himself serving heathen gods of some kind. The children of Israel were serving Baal in the groves when God told Gideon to cut down the groves and throw down the altars, "and build an altar unto the Lord thy God." The task was done during the night, but with the rising sun came rising indignation and Joash, Gideon's father, stood up before the enraged heathen. "Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar." "Then all the Midianites and Amalekites and children of the east were gathered together," in battle against Gideon and the people of God. (Judges 6:26,28,31,33.)

War was declared and Gideon called upon thirty-two thousand men, but God said, "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, 'mine own hand hath saved me.'" (7:2.) Then Gideon said, "Whosoever is fearful and afraid, let him return," (7:3) and twenty-two thousand returned; ten thousand remained true to the cause of liberty and Gideon.

And the Lord said unto Gideon, "The people are yet too many." Only recently we all heard "too little and too late," from Pearl Harbor. Why would man say "too little" and God say "too many"? Could it be that we are fighting a war with disregard for God?

No true American has any sympathy for Mr. Hitler, but he is wise enough to have Alcoholics away from his army. Do we think we can defeat Hitler while demon alcohol is undermining the physical and moral stamina of our army? President Woodrow Wilson, by presidential order, barred intoxicants from the armed forces in World War I, and teeth were in the law to maintain the order. The purchase of Bonds and Stamps would no doubt increase if our Commander-in-Chief would declare by presidential order prohibition, at least for the "duration." We can't expect God to be on the side of perverted morals and drunken debauchery. Mothers have returned from visits in some of our camps and have described unbelievable conditions of drunkenness that their Christian boys witness almost daily. In this condition are we on God's side or can God be on our side? We'll never win this or any war without the God of right being given His rightful place. Abraham Lincoln once said: "I am not at all concerned about the Lord being on our side, for we know that the Lord is always on the side of the right. But it is my constant anxiety and sincere prayer that I and this nation should be on the Lord's side."

Yes Gideon's ten thousand were "too many" but God had another test, and said, "Everyone that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise everyone that boweth down upon his knees to drink." (7:5). "And the Lord said unto Gideon, 'By the three hundred men that lappeth will I save you, and deliver the Midianites into thine hand: and let all the other people go every man into his place.'" Now Gideon knew he and three hundred men were to face one hundred and thirty-five thousand but he also knew he was on God's side in the battle.

By Divine tactics Gideon divided the three hundred men into three companies and put a trumpet, a pitcher and a lamp in each man's hand and said

into them, "Look on me, and do likewise:" and during the night Gideon and three-hundred men with trumpets and black-out lamps took positions about the camp of the enemy. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the enemy rose up and fled, but notice, "the Lord set every man's sword against his fellow." Victory because they were on God's side. No clear thinker will fail to recognize God's intervention at Dunkirk; the God who controls all parts of His universe. Some time ago I read after a historian who declared that God gave victory to the allies in the Great War. He said the gas that Germany spread to destroy the allies was blown back by a sudden reverse of wind which destroyed a German company. He went on to say the much needed potato crop was affected with blight, "Germany lost the war because of potatoes." It is God, my friend,

Who makes the sun to shine,  
Who makes the clouds to rain,  
Who makes the yellow grain,  
Who makes the victory His.

#### Paul's Blackout

One day about nineteen hundred years ago the Apostle Paul was talking to the Corinthians when he said, "If our gospel be hid (veiled or blacked out) it is hid (blacked out) to them that are lost: In whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:3,4.)

"The entrance of thy words giveth light" (Ps. 119:130) was the testimony of the Psalmist even as it is for all who know the true and living Word, the blackout is broken and the glorious light of the gospel of Christ shines. St. Paul preached to a world in pagan darkness and superstition and preached nothing more and nothing less than Jesus Christ the Lord. (II Cor. 4:5.)

It was God who said, "Let there be light," (Gen. 1:3) and caused light to shine out of an earth that was desolation and waste. It was God who broke the blackout for Saul on the road to Damascus and caused the glorious light of Christ's presence to flood his soul. Everywhere he preached the Word, the blackout was broken. How we need the Word preached today that the blackout of sin may be broken. Someone has said, "Every nation now existing is great in proportion as the Bible is studied and obeyed."

If the Christians of America had been faithful to God in their tithes and offerings, we would not be asked to "join the ten per cent club and buy war bonds every pay day." Heavier and heavier will be the calls on our pocketbooks because we withhold our material support from the work of the Lord. You can't beat God giving and you can't beat God in maintaining justice. We would not give to missions, now we must give to munitions.

Each of the synoptic Gospels closes with the great commission, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15). But too many have failed to heed the commission; some did not "go," others did not give and the little yellow man stabbed us in the back at Pearl Harbor. We must blame ourselves for this war because we did not obey God. The Japanese people are 95% literate but all their education has not given them new hearts or even hearts of gratitude. When Japan suffered under the shock of the greatest earthquake in history in September 1923, it was the American Red Cross who took

\$10,000,000.00 to help the suffering and homeless Nipponese. The havoc covered 45,000 square miles which contained five big cities with about 7,000,000 people, the estimated dead were 200,000 to 300,000 people and 2,500,000 homeless. Disease and despair rode throughout the Empire and the Japanese seemed grateful to America for her aid in money, supplies, and men. But not knowing the true and living God, because we failed to tell them of Jesus, they soon forgot and we must sacrifice our sons because of our disobedience.

#### The Church's Blackout

The Apostle Paul addressing one of the churches said, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." The treasure that he speaks of here is the divine light. Dr. M. R. Vincent says, "To give the light of the knowledge," or "In order that the knowledge may lighten. Knowledge, if not diffused, is not of the nature of light." This treasure (light) is "in earthen vessels." The adjective occurs only here and in II Tim. 2:10. Herodotus says of the king of Persia: "The great king stores away the tribute which he receives after this fashion: he melts it down, and while it is in a liquid state, runs it into earthen vessels, which are afterward removed, leaving the metal in a solid mass." It is to be hoped that the "light of the knowledge of the glory of God" has not become solidified in the church today. "The idea of the light in earthen vessels is, however, best illustrated in the story of the lamps and pitchers of Gideon, Judges 7:16. In the very breaking of the vessels the light is revealed." (Word Studies in the New Testament-Vincent.)

The true church is made up of born-again individuals whose bodies are made from the dust of the ground just as earthen vessels are. Gideon's host had to break their vessels before the light was revealed. It may be that the body (earthen vessels) may have to be broken before we heed to the Master's voice, when He said, "Ye are the light of the world." But are we letting the light shine? In Eph. 5:8,10,11, we read, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: And have no fellowship with the unfruitful works of darkness, but rather reprove them."

We are living in a world which is a warring world and which is essentially evil and in darkness, but we have this treasure (light of the Knowledge of God) in earthen vessels, that the excellency of the power may be of God and not of us. Let us be bold in the Spirit and with divine tactics break the blackout of sin in (so called) Christian America. There are 60,000,000 people out of 132,000,000 in the United States who are not members of any church. The church is attended by forty per cent of its members and supported by twenty-five per cent. Bible study is neglected by seventy-five per cent of its members and ninety per cent of all Christian homes have no family altar. More than seventy per cent of our people do not attend Bible school on the Lord's Day. The forces of darkness increase; there are more divorces, more youth in jails, one in four homes touched by crime each year, which cost our country \$15,000,000,000 annually. These facts should cause us to break the blackout and undertake an all-out and united effort to reach every person with "the light of the knowledge of the glory of God in the face of Jesus Christ."

## BOOK REVIEWS

**The Five Books Of Moses**By **Oswald T. Allis**

Published By Pres. & Refd. Publishing Company,  
Philadelphia, Pa. 1943. 319 Pages.  
Price \$3.00.

In these pages Dr. Allis has given us a careful and scholarly examination of the Wellhausen-Driver-Pfeiffer criticism which makes of the Pentateuch a series of documents written largely by unknown authors some laboring as much as a millennium after the Exodus. The basic principles of the higher critical position are that variety in diction, style and subject-matter implies diversity in source and authorship and that the redemptive supernaturalism of the Bible must be rewritten in terms of naturalistic evolution. Against these principles Allis holds the unity and the harmony of the Bible as the Word of God, and the first five books of the Bible as the work of Moses, the man of God.

This volume discusses in detail the arguments of the documentary hypothesis as found in the variations in the Divine names, in diction, style, subject-matter, alleged doublets, and documents. The true sense of Exodus vi.3 is not the giving of a hitherto unknown Tetragram, but the knowledge and appreciation of the nature and character of Jehovah. By cumulative arguments it is shown that the principles of the critics cannot be carried through either in the Pentateuch or in any other literature.

This is followed by a searching examination of the development hypothesis upon which Graf and Wellhausen reconstruct the literature of the Old Testament making the prophets antedate the priestly code. But while the critics have been engaged in striking off a millennium from the history of Israel, the archaeologists have been deepening and broadening the historical perspective and giving back more than the critics have taken away. Archaeology has shown the antiquity of alphabetic writing, of the Hebrew language, of the use of iron, and of ancient codes of laws. "The Ras Shamra tablets make it now abundantly evident that the presence of Aramaisms may be an indication of early date." (cf. Deut. xxvi.5). "Why should not Moses have given Israel a code of laws such as Hammurapi had given Babylon centuries before?" In spite of this growing recognition of the credibility of the Biblical account, many students continue their allegiance to the critical views because their thinking is so largely dominated by naturalistic evolution.

As Rome had her rapid decline and fall, as the papacy fell into the pornocracy of the tenth and the degeneracy of the early sixteenth century. So in the days of the Judges Israel lapsed from the standards which had been imposed from Above and accepted at Mt. Sinai. However, the Wellhausen Hypothesis, rejecting any Divine "intrusion," insisting on continuity or uniformitarianism, will not regard the Pentateuch as trustworthy history because of its redemptive supernaturalism. The consequence of the acceptance of the higher critical theory is the adoption of a low view of the authority and credibility of the Bible as a whole and of Jesus Christ, who is its theme and its primary witness. "Jesus said of Moses, 'He wrote of me'; and He

went on to say, 'If ye believe not his writings, how can you believe my words?' This means that if we believe Moses, we will believe Christ, and, if we do not believe Moses, we will not believe Christ. Why is this? It is simply because the redemptive supernaturalism of the Books of Moses is essentially the same as the redemptive supernaturalism of the New Testament, is preparatory to it, and has its fulfillment in the Messiah of whom Moses spoke." Jesus did not dispute the Old Testament canon, but fully accepted it as the Word of God. If these things were not so, our Lord and Master would have told us, He is a high enough critic for us!

However, we are happy to have this careful study by a Ph.D. of Berlin, professor for many years in Princeton and then Westminster, editor of the Princeton Theological Review during its last twelve years and thereafter a contributing editor of the Evangelical Quarterly. We gladly receive his testimony that the Christian who accepts the Biblical record of God's wonders of old is today in "a far better position to give a reason for believing that Moses wrote the Pentateuch, than was the case a century or even a generation ago."

—Wm. C. Robinson.

**God-Centered Religion**By **Paul T. Fuhrmann**

Published By Zondervan. Introduction By Prof. Edwin Lewis. 237 Pages. Price \$1.50.

In this volume an American scholar of French-Swiss extraction presents a study of Calvin's work and of the interesting group of current French and Swiss writers who accept Calvin as the best representative of theocentrism. Dr. Fuhrmann does not follow Calvin in every case, nor does the reviewer follow this author in each of his formulations; but the volume deserves a wide reading because of its vigorous presentation of significant movement in French speaking Protestantism away from humanism to God-centered religion, and for the many fine arrows it offers for the thoughtful minister's quiver. Here the reader is introduced to Dean Doumergue, Prof. A. Lecerf of Paris, Pastor Pierre Maury (the French Barth), and Pastor Jean de Saussure of Geneva's Cathedral Church, St. Pierre, as well as Premier Kuyper of Holland—all of whom have come out from "liberalism." Here one finds a new recognition that the Church is the great work of God, that the first duty of the Christian is "expressing oneself adequately about the Gospel," and that "there is no possible unity but in Truth."

The following quotations give an index to the writer's force and positions: "The Bible does what Reason, Conscience, Feeling, Nature and History could not do. The written Word gives us a knowledge of God." [Modern theology flatters us by telling us that we are the consummation of evolution; but God rather than amoeba is the true point of reference and His first rule is, be humble.] "The Scriptures are an exhibition of the one, true God and His Perfection, and hence, by the same stroke, a revelation of man's poverty and nothingness." "If you wish that men be able to love Jesus Christ tell them first that He died for them!" "The function of theology is to exhibit the Mystery of God's Revelation, not to de-

form it in order to render it acceptable to all human intelligence, and pleasing to man." "Faith rests outside of us—on God, on His concrete and objective Message." "One thing only can hold the Pharisee (in us) in check. It is the *sola fide* of Luther, the *soli Deo gloria* of Calvin . . . The Christian is worth anything only in so far as he keeps the gaze of his soul fixed on the crucified Christ." "It is the Spirit of God which creates the new man in us, not the new man which creates the Spirit of God in us." "Calvin opposed the transformation of the French Reformed Church into a political party. He proved to be right." "The Church shall realize her true destiny only in the measure in which she builds herself on the Scriptures and preaches God's Message." "The power and authority of the ministers however is wholly contained and limited in the ministry of the Word." "Only Christ should preside at Synods." "The nineteenth and twentieth centuries invented an entirely new theology and religion . . . Protestantism, Christianity cannot be invented." "Faith is independent of Philosophy." "The Reform which our contemporary American Protestantism needs is not a further ebbing down of the Gospel to 'this age,' but an education and adjustment of this Century to the Gospel."

As Calvin led these men back to the Scriptures to be dominated not by Calvin but by God's voice in His Word, so may this modern testimony carry us back to Holy Writ to be dominated, ever more fully, by God speaking in His Word.

—Wm. C. Robinson.

## Archaeology And The Religion Of Israel

By William F. Albright

Johns Hopkins Press, Baltimore, Md. 1942. xii. 238 pages. The Ayer Lectures of the Colgate Rochester Divinity School for 1941.

As is often the case with the experts the treatment is limited and deals with details. Nevertheless it is interesting and important. Dr. Albright in the Notes states that some of his reviewers falsely accuse him of rejecting the principle of evolution. In the five chapters he interprets ancient man in terms of modern psychology; declares that the Old Testament may be better understood today than a generation ago, especially 'a rational conservative attitude has less to apprehend from the new material than either extreme position'; shows from discoveries the degradation to which ancient people in Palestine sank in sex worship and sanguinarity; declares consistency for the Mosaic tradition; and reveals that David and Solomon set up a centripetal government in opposition to the movement for centrifugal government by tribes. In a postscript he declares that archaeology has confirmed the substantial historicity of the Old Testament tradition and that apparent divergencies seldom result in serious modifications of the historical picture.

—Harold J. Dudley.

## The Child And The Book

By Agnes Junkin Peery And  
Emily J. Werner

Published By Inland Workshop Press Co-op Inc.  
470 West Twenty-Fourth St., New York, N. Y.

Price: \$5.00 Set or \$1.50 Volume.

These four books and supplement are teachers'

manuals for teaching the Bible and character training in connection with the public school—in week day religious education classes. The authors have had actual experience in this work, and have had fine training in mission lands, in college, and in Bible schools. They have done a good job.

How fortunate are the children in our public schools today who have consecrated teachers using such guide books as these to impress youthful minds with the great facts of God and His creation, with the Heroes of the Faith in Old Testament and in New, with the Christian Church and true worship, with the best traits of Christian character in living life right now in school and home and community. How often have we heard parents of children so blessed say: "Would to God we had had such instruction in our school days!"

Book I, "What is God Like?" is a study of stories in Genesis and the first part of Exodus, climaxed by a study of the story of the coming of Christ to declare the character of God as revealed in His dealings with man. Creation, the Patriarchs, Israel's Deliverance, Christ's coming, constitute Unit I. A study of the Ten Commandments and how our Lord interpreted them make up Unit II. The Christian Church as begun in the Tabernacle, continued in the temple and synagogue and finally in Protestantism, with emphasis on worship, completes Unit III. The material used, songs suggested, stories told, and projects formed make a goldmine for the resourceful teacher to give nuggets of truth and good habits to every pupil.

In like manner Book II on the Bible and its history, thrillingly told, Book III, "What Christ Means to the Present Day World," and Book IV on the "Christian Citizen," and the Supplement, supplying a splendid source book and bibliography, form the best set of texts I know for 10, 11, 12, 13-year olds, in religious education. I commend this series heartily.

J. P. McCallie, Chairman of Bible Study, Committee for Public Schools, Chattanooga, Tenn.

## "Rusty"

By Frank Vandenberg

Published By Eerdmans Publishing Company  
Grand Rapids, Mich. Price 50 Cents.

This is the story of a young boy who lost his own father when he was only one year old and whose step father was a whiskey-fiend. Life was hard on him in his early years. But Rusty was a lad with a determined spirit. There were also noble and kind people to aid him. Among such was a dear, Christian old janitor who evidently represents the man who the author tells inspired this story. Rusty's adventures, after much hardship, lead to success and happiness.

This fine little book (88 pages) is well written. It can be read by young and old alike and will be an inspiration to both. It is a beautiful commentary on the blessedness of Christian Education and gives a well deserved boost to the Christian High Schools as maintained by many Christian parents at a great sacrifice. This is a book that should be special spiritual refreshment to every young person between the ages of ten and sixteen. May it find a place in most church libraries. —Mrs. A. Poel.

## The Church Looks Forward

Addresses By Anglican Leaders

Published By Morehouse-Gorham Company, 14  
East Forty-first Street, New York, N. Y.  
Price: 25c each. \$2.00 per dozen.

In God's plan for a better order man must be changed first of all, and then his environment. Many endeavor to reverse the divine sequence hoping that this will change man's character. The truth is that each reacts upon the other, but in God's revelation the changed individual precedes a changed society. If this thought is kept in mind this little booklet will be helpful in showing the kind of Christian society we must work to produce if the Christian is to be his best and do his best.

We have here five addresses on a common theme, namely, that Christ is the Lord of all life and it is the church's duty to proclaim Christ's teachings in all its fulness. It points out the blessings that follow the acceptance of Christ's teachings and adherence to them. Archbishop Temple in the first address affirms that it is a part of the Christian conception of man that unless he is guided by and is trusting to the Grace of God, he is incapable of conforming his life to the Divine pattern. Then he comments: "We have a duty—a duty to our Lord—and we must approach our task always in that spirit: not chiefly as bewildered citizens groping for a solution to a problem, but as trustees of a revelation who go out into the world calling men to accept and follow it." He concludes with this important insight: "The root trouble with society is sin, that strange perversion and fatality of human nature which leads it to turn its blessings into curses, and we need before all things else to call man back to dependence in a living sense upon the Grace of God. Let us never suppose that any external readjustments of the structure of life can produce fellowship or good-will."

Other addresses by various Anglican leaders discuss the Application of Christian principles to Housing and Planning, Industry, and Education. Sir Stafford Cripps closes the series of messages with a discussion of the Challenge of Christianity. All students of Christian ethics or Christian sociology will be grateful for the stimulating suggestions found in these addresses even though they might not be in entire agreement with all of them.

—John R. Richardson.

## The Little Jetts Bible Has Arrived

Published By W. A. Wilde Co.  
Boston, Mass. Price \$1.50.

I am sure it will be of great interest to all Presbyterians and Bible lovers, as well as the many friends of Rev. Wade C. Smith, to know that at last we have a *Little Jetts Bible*. I have just finished looking through this highly interesting volume, which covers the entire Old Testament.

In his usual inimitable way Mr. Smith has brought to life the great stories of the Old Testament with these life-like creatures of his own imagination. All those who have known the other literary productions of Mr. Smith will be de-

lighted with this new accomplishment which represents long months of diligent study, hard work and ingenious artistry. This book will be of great interest to every child, both in the home and in Sunday School. It will be an invaluable help to Sunday School teachers of children and will even repay the adult teacher and minister. Mr. Smith has not covered every passage in the Old Testament but has taken the essential parts and in every way brought forth the great lessons of God, including such stories as Creation, the stories in the Psalms and even the Book of Job.

In these days when people are manifesting a wider interest in the Bible, this *Little Jetts Bible* should be in every home where there are children. The cost of this little book is only \$1.50 and it makes a wonderful gift for children and young people. I wish to commend it to all parents and teachers. As the author himself states: "The main purpose of this sketchy presentation is to send the reader back to God's Word for a fuller understanding." These human literary figures that present God's great truths in such dramatic and like-like manner help make God's Word live.

The complete volume covering the New Testament is now in preparation. Autographed copies of *Little Jetts Bible* may be secured from Rev. Wade C. Smith, Avon Park, Fla.

—Cecil Thompson.

## Preaching From The Prophets

By Kyle M. Yates

Published By The Broadman Press,  
Nashville, Tenn. Price \$2.00.

It is not easy to find a scholar that can preach with sufficient transparency for the average hearer to understand or a preacher that can preach scholarly without appearing to be pedantic. To find such a combination is rare, but in the author of this book we have such a one in a marked degree. Dr. Yates has been successful in teaching Hebrew in the Southern Baptist Theological Seminary and is now serving as pastor of a large city church with equal success. For twenty years he inspired young men in the class room to preach from the Prophets. Now that he is the pastor of the Walnut Street Baptist Church of Louisville, Kentucky he demonstrates how the permanent messages of the Prophets can be preached today effectively.

Beginning with Moses and continuing through Malachi Dr. Yates discusses each of the Old Testament Prophets, giving their background, a delineation of the man's character, the contents of his message, and closes with practical lessons of permanent value. His theological thinking is conservative and his design is practical. Instead of spending valuable time trying to establish some novel interpretation to enhance his prestige as an original scholar, or rehashing the barren critical questions of the past to impress us with his erudition, the author employs his time in a more profitable manner by holding up before our eyes the imperishable values of these prophetic messages, saying in effect "these are the truths by which men live—these are timeless facts that count and are useful and applicable in every generation." Every discriminating preacher will find rich homiletical treasures in each chapter of this book.

—John R. Richardson.

# THE SOUTHERN PRESBYTERIAN • • • JOURNAL • • •

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A Problem Peace Will Bring

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## Editorial Notes And Comments

We appreciate the response of our readers to our message of last month, "Offering You Shares In The Ministry Of The Southern Presbyterian Journal." We would like to ask others to reread this message and let us hear from you at an early date.

Look at your address label, and if your subscription expires soon, please send in your renewal as soon as convenient, and save us extra expense and time.

Again we are asking for Praying Partners. How we do covet your prayers for the Editor and the Contributing Editors that our thinking and writing may be as God would have it be. Pray for a continued increase in our subscription list and therefore widening influence of The Journal. Pray for continued financial support and praise God that thus far every financial need has been met. Remember that The Southern Presbyterian Journal Company, Inc., is a non-profit corporation and all funds received go right into the active ministry of The Journal.

We have had such a demand for the folder "Hearts That Burn" by Rev. J. Kenton Parker that our first printing of 5,000 copies has been exhausted. We now have on hand copies of the second printing. These are available at \$1.00 per hundred or \$7.50 per thousand postpaid.

The Second Printing of The Faith Of A Soldier by Rev. Wm. C. Robinson, D.D., has been exhausted. We now have copies of the third printing. These are available at \$2.50 per hundred in the art covers. Many Churches have ordered enough to send one to each of their men in the

Service. We are receiving requests from Chaplains for copies for free distribution to men in their particular groups. We have investigated the possibility of printing this in a cheaper folder form for this purpose. By having this done in lots of 5,000 we can print them and deliver them to the Chaplains, who want them and would use them if they were available in this way, for around \$8.00 per thousand postpaid. We are wondering if some of our readers would like to underwrite this Ministry to our Soldiers. We will gladly do all work connected with having the printing and distribution to Chaplains done if someone will furnish the necessary funds.

There will be two further articles in the series on Baptism by Rev. John Scott Johnson, Ph.D. Many fine comments have come in to us on this series. We are hoping that plans can be completed to have this printed in Booklet form. If you are interested in seeing this done please let us know.

Again we are asking for your constructive criticism. We have had letters from many commanding our stand on many matters and expressing gratitude to God for blessings received from the Ministry of The Southern Presbyterian Journal. We have received other letters from good friends who have differed with us in some matters. We welcome constructive criticism and will be glad to have all our readers write to us. We are praying daily that The Southern Presbyterian Journal may fill a real need and make a positive contribution to the spiritual welfare of the Southern Presbyterian Church.

—H.B.D.

**"WE ARE FACED TODAY WITH A GREAT NEED FOR REVIVAL: MANY SEEM TO BE DESIROUS OF REVIVAL; IT CANNOT BUT BE COSTLY; CALVARY PRECEDED PENTECOST."**

## "Like A Flint"

Thirty-odd years ago two young men graduated from one of our Southern High Schools. They were in the same class, came from the same social and economic background. They played on the same baseball team and got about the same grades in their class work. They both were Church members and attended Sunday School.

Today one of these men is a beloved minister in our Church, a man God has used in a special way as a personal worker and soul winner. The other man, the last we heard of him, had just been dismissed from his position as salesman in a liquor store because of excessive drinking on his part.

Why this great difference in the lives of these two men? Christian character is the answer. The first, as a boy, set his face like a flint to follow Christ, the second drifted with the tide.

Christian character means hardness; the right kind of hardness. Paul wrote to the young man, Timothy, "Thou therefore my son, endure hardness, as a good soldier of Jesus Christ." But, Paul did not stop his admonition there; he continued, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

The Christian who seeks to float with the tide will not develop spiritual strength; it is the man who sets his face like a flint to swim against

the tide of doubt and unbelief who will develop strength to overcome and who, under God's hand will be used to win others to Him.

The tendency of recent years, at least, has been to, in increasing measure, and with ever less concealment of design, tear down that stalwart faith in God and His Word which makes spiritual giants. God has spoken, we are told, but His message is warped and handicapped by the human instruments thru which He spoke and we are sure of the general principles only, and even then they are open to various interpretations. Little wonder that today the Church, as a whole, is so powerless in its main work of saving the lost, and so active in social, economic and political reforms.

In our editorial entitled "Why?", in the first issue of the Journal last May, we said "We are unwilling to admit that a man has the right, in "interpreting" the facts of Scripture, to eliminate them from the realm of fact and place them in the category of fiction or error. This is not interpretation but presumption at its worst."

To this position we again affirm our unyielding support. Let us, as members of a Church peculiarly blessed and used of God, but in which there are unquestionable evidences of willingness to float with the tide; let us, we plead, set our faces like flints to stand for the inerrancy of the Scriptures. Let our position be that of Paul of old who said, "Let God be true, but every man a liar." Rom. 3:4.

—L.N.B.

## Liaison With God

By Rev. Wm. C. Robinson, D.D.\*

The war has brought a new word into our vocabulary, a word that is being greeted with numerous pronunciations. Liaison means contact. A liaison officer keeps the troops in contact with the commanding officer by means of telephone, code, radio, etc. In case the navy, air forces, tank, artillery, and infantry are cooperating in a task force the work of liaison is truly complicated. Dr. John Richardson has taken this same word, liaison, for an excellent little periodical which keeps the soldiers in contact with the Church and the Home. The most momentous use one can make of the term is to describe our relationship to God, for after all this is the primary relationship to God, and the one upon which every other relation is built.

### I. The Liaison Established

By The Creator.

When God made man He endowed him with knowledge, righteousness, holiness and dominion over the other creatures. As God made him, man was God's offspring, created in God's image that he might live in fellowship with and obedience to God. Thus could he think God's thoughts after Him, and re-interpret the universe which the Creator had pre-interpreted. When God walked in the garden, Adam came to share His fellowship and God rejoiced in the holy human pair, the crown of His creation. If man had continued in obedience to his Maker, this blessed liaison would have been made permanent, and the Holy City would have blessed this planet with its heavenly light.

### II. Liaison Ruptured By Man's Sin.

However, an act of man breached this blessed harmony. By his own act of disobedience to God's revealed will man forfeited peace and fellowship with God. Sin alienated man from God. The third chapter of Genesis graphically portrays the double change which took place. The first change recorded is a change in man. Such a sense of shame and guilt filled his breast that he sought to cover himself with fig-leaves and to avoid the eye of his Holy Maker. Smitten by sin, man fled and hid himself from the presence of God amid the trees of the garden.

But the change in man was not the only change. Man not only sought to evade the presence of God; God drove out the man and placed the cherubim with a flaming sword to keep man from returning to Him in whose presence there is fullness of life. Thus we have a double change, a change of man's disposition toward God and a change of his relationship to God; and a double opposition, man's guilty opposition to God and God's holy opposition to man. Liaison has been broken, a state of enmity has replaced the garden of peace. War has been declared. Man is driven from the face of the Lord. First man disobeyed and hid from God, then God placed a veto against man's returning should he so desire.

In this condition no peace can ensue upon a mere change in man. Sin is not merely an illusion; guilt is not just an error in human thinking; the

righteous indignation of God is not a mere figment of human imagination; "that God possesses and exercises penal justice is a central idea of the faith of the Bible." Even pagan religions recognize that sin has alienated man from God and that something must be done to remove this estrangement. Only magic and ethnic religions teach that man must take the initiative and accomplish the reconciling process. A religion that declares man needs to be covered from the wrath of his Maker has not probed deeply enough man's desperate need. The half has not been told. Man must make expiation for his sins, but he cannot. Only God can. Herein is Christianity "the antipodes of all cults of human elaboration."

### III. Liaison Re-established By Redemption.

The gate of re-access to God must be opened by Himself, otherwise we are undone. "The throne of the One and only Potentate can never be scaled by creaturely titans, be their crests ever so towering."

"God giveth no man quarter,  
Yet God a means hath found,  
Though faith and hope have vanished,  
And even love grows dim,  
A means whereby His banished  
Be not expelled from Him."

All things are of God, reconciliation as truly as creation. In Christ God did for us what we could not do for ourselves and what we cannot do without. He made Him who knew no sin to be sin for us that we might be made the righteousness of God in Him.

The third of Genesis describes the two awful changes that broke liaison with God, the third of John describes the two blessed "musts" by which God re-establishes liaison, by which through Christ the Father receives a lost sinner as a forgiven son. As there are two changes in Genesis, so Jesus tells Nicodemus that he needs two things to bring him back to God, an earthly and a heavenly change (III.12). "Ye must be born again." "The Son of Man must be lifted up."

The first need dealt with in John III is the first change noted in Genesis III. There man changed, here man must be changed, born again. This blessed change is wrought by the Holy Spirit, taking away the heart of stone and putting in a heart of flesh. As the Holy Spirit sheds abroad the love of God in a sinner's heart, that heart turns in faith to God in Christ as certainly as the sunflower turns to the sun. The new nature comes to the Saviour as freely as the hurt child runs to his mother. "No man can come unto me except the Father which sent me draw him, and he that cometh unto Me I will in no wise cast out."

This change which is first mentioned in John III is immediately connected by the Master with another change, another need. As the Holy Spirit deals with the earthly thing, the need of the human heart, so the Son deals with the heavenly thing, the objective relationship. This need is not met by a rebirth in man, but by a Cross endured for man. As Moses lifted up the serpent in the wilderness, even so, God's gift, the Son of Man, came down from heaven that He might be lifted up and made sin for sinners, that those who believe might escape the judgment due to

them for sin. He was delivered up for our offenses, to die our death, to bear our sins in His own body on the tree.

There is an old story that King Zaleucus of the Locrians passed a law that anyone guilty of a certain grave offense should have both his eyes put out. One of the first offenders convicted was the king's own son. If Zaleucus were only a father he could forgive and forget. If he were only a king he could inflict and forget. He was a father and loved his son; he was a king and must do justice. Zaleucus solved the problem by having one of his own eyes and one of his son's eyes put out. Ever after the eyeless socket in the king's face testified to every observer both the greatness of the father's love and the sacredness of the king's law and justice. Of course, the analogy is not perfect. God, in the person of His Son, took our whole penalty and the stigmata of His passion attest to the universe His love and His justice.

"The Eternal Life, His life down laid,  
Such was the wondrous plan;  
And God, the blessed God, was made  
A curse for cursed man."

The older evangelists used to illustrate what we have called liaison by two chairs. First the chairs are placed facing one another. Man as God made him enjoyed blessed communion and fellowship with his Maker. Man turned himself away from God, then because of sin God turned His face from man, put man away from His favour and fellowship. The chairs are reversed, stand back to back. Two changes are needed to bring them again into accord. The change in heavenly things, a change of status or relationship, a change objective to man, is called in the Bible reconciliation. The change in earthly things, in man's heart and disposition so that he will receive the atonement, believe on the uplifted Christ, is called regeneration. God is the active subject in making both of the changes. He turns one chair around by the gift of His only begotten Son to die for us men and for our salvation. We are reconciled to God by the death of His Son. Then, God turns the other chair around by the gift of the Holy Spirit to quicken our sin-deadened hearts. Man's sin was the cause of separation, God's great love at immeasurable cost, accomplishes the changes which bring us back into liaison with Himself. And the blessed Gospel which describes God's whole work of redemption is nigh us, in our mouths and in our hearts. It is the golden text of the Bible: For God so loved the world that He gave His only-begotten Son that whosoever believeth on Him should not perish but have everlasting life.

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How sadly prone are men to call things by false names! Today, "Worldliness" is "being abreast of the age"; false doctrine is described as "Advanced thought." Indifference to truth is liberality, heresy is breadth of view. Yet names do not alter things. Call garlic perfume, and it remains a rank odour. Style the fiend an angel of light, and he is none the less a devil. Sin, call it by what names you may, is still evil, only evil, and that continually.

—Spurgeon.

# Sovereignty And Freedom

By Rev. Robert F. Gribble, D.D.\*

The year of our Lord 1943 reminds Presbyterians of that notable gathering 300 years ago when the formulation of the Westminster symbols of the faith was begun. During this centenary of that momentous assembly, and by way of memorializing it, a presentation of its central doctrine should be quite appropriate. The quotation which immediately springs to mind is, "The Lord God omnipotent reigneth." Here is the heart of Calvinism.

When the mind deals with the matter of Sovereignty and Freedom, it may easily get beyond its depth. Pope's famous lines are pertinent:

"A little learning is a dangerous thing;  
Drink deep or touch not the Pierian spring:  
The shallow draughts intoxicate the brain;  
But drinking deeper sobers us again."

In addition to the reason noted, I propose to hand to The Journal several papers touching the above title, because the problem involved is as vital as it is difficult—which pays quite a compliment to its vitality. These articles may serve also to strengthen the backbone of some, who while still loyally confess at heart that to be Presbyterian requires believing things that are not so!

Now, without any endorsement of the system of that master of philosophers (Hegel maintained that it is, "Either Spinozism or no philosophy,") let me cite similarities as between the master Theologian, Calvin, and the ardent Determinist, Spinoza. (I shall refer to the Westminster Assembly's digest, rather than to the Institutes direct.) For in each of these minds the two apparently parallel lines are made to meet. I quote first from Spinoza's "Ethics":

"In nature there is nothing contingent, but all things are determined from the necessity of the manner." And, "The mind understands all things to be necessary and determined by an infinite chain of causes to existence and the action." Further, "The universal laws of nature, according to which all things exist and are determined, are only another name for the eternal decrees of God, which always involve eternal truth and necessity." (This is not disparate to Calvinism!) But again, "To say that everything happens according to natural law, and to say that everything is ordained by the decree and ordinance of God, is the same thing." And in connection with his discourses on the Hebrew nation, Spinoza remarks: "None can do aught save by the predetermined order of nature, that is, by God's eternal order and decree . . . none can choose a plan of life for himself or accomplish any work save by God's vocation, choosing him for the work or the plan of life in question rather than any other." In this connection it is of interest to note that "fortune" is "the ordinance of God so far as it directs human life through external and unexpected means!" And once more we read this gem: "Meanwhile I know (and this gives me the greatest satisfaction and peace of mind) that all things come to pass as they do by the power of the most perfect Being, and his immutable decree." (A Westminster divine could hardly wish for more on the score of clarity!)

Now, by the side of these quotations let us place Calvinistic excerpts: "The decrees of God are, His eternal purpose, according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass." Also, "God's works of providence are, His most holy, wise, and powerful preserving, and governing all His creatures, and all their actions." And the Larger Catechism adds to the Shorter: ". . . From all eternity, He hath, for His own glory, unchangeably foreordained whatsoever comes to pass in time, especially concerning angels and men."

From the foregoing, we see that a Calvinist will not gainsay Spinoza merely on the basis of his determinism. In addition now, let me say, that he who runs may read that the question is not whether or not such a system, be it rooted in Calvinism or Spinozism, jeopardizes freedom: the issue involved is the very idea of freedom. Nothing short of apodeixis will suffice here.

In doctrinal parlance, this then is the much debated and often reprobated, Divine Sovereignty and Free Moral Agency. And it is a sad fact that so many so-called Calvinists, facing the phenomenal paradox with all too scant appreciation both of the problem itself and of that which it entails, abandon it completely as an untenable even though thoroughly and demonstrably Scriptural position.

It will be proper to inject a word here concerning the gulf that separates the Calvinistic system from that of Spinoza. Calvin's determinism originates in an extra-mundane, transcendental Sovereign Person, in whose plan all His creatures and all their actions have integral part, unto that

" . . . One far-off Divine event  
To which the whole creation moves."

Spinoza's determinism on the other hand is that of universal impersonal law of Nature which has no plan nor purpose, 'being a self-centered and self-determining Whole, the parts of which are "parts" only by way of concession to limited human understanding.'

Practical freedom, as indicated above, we have, and Spinoza had: philosophic freedom is our concern now. If there be demonstrable freedom in a Calvinistic world, there can hardly be any great violence done to thought in reconciling the two antipodes in the world of Spinoza. None can doubt that the Bible, and consequently Calvinism, stresses foreordination, which is tantamount to determinism. "Known unto God are all His works from the beginning of the world." If therefore it can be shown that the decree of God, or foreordination, is anywhere, in regard to any person, a reality which does not negate such person's freedom, the case is conclusive. As a matter of fact there are many illustrations of this very thing in the Bible, which is the basis of Calvinistic determinism, and a Book at whatever evaluation, containing credible historical data.

Either God is sovereign and man is free; or, God is sovereign and man is not accountable; or, God is a figurehead and man is master absolute of his fate; or (the opposite extreme) man is at the mercy of the fluctuations of chance. The last two positions are unreasonable; the second is ir-

reconcilable with consciousness and practice; the first, maugre its difficulty, is the best alternative: it is that of the Calvinist, and after a fashion, the Spinozist. It is most illuminating that "no heretical sect of mankind has ever held these two: God's Sovereignty and Man's freedom." Here let us turn to the Scriptures.

I call attention to the fact that over and over again in the sacred story there are cases of Divine Sovereignty which make no interference with human accountability and freedom. Thus, if any one fact in the record is foreordained, it is the crucifixion of the Lord. I shall not take time to cite quotations. He was the Lamb slain from the foundation of the world. But the same Book also equally insists and indicates that the agents and forces combining to effect that supreme purpose of God were free and contingent. It is simply common sense to say that Pilate and the Jewish rabble and the actual executors were consciously and demonstrably free. Again there is the case of God's certification to Abraham that his seed should sojourn in Egypt. But the concatenation of multitudinous events and agents, involving the envy of Joseph's brethren, his sale, his rise to power in Egypt, the trek to Goshen—these cannot be otherwise construed than as free agents and contingent movements and events. To suppose otherwise is absurd.

I select now one outstanding illustration: it regards Babylon. It is noted by Rice in his "God Sovereign and Man Free." "The burden of Babylon . . . the hosts of battle . . . come from a far country. I will stir up the Medes against them . . . And Babylon, the glory of the nations, shall be as when God overthrew Sodom and Gomorrah . . ." And again, "Every purpose of the Lord shall be performed against Babylon." And again, "I will rise up . . . and cut off Babylon . . . and I will sweep it with the besom of destruction" ". . . Saith of Cyrus, he is my shepherd . . ." (The hypothesis of a late date for all of these loci cannot be substantiated: there is in some cases plausibility, I do not say truth, in the theory of *vaticinium post eventum*). Here then we find an innumerable number of contingencies, possibilities, agencies, persons, words, and works, related directly and indirectly to the capture of Babylon, the forces which effected the same, the king who directed them, the return of Israel from Babylon, under the free decree of Cyrus. Surely none can properly maintain dubiety touching the foreordination of these great factors involving so many tributaries. So that, either we must conclude that "that the doctrine of Divine Decrees and Free Agency are perfectly consistent, or that all the persons by whose instrumentality these events were brought to pass, were deprived of their free agency and accountability." And the further conclusion is "if God's election of Cyrus to fulfil His purposes relative to the Jews did not interfere with the free agency of Cyrus, the election of any other man or number of men to fulfil any other Divine purpose, would leave them as free as Cyrus."

Here accordingly, is a most interesting situation: neither the Decrees of God nor Determinism interfere with free agency. What applies against the one applies with equal force against the other: what is favorable to the former is not unfavorable to the latter. Hence the great difficulties in these premisses lie not in the points in which Spinoza and Calvin differ, but in those articles wherein they agree! Spinoza is in a very real sense

not contrary to Calvin: he fights by the side of the great Reformer—a fact as significant as it is interesting.

This much relates the rather to the *that* of our problem. As to the *how*, neither Calvin nor Spinoza can presume to explain: and since the Bible does not reveal, reason cannot demand too much. Before we advert to this, however, let me quote a bit more from Spinoza.

"I should have done much better if . . . I had replied in the words of Decartes, saying that we cannot know how our liberty, and whatever depends on it, agrees with the foresight and freedom of God, so that we can find nothing in the creation of God inconsistent with our liberty, since we are unable to understand in what way God created things and how He preserves them." Again: "If the nature of God is known to us, then the assertion that God exists follows as necessarily from the nature of our own nature as it follows, from the nature of a triangle . . . And yet we are never more free than when we assert a thing in this way. But since this necessity is nothing else than the decree of God . . . it may to a certain extent be understood how we do something freely, and are the cause of it, notwithstanding the fact that we do it necessarily, and according to the decree of God. This is to say, we can understand to a certain extent, when we affirm something which we clearly and distinctly perceive; but when we assert something which we do not clearly and distinctly perceive (grasp), that is, when we suffer our will to roam beyond the limits of our understanding, then we cannot thus perceive this necessity and the Decrees of God, but only our liberty, which is always included in our will. And if we then try to reconcile our liberty with God's Decree and His continual creation, we are confusing that which we clearly and distinctly understand with that which we do not perceive, and therefore our effort is vain. It is enough for us, therefore, that we know that we are free, and that we can thus be free, notwithstanding the decree of God, and that we are the cause of evil, because no action can be called evil except only in relation to our freedom."

At this juncture I present data to show how Sovereignty acts consistently with freedom. Free agency means simply acting with conscious freedom, without external compulsion—and this latter is to be stressed: it is acting in harmony with one's choices or inclinations. Here motives come into play. And since motives have effect as men are variously susceptible to them, the laws of human nature become directing forces through the natural channels. I may illustrate, if crudely, by saying that I can compel a child to do my will by catering to the feelings that I know arise within him and which are in accord with the laws of his being. It seems to me that Longfellow is in point here, when, writing of the comparison of man and woman to bow and bow-string, he says:

"As unto the bow the cord is,  
"So unto the man is woman;  
"Though she bends him she obeys him,  
"Though she sways him yet she follows."

That which impels mind does not exert its force from without: one cannot be compelled to love or to do the opposite by external authority. Results here come by appeal to the emotions or affections. This is to say nothing other than that God uses means in effecting His purposes. To this even Spinoza

noza himself speaks: "I do not deny that prayers are very useful to us: for my understanding is too small to determine all the means which God has to lead men to the love of him, that is, to salvation." Determinism contemplates the laws of the mind: the free person, not contradicting but acting under those laws makes his choices as he will, according to his preferences. To speak counter to this, as both philosopher and theologian would say, would be: "To choose what one does not choose," to "prefer what he dislikes." The laws of nature then do not prevent freedom: they guarantee it! Thus God makes His purposes operate in and through the very laws of man's being. This must suffice for this occasion. Therefore, let it be said, that thus far, as regards the objective problem, we may substitute Spinoza's Absolute Determinism for Calvin's God Sovereign, and write: Q.E.D. Philosophy gives assurance to theology touching Sovereignty and Free Agency. If the sample is palatable, there will be more to follow in series.

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## Pre-Easter Evangelism In 1943

By Rev. Donald W. Richardson, D.D.\*

Many churches plan for a special series of evangelistic services in the period immediately preceding Easter. As a rule in these meetings, indeed in the entire life and work of the church, the initiative and responsibility is left too exclusively in the hands of the minister. Many of those outside the church look upon the testimony of the minister as being that of a professional witness. The personal work of an unordained member of the church is often more effective than is that of a salaried church worker. Would it not be possible in many of our churches to make the pre-Easter period a time for intensified personal evangelism? Among the men, women and young people in every church of any considerable size there should be a few individuals who would be willing to enlist in a concerted effort to persuade a friend or acquaintance to make a profession of faith in Christ and unite with the church. The pastor could talk with groups and with individuals and endeavor to secure volunteers for a united campaign for winning others. Inspiration and aid in successful personal work can be imparted in a pastor's Personal Workers' Class — though it might well be called by some less trite name. The teacher and leader of such a group will find fruitful suggestions as to methods in many books. Two of the most helpful are A. W. Blackwood's *Evangelism in the Home Church*, and J. E. Connor's *Every-Member Evangelism*, which can be secured from the Presbyterian Committee of Publication, Box 1176, Richmond, Va.

Dr. Blackwood gives practical methods for initiating and maintaining an effective program of evangelism in the home church under the leadership of the pastor, in cooperation with spiritually minded men, women, and young people. Dr. Connor's book also puts the responsibility for soul winning on the individual Christian and suggests practical methods for putting an evangelistic program into operation in the local church.

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## "Wings For The Soul"

FROM

### Learning Christ

Teach me, my Lord, to be sweet and gentle in all the events of life—  
in disappointments,  
in the thoughtlessness of others,  
in the insincerity of those I trusted,  
in the unfaithfulness of those on whom I relied.

Let me put myself aside,  
to think of the happiness of others,  
to hide my little pains and heartaches,  
so that I may be the only one to suffer from them.

Teach me to profit by the suffering that comes across my path.

Let me so use it that it may mellow me,  
not harden nor embitter me;  
that it may make me patient, not irritable,  
that it may make me broad in my forgiveness,  
not narrow, haughty and overbearing.

May no one be less good for having come within my influence. No one less pure, less true, less kind, less noble for having been a fellow-traveler in our journey toward **eternal life**.

As I go my rounds from one distraction to another, let me whisper from time to time, a word of love to Thee. May my life be lived in the supernatural, full of power for good, and strong in its purpose of sanctity.

## Intercession For The Young

1

Father, our children keep!  
We know not what is coming on the earth;  
Beneath the shadow of Thy heavenly wing,  
O keep them, keep them, Thou who gavest them birth.

2

Father, draw nearer us!  
Draw firmer 'round us Thy protecting arm;  
O clasp our children closer to Thy side,  
Uninjured in the day of earth's alarm.

3

Them in Thy chambers hide!  
O hide them and preserve them calm and safe,  
When sin abounds, and error flows abroad,  
And Satan tempts, and human passions chafe.

4

O keep them undefiled!  
Unspotted from a tempting world of sin;  
That, clothed in white, through the bright city gates,  
They may with us in triumph enter in.

—H. Bonar.

## BAPTISM

By John Scott Johnson, Ph.D.\*

There are 5 supports (or perhaps "props" or "crutches" would be a better word) for the idea of baptism by immersion. Of these, 3 are based on isolated words or expressions of the Bible; of the other 2 (both outside the Bible), one is disowned by the Bible and the other is taken from church history 50 years after the close of the New Testament. Four of these will be considered in this article; the 5th in the next.

### 1. THE MEANING OF THE GREEK WORD 'BAPTIZO.'

One of the definitions of Greek dictionaries for *baptizo* is to immerse. There are several others, but immersionists usually give no intimation that this is only a selected definition.

#### Immersion Is Not Bible

"Immerse" does not occur a single time in any of its forms in the English Bible, either the King James or the American Standard Version. This is not because the Hebrew and Greek languages lack the word but because there was nothing in any of the Bible purifying rites which called for it.

"Sprinkle" in various forms occurs 41 times in Exodus, Leviticus, and Numbers, and 6 times in Hebrews, besides many other times in other parts of the Bible. The fact that the English Bible nowhere uses "immerse" in any of its forms, puts a heavy burden of proof upon those who contend that baptism means immersion.

This "prop" (that *baptizo* means to immerse) is confessedly based on Greek dictionaries. Immersionists do not attempt to get this definition out of the Bible. Having gotten out of Greek dictionaries a definition that is acceptable to them, they interpret some of the Bible doings in the light of this definition. But since the Bible not only fails to confirm that definition but sets up a definition of its own which does not admit the idea of immersion, the structure built on the dictionary definition crumbles and falls.

Dr. Alexander Carson, who wrote an elaborate book entitled "Baptism, Its Mode and Subjects," and who insists that baptism always and invariably means to dip or immerse, admits (page 55): "I have all the lexicographers and commentators against me." Do you remember the one juror who complained of the eleven "obstinate" men (the rest of the jury) who would not agree with him?

#### LET THE BIBLE SPEAK

The Bible should, of course, be the textbook in any study of God's truth. Sometimes words and phrases even frequently heard have no Bible warrant. For instance, such expressions as "under the waves," "follow your Lord under the water," "into the watery grave," etc., are never used in the Bible.

If *baptizo* is ever used only once in Scripture where immersion is impossible, the argument from its alleged meaning is of no value. If in one Bible baptism, immersion cannot be its mode, then there is no assurance from the selected dictionary definition of the Greek word that baptism is by immersion anywhere else.

Many Immersionists admit that the baptism with water was not by immersion at Pentecost (3000 in one day without any available means of immersion), nor in the case of the Philippian jailor (it must have been within the walls of the jail), nor in the washing (Greek "baptizing") of tables (or couches) in Mark 7:4. The record of no

instance of Bible baptism requires immersion.

Mk. 7:4 reads in part as follows: "When they come from the market, except they wash, they eat not. And many other things there be . . . as the washing of cups, and pots, brasen vessels, and of tables (or couches, A. S. V., margin.)

As shown on the margin of the American Standard Version, "wash" and "washing" in this verse are in Greek "baptize" and "baptizing"; and this margin adds: "Some ancient authorities read 'sprinkle themselves'" instead of "baptize." How did such a variation occur? Was it not that some copyist, to avoid using in such connection a word ("baptize") that had been devoted to a sacred use, substituted its synonym, "sprinkle"? But, whatever the explanation, the variation shows the similarity (if not the identity) of the two words in Bible usage.

#### The Three Baptisms Of Matt. 3:11

In this verse ("I . . . baptize you with water . . . He shall baptize you with the Holy Ghost and with fire,") three baptisms are mentioned: that with water, that with the Holy Spirit, that with fire. If baptism always and invariably means immersion, this verse speaks of an immersion in water, an immersion in the Holy Spirit, and an immersion in fire. What does the Bible say about these three baptisms? The only place in the Bible where the baptism with fire is described is in Acts 2:3: "And there appeared unto them cloven tongues like as of fire; and it sat upon each of them." Accepting this language as a correct description (as we must), the baptism with fire could not have been an immersion in fire. "Sat upon" does not describe an immersion.

The second chapter of Acts implies but does not describe the baptism with the Holy Spirit, but it is described in Acts 11:15: "The Holy Ghost fell on them, as on us at the beginning." Every description of the baptism with the Holy Spirit represents Him as coming upon, being poured out, put in or within, sent upon, falling upon, descending upon, etc. Not one expression admits the idea of immersion in the Holy Spirit.

How, then, can the claim be maintained that baptism is always and invariably immersion when two out of the three baptisms of Matt. 3:11 cannot be immersion?

#### Baptism With Water

There is only one baptism with water in the New Testament which is described in sufficient detail to indicate its mode—that of Saul of Tarsus. Ananias told him to "arise and be baptized" (Acts 22:16,) and "he . . . arose and was baptized" (Acts 9:18.) The one Greek word translated in one place "arise" and in the other "he arose" is a participle; a literal translation in both places would be: "arising," or "having arisen," or "standing up" with no suggestion of any change of garments or of travel to a place suitable for immersion. (Moffatt translates those passages in Acts: "Get up and be baptized," and "he got up and was baptized.")

Paul had been without food and water for three days (Acts 9:9: "he . . . three days . . . neither did eat nor drink.") He was baptized before taking food ("he . . . was baptized. And when he had received meat, he was strengthened"—Acts 9:18, 19.) It would be unreasonable to read into the record that such an unbiblical thing as immersion was rushed upon him before giving him food.

Then the argument for immersion from the selected dictionary definition of the Greek word *baptizo* fails. Since in Bible usage it does not

lways and invariably mean immerse (as our immersionist friends allege it does, and as it must, to make their argument valid,) and especially because it cannot mean immerse in some Bible instances, there is no assurance in the selected dictionary definition that any given instance of baptism is by immersion.

#### The Bible Defines 'Baptizo'

God does not leave us in doubt as to His intended mode of baptism. See the second article of this series, in the November issue of the S. P. Journal, especially following "Ezekiel 36:25."

Furthermore, Heb. 9:10 speaks of "divers washings" (Greek: "divers baptisms") which the whole chapter of Hebrews identifies as—they can be no other than—the sprinklings of blood and water, which are commanded in Exodus, Leviticus, and Numbers. The following quotations prove this: Heb. 9:13: "the ashes of an heifer sprinkling the uncleanness." The reference is to Num. 19:17,18: "For an unclean person, they shall take of the ashes of the burnt heifer . . . and running water, . . . and a clean person shall . . . sprinkle it . . . upon the persons." Again, "Moses . . . sprinkled both the book and all the people"—Heb. 9:19. Ex. 24:6,8: "Moses took . . . the blood . . . and . . . sprinkled on the altar"; "sprinkled it on the people." Again, "he sprinkled with blood . . . in the tabernacle"—Heb. 9:21. Lev. 8:19; "Moses sprinkled the blood upon the altar"; Lev. 16:14: "He shall take of the blood . . . and sprinkle it . . . upon the mercy seat . . . and before the mercy seat."

Since these "sprinklings" of the Old Testament are called "baptisms" in the Greek of Heb. 9:10, God has Himself described how He wishes baptisms to be performed—by sprinkling. It makes no difference what the classical definition of *baptizo* may be; what Bible students want to know is: "How does the Bible define it and does Bible usage confirm this definition?" Confirmation in Bible usage of the definition of *baptizo* in Heb. 9:10 may be found in the fourth paragraph of this article and in the first article of this series—in the Southern Presbyterian Journal of October, 1942.

#### 2. SOME PRACTICES OF THE POST-APOSTOLIC CHURCH.

A second "prop" of the idea of baptism by immersion is the existence of such baptism in the Early Church. It is admitted that the Church from 150 A. D. and on, practised immersion as baptism—not exclusively but it was common. It was usually trine immersion—three times in the triune name—and the candidate was nude. But this admission does not charge the Apostles with such teachings of practices.

The doctrines of the Church between 100 and 150 A. D., contained these: "sins cleansed by alms and faith" "saints saved by works of righteousness which they had done." No one would say that these things in the teachings of the Early Church proved that they were taught by the Apostles. Nor does the existence of the un-biblical mode of baptism by immersion 50 years after the last Apostle died prove that the Apostles taught or practised such an anomaly.

Please note:

(a) This argument from the practice of the Post-Apostolic Church is outside the Bible. The Bible is our textbook. So let us "to the law and to the testimony" (Isa. 8:20.)

(b) This practice of baptizing by immersion—then as now—has no Bible precedent. Because of

this fact, because it is a departure from the simplicity (and—in the case of the Post-Apostolic Church, since the candidate was nude—the respectability) of the practice of the Apostles, it must be rejected.

#### 3. SOME ENGLISH PREPOSITIONS.

A third argument for immersion as the mode of baptism is, based on the definiteness of certain English prepositions. The Greek language has less prepositions than the English has. This required more meanings for each Greek preposition; each usually had a number of English equivalents. Our immersionist friends ignore this fact.

From the English translations "in" Jordan and "out of" the water (in John's baptism of the Savior); and "down into" and "up out of" (in the case of the Eunuch); the claim is made that these prove immersion. As all know, the New Testament was written in Greek. Since the words translated as above have other meanings in English, who is to say that these translations in the English version are correct?

In translating a foreign language into English, the connection and other matters decide the right English word to select from the equivalents of a foreign word. The problem is not merely to find out what English word will make sense, but what will give the right sense, the meaning intended.

#### "En"

"En," the Greek preposition usually translated "in," is twice translated "with" in Matt. 3:11 and Mark 1:8, once in Mark 1:23, and once in Luke 3:16. In Revelation 13:10 ("he that killeth with the sword must be killed with the sword") it is twice translated "with"; no other word would make sense here. Greek dictionaries say it is properly translatable in, on, at, near, with, among, during, etc. Then who knows that the translation "in" Jordan is correct? How can we be sure that it should not be "at" Jordan or "near" Jordan?

John the Apostle three times says John the Baptist baptized at the first "beyond" the Jordan—John 1:28; 3:26, 10:40. The last reads: "And Jesus went away again beyond Jordan into the place where John at first baptized; and there He abode." Did Jesus then abide "in" Jordan? For, as the Apostle John records, it was where John the Baptist first baptized.

#### "Ek" And "Apo"

"Ek," the Greek preposition usually translated "out of," is not used by Matthew of the baptism of Jesus (Matt. 3:16.) Matthew uses the Greek preposition "apo" which is nearly always translated "from." "Apo" and "ek" are variable readings in the Greek of Mark's account of the baptism of the Savior (Mark 1:10.) (Only Matthew and Mark mention this detail of our Lord's baptism.) If "apo" should be found to be the correct reading in the Greek of Mark 1:10, all the probabilities would be against the correctness of the English translation "out of" the water in the account of the baptism of the Lord Jesus in Mark.

But even with "ek," there is no certainty that the translation "out of" is correct. The Bible and the Greek dictionaries say that "ek" is properly translatable out of, from, away from, with, by. Then since Matt. 3:16 is almost surely correctly translated "from the water" (as in the Amer. Stand. Ver.,) the weakness of any argument based on the translation "out of" in the K. James Version of Matt. 3:16 and Mark 1:10, is evident.

"Eis"

"Eis," used in Acts 8:38 of Philip and the Eunuch, has a variety of English equivalents according to Greek dictionaries—into, unto (as in John 11:31—"she goeth unto the grave"—when the tomb was still closed—see verse 39), to (as in John 20:4: "to the tomb," but not into the tomb—see the next verse), towards, etc. "Eis" occurs eleven times in Acts 8, and only once (verse 38) is it translated "into." Then who is to say that Acts 8:38 should not be translated: "Both went down to (or unto) the water"? And, using the facts about "ek" in the preceding paragraphs for verse 39, "they came up from the water"?

However, if "down into" and "up out of" were the only translations of the Greek prepositions used in Acts 8:38, 39, they would not prove immersion. Everyone who has ever driven a horse or a car over county roads has driven down into and out of water without immersing the horse or the car.

#### The Argument Lacks Certainty

Evidently, no valid argument for immersion can be based on the English translations of these Greek prepositions. Who knows that the Greek words are correctly translated when other English prepositions are as accurate as the ones used, and accord fully with the rest of the Bible? Moreover, while the English prepositions used are agreeable to the immersion idea (though not requiring it), they do not prove immersion and are in nowise inconsistent with affusion (sprinkling.)

Since these Greek prepositions are capable of translations which would not even admit immersion, much less require it, the English translations give no light on the Bible mode of baptism. Moreover, the translators of the King James Version recognized no implication of immersion in the English prepositions used. Almost all, if not every one, of the translators were affusionists. The idea that immersion is established or even supported by these English prepositions has grown up through a study of the English Version and a neglect of the Greek original.

#### 4. 'MUCH WATER.'

The fourth dependence of Immersionists to prove their case is the English expression "much water" in John 3:23 ("John also was baptizing in Aenon . . . because there was much water there"). This "prop" vanishes when the Greek is examined. The Greek words are "many waters" (see margin of the A. S. V.). "Aenon" was a place of springs, as the word means. Immersionists do not usually immerse in springs, but such are convenient for a big concourse of people.

If "much water" is necessary to valid baptism, as Immersionists claim, they would have trouble finding "much water" in the baptism of the 3000 at Pentecost, in that of the Eunuch on a road that Scripture says is "desert" (Acts 8:26,) in that of Saul of Tarsus, and in that of the Philippian jailor inside the jail at midnight.

This is another case of the study of the English version and of the neglect of the Greek original.

There never was and never can be any difficulty with administering the God-planned, Bible mode of water baptism (sprinkling) wherever there is enough water to sustain the physical life of those to be baptized.

\*Pastor of the Sibley Presbyterian Church, Augusta, Ga.

## The Big Question

By Rev. James H. Viser\*

The big question is: "Have You Been Born Again?" Not: "Have you joined a church?" or "Are you trying to do your best?" or "Have you got religion?" But "Are you twice-born?" "Except a man be born again, he cannot see the kingdom of God." (John 3:3.)

Physical life begins with a birth. Spiritual life likewise begins with a birth. We become members of the human family by birth: we become members of the family of God by a birth—by being "Born Again." There is no other way to get into the human family except by birth, and there is no other way to get into God's family except by the new birth. Neither education, nor cultivation, nor reformation—or "turning over a new leaf," will accomplish this. What is needed is not a new "leaf," but a new "life!" "Ye must be born again." (John 3:7.)

#### A New Nature Needed

By physical birth we become partakers of the human nature: by being born again we become "partakers of the Divine nature." (II. Pet. 1:4.) A Christian is the product of a Divine "begetting." (James 1:18.) The second birth is not an improvement of the old nature: it is the imparting of new nature—entirely new. The old nature is hopelessly corrupt and incapable of ever being made fit for His presence. (Rom. 3:9-20; 8:7.) The new birth requires a creative act of the Holy Spirit. "If any man be in Christ, he is a new creature." [Marg. Creation.] (II. Cor. 5:17, R. V.; Eph 2:10.)

#### "Christ In You"

At the second Birth the Life of the Lord Jesus Christ begins in us. "Christ liveth in me." (Gal 2:20.) "Know ye not your own selves, how that Jesus Christ is in you" (II. Cor. 13:5); "Christ is in you" (Col. 1:27); "I in you" (John 15:4). The unanimous testimony of the Word of God is that when one is born again the Lord Jesus Christ comes in and becomes the Life of that one "Christ—Our Life." (Col. 3:4.)

Christianity is not "religion." Christianity is life—the Life of the Lord Jesus Christ introduced in us at the moment we are born again and reproduced in us moment by moment by the Holy Spirit. "I am come that they might have Life" (John 10:10); "He that hath the Son hath Life" (I. John 5:12); "To me to live is Christ" (Phil 1:21.)

#### Not 'Trying' But 'Trusting'

"Trying to follow Christ" is not Christianity. "Christianity is not imitation of Christ." It is the indwelling of Christ. Christianity is not trying to do anything, it is trusting Christ Who has done it all! He has "finished the work," and there is nothing left to do—simply receive and trust Him. Who said, "It is finished!" He shed His "Precious Blood" on the cross and the Work is all done once and forever! Cease trying and begin trusting!

#### Not By Works

"By grace are ye saved through faith . . . not of works, lest any man should boast." (Eph. 2:8-9.) "Not by works of righteousness which we have done, but according to His Mercy He saved us." (Tit. 3:5.)

"But to him that worketh not, but believeth on me that justifieth the ungodly, his faith is counted for righteousness." (Romans 4:5:)

#### 'What Must I Do To Be Saved?'

Simply "Believe on the Lord Jesus Christ" (Acts 6:31.) "Whosoever believeth that Jesus is the Christ is born of God" (I. John 5:1.) "As many as received Him, to them gave He the right to become children of God, even to them that believe in His name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12,13 R. V.)

You are born again, you become a Christian by trusting a Person—receiving a Person. The very moment you do this, the Lord Jesus Christ comes in and Life begins!

#### What Is Meant By 'Believe'?

To "believe on the Lord Jesus Christ" means more than simply believing the historic facts concerning Him. Intellectual belief about Christ is not sufficient. The belief which accompanies salvation must be "with the heart," that is, with the whole being. (Rom. 10:10.) This belief also includes repentance: (a "change of mind.") Repentance toward God, and faith toward our Lord Jesus Christ." (Acts 20:21.) "God ... now commandeth all men everywhere to repent." (Acts 7:30; see also Acts 11:18; 26:17-20; Luke 24:17.)

The faith which saves, then includes the obligation to repent, and to receive Christ as Saviour and Lord—to rest upon Him alone for salvation.

#### How May I Know That I Am 'Born Again'?

This is an important question. We know that we are born again on the testimony of God's Word. God says, "He that heareth my Word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into Life." (John 5:24 R. V.) Have you

believed on the Lord Jesus Christ in the sense above defined? If so, then you are saved, you are "born again," you have "passed out of death into Life." God says so! Take God at His Word and go on your way rejoicing!

#### A Family Likeness

When we are born into the human family we exhibit certain family characteristics which distinguish us as human. When we are born into the family of God we will, by the power of His indwelling Spirit, inevitably bear the family likeness. Through the "Precious Blood" of the Lord Jesus Christ, shed on the Cross, we have become members of the family circle! There are certain unmistakable "family traits" which mark those who have been "born again." These are: *"Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."* [R. V. *Self-control.*] (Gal. 5:22.)

#### One Final Word

You may "belong to a church," you may be "trying to do the best you can," you may be "striving to live right," your outward life may be the acme of moral correctness, you may be looked up to, be honored, revered, respected, and yet if you have not been "born again" you are just as lost as though you had never heard of Christ. Yes, you may teach in the Sunday School, be a "preacher of the Gospel," "be gifted in prayer," read the Bible, sing, shout, "feel happy," and all the rest—but if you have never been "born again" you are still in your sins and a stranger to the Lord Jesus Christ! (Matt. 7:21-23.)

The question of all questions is: **Have You Been Born Again?**

*"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."* (John 3:3.)

\*This article may be secured in tract form from the author. Rev. James H. Viser, Greenville, S. C.

## Intercessory Prayer

By Rev. J. Kenton Parker\*

Text: James 5:16—"Pray one for another, that ye may be healed."

There is a negro spiritual which goes something like this:

"I've been listening, listening, listening to hear some sinner pray." I wonder if God has not been listening, listening, listening, to hear His people pray? If God wondered that there was no intercessor, as Isaiah tells us, and if in Ezekiel God says he searched for a man to stand in the breach, then surely we may say that God is wondering today because His people do not pray.

I have been listening, listening, listening to the radio and I have still to hear the first public speaker or announcer issue a real call to prayer.

I have heard a great many other things: I have heard a great deal of boasting, of criticism, of angry denunciation of our enemies, of suggestions as to what one ought to do, of urging people to do this, that, and the other, but I have never heard one of these men say something like this: "We are in danger, we are facing a crisis, we are in terrible confusion, therefore, **Let Us Pray.**

As a servant of God I want to issue a call to prayer.

#### I. A Call To Real Intercessory Prayer.

Now there are many kinds of prayer. There is the Prayer of Thanksgiving, like many of the Psalms, and we in America ought to certainly pray this sort of prayer.

There is the Prayer of Confession, like the 51st Psalm and the 32nd, and all need this sort of prayer.

There is the Cry for Help—a cry like Jonah made, when we face some sort of need.

There is Intercessory Prayer: The Prayer of Abraham interceding for a wicked city. The prayer of Moses entreating God for a rebellious people, the prayer of Ezra for a wicked nation, the prayer of Daniel for a suffering people in captivity. The prayer of Paul for all the churches and all the individual Christians whom he calls by name. The Prayer of Christ for His disciples, or the Prayers of Christ and the Holy Spirit for us today.

Real Intercessory Prayer has a tone and a

quality—a richness and beauty all its own. There is Faith, of course, but perhaps a more intelligent and larger faith than in any other form of prayer. There is a Humility all its own as we see our own littleness, begging God in behalf of others. There is unselfishness. In other forms of prayer self may loom large, but here self gets out of the way. There is an earnestness here and a perseverance in these noble prayers as there we keep on pleading the cause of others.

This is the noblest form of Prayer. Many other forms of prayer may have relatively unworthy motives—fear or self-interest, but people are at their best in Intercessory prayer.

Abraham was at his best as he pleaded with God for Sodom. Moses was at his best as he said "if not"—"if thou wilt forgive their sin—if not, blot me out." Ezra the priest and scribe never rose higher than when he took Israel to God in prayer. Daniel, the statesman, was never a more noble statesman than when he besought God for captive Judah. Paul was at his best when he called on God for his people and for the churches. Christ was always at His best, but in the 17th chapter of John He is surpassingly beautiful.

II. Is there need for such praying today? It hardly seems necessary either to ask or to answer such a question, but let us see some of the needs:

Is there need to pray for a world gone mad? And if there is, who is going to do this praying? We can hardly think of Hitler praying or Stalin or Mussolini, or the Emperor of Japan (except to the sun-god). Surely if wicked Sodom needs somebody's prayers. If we Christians do not pray for the world, who is going to do it?

Is there need to pray for our own beloved land: I saw an article by Dorothy Thompson entitled "Is America Sick?" I did not read the article. I suppose she meant some of our economic troubles—but I can answer her question. America is sick.

Sick with the Sin of Drunkenness, which is sapping the strength of her armies and undermining the morale of her people and wasting the money sorely needed to save her land.

Sick with the Sin of Immorality which is taking a fearful toll of our men according to Gene Tunney.

Sick with the Sin of Sabbath Desecration—as we do away with the Lord's Day for the Duration of War.

Sick with the Crimes which are increasing at an alarming rate.

Sick with Incompetence and Greed and Graft.

Sick with the Sins of Unbelief and Indifference as we refuse either to believe God can help or call on Him for help.

Sick with the Sin of all sins—the refusal to see or acknowledge or repeat of our sins.

Yes, Sin is our Great Saboteur. More to be feared than hundreds of Germans or Japanese. These could blow up a few factories or bridges, but Sin can and will undermine our whole structure!

Hitler said he would conquer us from within. He was not thinking in terms of Sin—for I do not suppose he knows what sin is—but Sin is our dreaded enemy and will bring about our defeat unless conquered. Victory for a godless America will not be a blessing to the world, but only a great curse.

And with all this need I am afraid our praying is not real Intercessory prayer! What is it going

to take to make us really pray?

There are two tendencies these days in our present praying which I deplore:

There is first a note of self-righteousness in our prayers—a sort of feeling that we Americans are so good and are fighting for such high ideals that God might well feel honored by our asking in a sort of condescending manner for his assistance.

There is also a spirit of Self-confidence and Self-sufficiency which I hate to hear—When David went out to meet Goliath he said to the giant—"You are coming against me with your sword and spear and shield, I am coming against you in the name of the Lord of Hosts." We are saying to the giants—and we have at least recognized them as giants—"You are coming against us with air-planes and tanks and submarines—We are coming against you with more air-planes, more tanks, more submarines."

I believe, my brethren, with all my heart that our attitude will have to change.

The Judge of all the earth is going to do right. He is always on the right side. We don't have to pray for him to get on the right side. Away with such a notion!

It only took one Achan to defeat Israel. What about the thousands of Achans in our Camp!

Let us then do some real Intercessory Praying: Pray for a world drunken with the wine of Babylon. Pray for our country—sunk in sin and shame! Pray for our Homes—they were never in more danger than today—and when our Christian Homes are gone—our real America is gone! Pray for the Church—the church which must not fail in an hour like this—That we preachers may be fearless and faithful, preaching the Gospel, the whole Gospel, nothing but the Gospel. Preaching Christ and no one but Christ—a Crucified and Risen and all-powerful Christ. Pray that Christian people may live as we have never lived before—consecrated, devoted, sacrificing lives, testifying to the power of Christ. That the Church may be revived and filled with the Power of the Holy Spirit!

Pray for our young men and young women too—facing greater and more subtle temptations than ever before. That our young men may not be debauched and turned into beasts in the midst of brutal, degrading war. That our young women may keep true to the ideal Christian womanhood.

I tremble for both.

Pray that we may be worthy of victory and that when victory comes we may be Christian enough and wise enough to make it a real victory for righteousness.

III. Is there any use in such praying? Let me ask you the same question Jesus asked his disciples—Where is your faith? If there is any faith, now is a good time to use it.

Faith is His Ability. Do we believe that nothing is too hard for God?

It is not impossible for God to save a wicked and lost and insane world. He who made the world and the men who are here can save to the uttermost. His arm is not shortened that He cannot save. It is not impossible for God to end this war. He could do it before night.

Faith in His willingness to do—More willing to do—to give—to answer—than we are to ask. In fact He is pleading with us to ask Him.

Faith in His Promises—so rich—so full—so free—Here is just one "If my people which are

called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and will heal their land" II Chron. 7:14.

Faith in His Performances—This is not the first time that a nation needed God. Read History—Sacred and Profane—and see what God hath wrought! "The effectual Fervent prayer of a righteous man availeth much."

We have heard a great deal lately about losing the war. Our leaders say it is possible—some say we are losing it now. Let me say there is only one way we can lose it. Is it possible that America—so called Christian America—filled with Churches—is going to lose the war because she is too proud—too self-dependent—too busy—too indifferent, too unbelieving, yes, too ignorant of her own sin, to **pray**—really pray. Is it possible that our victory will be only in name because we have not conquered our own sins?

I believe I have the right to love this country a little better than most people. About 31 years ago I stood on the deck of a steamer leaving Honolulu for Japan and Korea. As we lifted anchor the band played its farewell music—there was a lump in my throat and tears in my eyes. We were leaving **our** land for a foreign shore!

A few years later I stood again on this side and again the tears—tears of joy, were near the surface. After a hazardous voyage with a sick wife and three little children, I was home again.

My brethren, I believe I have the right to love this land! And it is this America I love, that I am pleading for today.

Oh, Christians of America, Our Father, the God of Heaven, is listening, listening, listening—I can almost see Him leaning over the battlements of Heaven listening, listening, listening to hear His people pray!

\*Mount Mourne, N. C.

## Christ Or Caesar

By Dr. Paul T. Fuhrman — Miami, Fla.

In God-Centered Religion.

"It is interesting to hear American liberal 'Protestants' now thundering against Nazism which is simply the inevitable logical product of modern German humanistic "religion." German theological liberalism itself prepared the ground for, and laid the surest foundations of Nazism; and this was done in a twofold way: on the one hand, Jesus Christ was emptied of all transcendental and divine content; on the other hand, "Man" was placed at the center of "religion." Twenty years ago that "Man" was generic; today a concrete man has filled the place of that once indefinite "Man," and taken the place once held by a Divine Christ. Men need something higher to worship, obey and follow; hence with no Divine Christ offered them, great multitudes have turned to adore, obey and follow men bold enough to offer themselves as modern Messiahs and Caesars. These Caesars are, indeed, not American "presidents" nor English "premiers," but Messiahs, Agents of certain gods: in Italy, of the goddess Rome; in Germany, of the State which is conceived there as the organ of the Spirit, as the incarnation of God on earth. We Americans should not deceive ourselves: Nazism, Fascism, is a religion; and much of its success can be explained only on the ground that it satisfies certain fundamental religious needs of the people. It may be false, but it is religion. The difference between Nazism (or Fascism) and original Christianity consists only in their having different objects of faith respectively: In Christianity the Object of Faith is a Divine Christ; in Fascism the object of faith is a Man, a modern Caesar . . . Liberal preachers have no right to blame the German people for turning to human gods when liberal "Protestant" theology itself has for a hundred years systematically humanized Christ, on the one hand, and deified man, on the other. If a higher Jesus, a Divine Christ, had been preached and enthroned in the heart of German Protestants, Nazism would have been a spiritual impossibility, for "Caesar" and "Christ" are incompatible."

## "Wings For The Soul"

### So Let Me Live

Douglas M. Parsons\*

*So let me live that everyone  
Can say of me, that things he's done  
Have been for others' happiness.  
Be this my aim and nothing less.*

*So let me live that when each day  
Has lived its span and fled away,  
I may to God, my Father, come  
And know I've earned His praise,  
"Well done."*

*So let me live that though all life  
Should seem to seethe with hate and strife  
My heart may pure and guileless be;  
My words come forth straightforwardly.*

*So let me live that here and there  
I may relieve another's care;  
That I may shun publicity,  
And clothe me in humility.*

*So let me live, my whole life long,  
That I may ne'er be in the wrong—  
But if, perchance, at times, I am,  
May I admit it like a man.*

*So let me live that when I see  
The ones who've sacrificed for me,  
I can in truth and honor say,  
"I have not thrown your trust away."*

*So let me live that those who see  
The naked, open side of me,  
May say, "He's even purer when  
You see the side not shown to man."*

\*This young man, a Senior at Wheaton College, Class of '41, died of a heart attack on the football field at the beginning of the fall term, 1940.

## "The Sin Of Unbelief"

By Rev. R. D. Littleton\*

II. Kings 7:2: "Then the Lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold thou shalt see it with thine eyes, but thou shalt not eat thereof."

The Unbeliever of this instance was the Courtier on whom the king of Samaria leaned for advice and counsel. The promise of God's mercy came from Elisha the prophet. The occasion that made the promised blessing a joyous relief to those in need was when Samaria was being besieged by Syria. Hunger and lack of food had made money practically worthless, and human life had become cheap. An ass's head was being sold for eighty pieces of silver and a woman had actually killed her son and was quarreling with another woman who had shared in the eating of the flesh for not fulfilling an agreement to kill her child. The promise of a blessing from God, being given by such a truthful man as Elisha the prophet, should have been accepted with Hallelujahs. Deliverance had come to Samaria previously from the Syrian hosts through the Prophet Elisha when they were struck with blindness. What a hearty response should have come from the Courtier! How eagerly he should have told this good news to this famishing and mournful people! But alas, his heart was not equal to it! He doubted. He did not believe. What shameful words he spoke! What a direful judgment he heard from the lips of the prophet! Food everywhere in abundance; but for him, "Thou shalt see it with thine eyes, but thou shalt not eat thereof."

We've lived in days when many have not believed in the name of the only Begotten Son of God. They have not believed that the penalty for their sins is paid. They have not believed that the bondage of sin is broken for all who trust in Him. They have not accepted the grace to live soberly, righteously, and godly in this present evil world. They have not believed to walk in His ways. Their unbelief is shameful in the sight of God and should be pitiful in the sight of man. Yet it seems to me that many do not think unbelief is horrible. In the minds of many, to be poor and uneducated is a far greater crime than for a man to neglect the salvation offered by Jesus Christ. Some people are more willing, far more willing, for their sons and daughters to marry an unbeliever that is rich than for them to marry one that is poor and unlearned. The scriptures do not teach us to refuse to be yoked with the needy or the illiterate, but they do teach us not to be yoked with an unbeliever.

Why is unbelief such an abominable sin in the sight of Almighty God? Why is its commission attended with such severe penalties?

It is a sin against the truthfulness of God. It denies his veracity. At heart it calls Him a liar. It denies that he has spoken to men to whom He has spoken. Would we dare accuse any loving earthly father that he refused needed advice to his children? Yet how much better and more faithful to us is the heavenly Father in His counsels to man whom He has created? To honor a dishonest man is a sin; but how much greater sin is it to dishonor an honest man. What a sin is it to dishonor God who from everlasting to everlasting is faithful and true!

It is a sin against the love of God. It would be a sin against his mother for a child not to believe that in his need she would share her best with him. **How much greater sin** is it to refuse the gift of a loving God which would save him from sin, shame, and eternal torment, and bring him into fellowship with the Heavenly Father, and into an eternal life of blessing and usefulness. It is a greater sin to sin against the love that justifies than the justice that condemns. Yet some live as if Jesus never lived, as if he never died.

Unbelief is the parent sin. In the garden of Eden Eve's doubting preceded her partaking of the forbidden fruit, her tempting Adam, and her hiding from the presence of God. Unbelief goes before murders, adulteries, thefts, unjustified anger, Sabbath breaking, and idolatry. Unbelief is damnable in the sight of God because it is the breeding ground of all that is abominable and heinous.

Unbelief is horrible because it palliates sin in the lives of others. It upholds rebellion against God. Can you imagine Nathan going before David to rebuke him of his sin if he had not believed the ten commandments and in God's forgiveness to the truly penitent? Nathan's stroke would not have shaken a hair of David's head if he had not himself believed. Unbelief palliates sin. It dismisses it as a mistake.

Unbelief blocks the channel by which God manifests his goodness to men. It keeps stores of loving kindness from his own life, and renders him unfit for Christian service. The heavens declare God's goodness, but unbelief disqualifies a man for the service that the heavens render to Him. In unbelief a man may do some things that please men, but in unbelief he can do nothing that will please God. Cloth may pass for money in a tribe of Indians but it will not be accepted as currency in Washington, D. C. Even to fail to believe any of God's Word makes a man unprepared for great service in the kingdom of God. "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven."

Unbelief reveals the real character of condemned men. It is the satanic badge the godless wear. It declares that to which they are devoted. It marks the point of their guilt. Jesus said, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light." It justly deserves the full punishment promised. "And he that doth not believe the Son shall not see life; but the wrath of God abideth upon him."

O people of God, listen to what our Lord says about unbelief. Be pitiful.

"Rescue the perishing, care for the dying,  
Snatch them in pity from sin and the grave;  
Weep o'er the erring one, lift up the fallen,  
Tell them of Jesus the Mighty to save."

O unbeliever heed God's warning. Believe his promises and live. Accept the Saviour without delay.

"Come to this fountain, so rich and sweet;  
Cast thy poor soul at the Saviour's feet;  
Plunge in today and be made complete."

# Woman's Work

Edited By Mrs. R. T. Faucette

## April — Our Schools And Colleges

*We have recently heard of the success of the Inter Varsity Christian Fellowship Work in several of our Southern Colleges and the testimony of those who have been touched was heartening.*

*We were told by a pastor that one of our own Southern Presbyterian girls, Miss Janie C. Lapsley, daughter of Dr. Robert A. Lapsley, is making a great contribution to this work, so we immediately wrote and asked her to tell us something of it, as the work is new to most of us.*

*The article below is her gracious answer and though she is laboring in the North there are others who are doing the same kind of work in some of our Southern Universities.*

*We have rejoiced over the splendid work that our Church is doing through the student pastors and workers in some of our Southern Colleges and Universities, but the number of students is so large, and the forces which pull our college boys and girls away from Christ are so strong, that Christians will thank God for every new evangelizing effort. The I.V.C.F. asks the prayers of those who believe that Christ is the only Saviour.*

—L.S.F.

## Inter-Varsity Christian Fellowship

By Miss Janie C. Lapsley\*

College registration means standing in line for hours and filling in blanks on literally yards of questionnaires. Last fall during registration at the University of Illinois each student was given a blotter; they were most useful at that time. But this blotter was unusual; on it was the picture of an open Bible and underneath an invitation to study the teachings of Christ. It carried the announcement of the meetings of the Inter-Varsity Christian Fellowship: daily prayer meetings and study groups. To some students not members of I.V.C.F. that open Bible was a friend; they investigated. One boy said, "I like the idea of a daily prayer meeting and I want to come"; a girl commented, "It reminds me of our young people at home."

For years colleges and universities not directly controlled by any church have boasted student organizations for every special interest but the promotion of the Kingdom of Christ. The campus churches do a splendid work but it is necessarily carried on off the campus. Recognizing the need, students at Cambridge University organized Inter-Varsity Christian Fellowship in 1877. The work spread through the entire British Empire and was introduced into the United States in 1939 at the University of Michigan. About sixty active chapters have been formed in this country. Each chapter is an independent body responsible for its own program but a national organization, through its staff members, counsels and helps these chapters.

The chapter at Illinois is neither the most active nor the largest but it may be classed as an average I.V.C.F. Last year a Junior visited one of our meetings and his first comment was, "That's a fine bunch." Anyone glancing in one of our meetings or coke hours would think it just another student organization for Inter-Varsity furnishes a good cross section of the University population. But these are students who own Christ as personal Lord and Savior and who have a desire to help in the building up of the kingdom of Christ at the university.

The I.V.C.F. has a two-fold purpose: to strengthen the spiritual life of the members and to lead others to a personal faith in Christ. In accordance with the first of these, the group spends an hour on Tuesday evenings in study and discussion. Last year we studied several of the epistles. This year the group had grown so that it became necessary to break it into two sections, one for graduates and one for undergraduates. The subjects for discussion also have grown; they cover many of the cardinal points of Christian doctrine. A day or two before discussion time finds our members in the library "boning up" on the topic to be discussed. Thus members learn to face the questions of doctrine with the same scholarly thoroughness that they use in solving problems in chemistry and history.

Our great task is to make our fellow students think seriously of their need of Christ. Here I.V.C.F. has a real opportunity since many students will come to a meeting on the campus although they neglect church attendance. In order to get them interested in Inter-Varsity we invite our friends to weekly coke hours. Here we discuss problems bordering on religion and attempt to present Christian view points. The other meetings of the group are announced and everyone is invited.

Lectures by Mr. Stacy Wood of I.V.C.F., Dr. W. M. Smith, and Mr. G. D. Blomgren have provided a new feature of the Illinois work this year. Their increasing popularity is witnessed by the growing attendance—45, 120, 450 respectively. After the lecture there is an informal meeting to which we invite all who are interested in discussing the subject with the speaker.

Among the members of Inter-Varsity are some who a year and a half ago looked on Christ as a great teacher of the past and felt no need of His influence in their lives. Today they acknowledge His as their personal Savior and seek to serve Him. How was this indifference overcome? Almost without exception each one will tell you that he had a friend in whom he recognized a power which he did not have. The friend invited him to an Inter-Varsity meeting or in the quietness of his room late one night the two discussed life and the need of a Savior.

It is through personal contacts that men are

won to Christ. Christian college students have a wonderful opportunity in this respect for they not only work but live with those who are carelessly indifferent toward spiritual matters. The members of Inter-Varsity have realized this fact as well as their own inadequacy; therefore daily prayer meetings were placed first on the program. Anyone coming into the Inter-Varsity room in the Illinois Union Building between five and five-thirty in the afternoon, can find a group of students on their knees in prayer. We have learned much of the power of prayer. We prayed that our group might grow in numbers. This year the average attendance has increased 75 per cent. We prayed for a place to meet. The management of the Union Building has been most generous in allowing us to use conference rooms. We pray that the members might be drawn closer to Christ. The prayer meetings are an answer for we leave renewed in the inner man. We pray that I.V.C.F. may be the means of bringing a great revival among college students. We believe that this prayer will be answered.

\*Urban, Ill.

## The Auxiliary Bible Studies For 1943-1944

The plans for the Bible study of the women of the Church in the year 1943-1944 include the promotion of personal Bible study, brief Bible Meditations in the Circles, and a book study of The Acts.

All the studies of the year center in the Book of The Acts. Materials are available for use by the individual members of the Auxiliary and for leaders of both Circle and Auxiliary Bible studies. They are as follows:

**For Individuals:** "A Guide to Personal Bible Study," price 10 cents, which contains a guide for personal Bible reading from The Acts and the Epistles of Paul with questions to lead to some truth in the passage for each day's reading. The readings from the Epistles are fitted into the reading from the Acts at the time in Paul's life when it is believed he wrote the Letters. Space is provided in the booklet that the answer to the questions for each day may be briefly recorded on the verse in which the answer is found. In this Guide are given also assignments for personal study in preparation for both the Circle Bible studies and the Auxiliary Book study of The Acts.

**For the Circle Bible Leaders:** Circle Bible Meditations, "Individuals Used of God," price 20 cents, present brief character studies in The Acts. These Bible Meditations prepared by Auxiliary Bible leaders from different parts of the Assembly, reveal individuals who were used of God through lives yielded to the Spirit and showing forth the power of the living Christ.

**The Book Study of The Acts:** "The 'Go' of the Gospel," price 25 cents, contains twelve studies in The Acts prepared for use in the monthly meetings of the Auxiliary. The booklet carries also a section of suggestions for presenting the twelve studies in five periods for those groups desiring to make an intensive study of The Acts. It may, therefore, be used as the Bible study in the Week of Spiritual Enrichment by those groups desiring to thus use it.

May each woman of the Church so give herself

to the study of The Acts this year that she may catch the thrill of "The 'Go' of the Gospel" through the first century Christians and so dedicate herself to Christ and His service that she today may be an "Individual Used of God" to make Him known.

The materials listed above are now available from the Committee on Woman's Work.

## A Missionary's Surprise By Rev. B. C. Patterson, D.D.\*

Yes, Aghast! On returning to our beautiful land we find some of the loveliest Christian men and women in the world. Yet side by side with these loyal children of God we see immorality and cupidity clutching at the throats of our people. And this not in secret but openly and with the quiet acquiescence of the general public.

The writer lives in a quiet country place, yet near by, men and women are frequently seen in broad day-light in utterly obscene situations and all unashamed.

An infidel paper is being sent to us subscription prepaid. In it lasciviousness is being promoted, infidelity is preached, Christianity is ridiculed, worthy characters are "debunked" and faith and prayer is "spookology." The paper is offered to distributors in parcels of fifty and one hundred, and offered cheap. Evidently some of it is sent free. Who pays for this? And why? It is certainly not sent from an altruistic or benevolent motive. To promote this vicious infidelity is to destroy not only the church but the state. While the state may not make laws requiring men to believe in or acknowledge God, yet it should be noted that the fundamental principles of all organized states and even tribes are found in the second table of God's law.

So not to recognize God is to undermine and ruin the organization. And though the state may not require faith in God yet it must enforce any anti-social or unjust conduct that may arise from the propaganda of those who defy God and his rule.

The church must of necessity bear the burden of this Christian teaching. Yet as in this global war all have a part, so in this still more destructive war each believer adult or child must speak out both in word and life for God. We may not fear those who deride. A faithful life is an unanswerable argument. And as the Chinese say, "Those who spit at Heaven only soil their own faces."

A pastor of one of our largest churches said at a meeting of the General Assembly: "I have no trouble in the world getting men to join my church but I have nothing to give them to do after they are in it." Today each individual church member has the opportunity and the duty to witness for righteousness, purity and God as never before. The Christian may not appear the world on moral issues. God told his prophet of old that he was to speak out and "smite with thy hand and stamp with thy foot and fear them not."

We have seen the burned cities, the wrecked homes, heard the groans of the suffering and seen the blood of the mother splashed against the stone wall because other men supported by propaganda against the moral law and God were emboldened to speak out and act.

\*Staunton, Va.

# The Second Coming Of Christ

By Rev. J. E. Flow, D.D.\*

Many articles and books have been written on this subject in recent years emphasizing the differences in the three schools of thought, the Pre-millenarian, Post-millenarian and A-millenarian. The purpose of this article is to state the points of agreement as far as the writer is able:

1. All are agreed as to the **fact** of Christ's second coming in personal, bodily, visible form. When Jesus ascends from the Mount of Olives "two men stood by them in white apparel (no doubt these were angels in the form of men) which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1:10-11. He ascended to heaven in personal, bodily, visible form and he will come again in like manner. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him" Revelation 1:7.

2. All are agreed that he will come at a **time when least expected**. "Watch therefore for ye know neither the day nor the hour wherein the Son of Man cometh." Matthew 25:13. In Matthew 24:36-43 He said he would come as a thief in the night or as the flood came upon the wicked when Noah and his family were safe in the ark. "But of that day and hour knoweth no man"—Mark 13:32. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing or in the morning, lest coming suddenly he find you sleeping." Mark 13:35, 36.

3. All Christians are agreed as to the **desirability** of his coming. "And as it is appointed unto men once to die, and after death the judgment; so Christ was once offered to bear the sins of many and unto them that **look for him** shall he appear the second time without sin unto salvation." Hebrews 9:27, 28. The apostle Paul said in II. Timothy 4:6-8, "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day; and not to me only but unto all them that **love his appearing**." In Titus 2:13 he speaks of Christians "**looking for that blessed hope and the glorious appearing** of the great God and our Savior Jesus Christ who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Surely all true Christians, look, and love, and hope for his glorious appearing when "we shall see him face to face, and tell the story saved by grace." For we know that when he shall appear we shall be like him for we shall see him as he is." I John 3:2.

4. All Christians are agreed as to the **General Purpose** of our Lord's second coming.

A. He is coming to separate the tares from the wheat. Mathew 13:36, 43.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all

things that offend and them which do iniquity—Then shall the righteous shine forth as the sun in the kingdom of their father."

B. He is coming to separate the sheep from the goats. Matthew 25:31-46.

Those who have lived unselfish Christlike lives in loving service meeting the needs of the poor will be welcomed into their inherited kingdom, while those who have lived worldly, selfish, and un-Christlike lives will be cast out.

C. He is coming in judgment to separate the righteous from the wicked.

"Then shall ye return and discern the righteous and the wicked between him that serveth God (that's the righteous) and him that serveth him not (and that's the wicked). Malachi 3:18.

D. He is coming to reward the righteous and to punish the wicked.

"For the Son of Man shall come in the glory of his Father with his holy angels; and then he shall reward every man according to his works." Matthew 16:27. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not (or regard not) God who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe." 2 Thess. 1:7-10.

5. Finally—All Christians are agreed as to the **ultimate and everlasting triumph** of Jesus Christ over Satan and all the forces of evil. "For this purpose the Son of God was manifested that he might destroy the works of the devil." I. John 3:8. "Wherefore God hath highly exalted him and given him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Philippians 2:9-11. "And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Revelations 11:15.

In our Southern Presbyterian church any minister, or officer, holding to Pre-millenialism, or Post-millenialism or A-millenialism is considered orthodox. May the reason not be that they agree in the above mentioned, or similar doctrines touching the second coming of Christ? May it not be that the points of agreement are more essential to Christian doctrine and life than the points of disagreement?

This is the first article the writer has ever written on this subject and he has no desire to be controversial but on the other hand to point out a basis of agreement, and as far as possible promote unity and harmony in the church.

# THE TRINITY

By Rev. H. F. Beaty  
Tallahassee, Fla.

Though we cannot understand much about the Trinity, there are some things that we can know and which will keep us from error. There is a growing false teaching that "God is one, a unit, one Person, and simply manifests Himself in three ways, as Father, as Son, and as the Holy Spirit." Some time ago I had a discussion with a man here—and he has many that follow him—who strongly asserts that the doctrine of the Trinity is a great obstacle preventing the Jew and the Mohammedan from becoming Christians. But I know that these have a false idea of the oneness of God and that a true understanding of the Three Persons of the Deity would make it easier for them to accept Jesus Christ as a distinct Person and therefore as a personal Saviour. The Bible does not teach that "God is one Person," "one individual." Deut. 6:4 "Jehovah our God is one Jehovah" does not teach it. In Hebrew there are two words translated "one." YACHEED means one individual, a unit, a single person or thing. But it is never used with the word God. ECHAD means a unity composed of more than one, as in English we say, one herd, one flock. It is used more than 800 times in the Old Testament and always with this signification, and is the word used with the word God. It is used in Gen. 2:24 "they shall be one flesh" though continuing to be two separate personalities. But there is included in Deut. 6:4 another idea; contrasted with the heathen idea of many gods, that Jehovah is "The ONLY one entitled to be worshiped, and through whom Salvation comes. Jehovah our God is the ONLY Jehovah."

Our difficulties concerning the Trinity arise in part from our failure to make the distinctions as given in the requirements of the Third Commandment. The Third Commandment requires a holy and reverent use of God's NAMES, TITLES, ATTRIBUTES, words and worship. Names in Hebrew indicate character; Titles the position, and attributes show abilities powers, etc. A personal name must therefore be one that will distinguish between that person and every other. Let us see how this is true of the names of the Deity, which not only give a personal distinction, but also shows a co-operation with the others. The First Person has the Name FATHER, which not only expresses a character not possessed by either of the others, but also that He is the ORIGINATOR of all creation. Though the Sonship is in part a distinguishing feature of the Second Person, it is a part of the great distinction in the Name JESUS, which expresses His character and work. Mt. 1:21. Jesus is the Greek form of the name Joshua (Jehoshua) which means JEHOVAH-SAVIOUR. But the name Jehovah has a double truth: LIFE and SELF-IMPARTATION. So that the name JESUS means "Life that saves by imparting Itself."

Though each of the three Persons of the Deity is Holy, yet the Spirit is designated as Holy, because that is His distinct work, to cleanse (make holy) and fit for the use and Glory of the Deity. The word GOD is NOT THE NAME OF A PERSON. It is a TITLE that can be rightly given to ONLY three Persons. Question 4 of the Shorter Catechism gives us the standard set in this Title. Infinite, Eternal and Unchangeable must be inherent qualities of the Person bearing this Title. Also each of the seven ATTRIBUTES must be included in each of the above three. Infinite in

His Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth; Eternal in His Being, Wisdom etc. The recent attempt by our church to add the word love to these attributes shows shallow thinking in not distinguishing between attributes and LOVE which is the CHARACTER of each Person bearing the Title GOD. Thus we see that though each Person of the Trinity or Deity has a distinguishing Name, yet each bears the same Title and possesses the same attributes, etc. The Title and the attributes are common property and qualities. Therefore we may address each one as GOD or any two or three as God, with the understanding that we have at our disposal all that is included in the Title GOD, whether one or all is addressed or active in fulfilling our requests. The Catechism calls this unity, the Godhead. Let us then understand that the three Persons of the Trinity form an organization or a united body which we call the Trinity, God, Deity in which each has His distinct work, yet all is done in perfect harmony with each other. Under this Title GOD and in co-operation with each other, all things were created and brought to perfection in the six days, therefore under this Title of GOD all things are owned and controlled. The Hebrew word for God ELOHIM is a triple compound word meaning STRENGTH and OATH of FAITHFULNESS and the plural form IM. Thus we should address our petitions to this organized group, God, when material things are desired. But believers should address JEHOVAH for spiritual blessings, for it is in that Character and capacity that these are granted. For it is through Jehovah that the Covenant of Grace is administered. While this Name is applied nearly always to Jesus Christ (Christ is a Title applicable to Jesus only) it is applied to the Father when He is actively engaged in the Plan of Salvation, Ps. 110:1. Let us therefore make an intelligent as well as holy and reverent use of His Names, Titles, and attributes. Let us not worship the Title, God for the Bible does not teach us to worship God, and Jesus teaches that the worship in Spirit and in Truth is to worship the Father Jn. 4:23. And in seeking LIFE, we find it only in and through Jesus (Jehovah-Saviour) Jn. 20:31. And we baptize them into the Name of the FATHER, the Son Jesus, and the Holy Spirit. The three Persons become one, not as unit, but as a unity in which each brings His whole Character, to complete Salvation.

## CALL FOR BIBLES

Another interesting sidelight on New York air-raid alarm was the report from Hotel Lincoln—8th Ave. and 44th St.—that the desk received several calls for Bibles during the five-minute alert.

One woman from Arkansas was told that there was a Bible in the room. "I know that," she shouted, "but my husband is using it"—which merits the comment that every person should have his own Bible as well as his toothbrush, comb and purse.

And he should not wait until he is in an air raid to consult its pages. Read it, believe it, love it and live it now.

A remarkable epitome of its story is the following verse: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.)

What does it mean to you?—"Now."

## Annual Meeting Of Southern Presbyterian Mission In Mexico

The Southern Presbyterian Mission in Mexico held its regular annual meeting in Cuernavaca, Morelos, from the 20th to the 27th of January to take stock of the work done in the past year and to make plans for the work during the year to come. All of the members of the Mission who are on the field at the present moment were in attendance with the exception of Miss Ivy Yearworth who was in a hospital in Mexico City convalescing from a serious illness. The Mission is grateful to God that she is now on the road to recovery. The members of the Mission were greatly pleased and encouraged by the coming of the Reverend John McLendon with his wife and children to take up work in Chilpancingo, Guerrero, while learning the language.

As is often the case, the most encouraging things do not come from the direct work of the missionaries themselves but from the fruit of their work borne by the national church itself. The following translation of a copy of the letter of the pastor of the Presbyterian Church of Morelia, Michoacan, to his Presbytery speaks for itself. It is no wonder that it brought encouragement and joy to the Mexico Mission.

Morelia, Michoacan,  
January 1943.

To the Presbytery of the South  
in session at Tuzantán, Michoacan,  
January 12th to the 18th, 1943.

Considering it necessary to take steps toward complete self-support, and having made known such an intention to the congregation, the Session of this church in its ordinary meeting which took place on December 28, 1942, decided to put on a special program on Sunday, January 3, 1943, to celebrate the Day of Economic Independence and Nationalization, and to thank our brethren to the north (the Presbyterian Church in the U.S.) through the Mission for their cooperation and help in the support of our church.

We have taken this step not on account of our own sufficiency or because we spurn the subsidy of the Mission, but because we have come to believe that it is now time to do so, having confidence in the Most High in walking by faith in this respect. Also because by doing so we are reaching one of the goals of the Progressive Movement (the Five Year Plan of the National Presbyterian Church of Mexico).

It is with great pleasure that we send this communication to the Presbytery to which we belong, at the same time beseeching its moral and spiritual support in these decisive moments.

(Signed)  
Fernando Padilla, Pastor.

The Mexico Mission invites the prayers of our Church for God's blessing on this important move on the part of the Presbyterian Church in Morelia, as well as on the Progressive Movement of the Mexican Presbyterian Church as a whole, the first year of which has just drawn to a close. The completion of this campaign of five years will mark the seventy-fifth year of Presbyterianism in Mexico. May God grant great advances in the spiritual life and growth of the Mexican Church.

## In The Beginning God By Rev. E. H. Moseley\*

Were it possible for us to reverse the wheels of time and take a trip back to determine the first cause in all we see and know and feel, we would surely arrive at a common conclusion in it all, "In The Beginning God."

Should we be permitted to travel back through what is known as the pre-historic age, or that time when no history was written by the pen of man, or that time when no man inhabited the earth, or when only animals and reptiles and fish and fowls lived in the world, and read their history as they have penned it with their feet and wings and beaks and bones on the pages of mud and stone, and note the first cause of their existence—taking them one by one—we will find them rendering a uniform verdict as to their origin, "In the beginning God."

Should we be permitted to travel on back through those vast periods of time when no animal in any form lived on the earth, when only the grass, the herbs, the trees and the flowers peopled the earth, and note the first cause of all these forms of vegetable life, we would again gather a uniform verdict as to their origin—"In the beginning God."

Should we keep moving back in our travels until we passed into that vast period of time when no form of life existed, either in the animal or vegetable kingdom, in all the earth, but only water and mud and sand and stone, we would find that in response to our query as to their origin, every drop of water, every particle of mud, every grain of sand and every tiny stone would open their lips and testify—"In the beginning God."

Should we push our travels still further back until we passed into those mysterious times when the earth was a nebula, only a thick cloud of flying mist, largely molten; yet, we would still find that every particle of mist would sing as it went flying through space—"In the beginning God."

Then, should we be furnished with wings that would enable us to quit this world altogether, and mount up to those shining orbs of light we see burning in the heaven, and could fly from world to world, and from star to star to gather the testimony they have to offer as to their origin, we would find their testimony quite simple and uniform, "In the beginning God."

The inspired author has only gathered up all the testimony of every bird, every fish, every animal, every flower, every sprig of grass, every flying insect, every drop of water, every grain of sand, and every shining star in this vast universe and condensed their testimony as to their origin into one simple, sublime statement when he writes: "In the beginning God created the heaven and the earth."

All things that we see and know and feel are explained in a single sentence—yes, in a single word—"God."

It is worthy of notice that the Scriptures nowhere undertake to prove the existence of God. The Bible wastes no time, nor words in proving self-evident truth. There is but one kind of person who denies the existence of God: "The fool hath said in his heart, 'There is no God'". Psalm 14:1.

It is said that these letters were written on a certain wall: "God is nowhere." A scoffing unbeliever passing by read them: "God is no where." An innocent little maiden following behind read them: "God is now here."

When the heart is right, God can be seen every-

where. It is no sign of superior intellect to doubt or deny self-evident truth. The Bible was written on the assumption that man is an intelligent creature, and that intelligence is not insulted by undertaking to prove a truth so evident as the existence of God.

All Scripture, all law, all government, all duty, and all obligation, are predicted on the assumption that there is a God. There are 31,373 verses in the Bible. All but one of these verses are used to teach "what man is to believe concerning God, and what duty God requires of man." This one remaining verse, and that the first verse, is reserved to introduce God to the human race.

In this first verse, the Holy Spirit simply lifts a curtain, that we may have an unobstructed view of the sublimest of all pictures. Through the portals of myriads of shining worlds, and blazing solar systems, we see in the distant background, God at work as the Creator of the material universe: "In the beginning God created the heaven and the earth."

What better way could be chosen to introduce God? What more is needed to prove His existence? If at any time one is disposed to doubt the existence of Deity, let him go and stand before his picture the Holy Spirit has hung in the vestibule of divine revelation. Let him quietly and reverently look upon this scene until his soul is filled with the length and breadth and height and depth of its meaning, and he will surely be troubled with doubts no longer.

The one great outstanding fact that confronts every man, everywhere and every way, is the fact of God. He may doubt that the world revolves, the sun shines, the wind blows, but he cannot doubt the fact that there is a God. Man's one great need is, not proof that there is a God, but a revelation of God. It is to meet this need the Bible is given to man. The Bible is the Book of God. It seeks to explain God. It unfolds the beauty and excellence and power and grace there is in the character of God. The manifold graces of God are spread before the eye in one grand panoramic view, and are shown shining against the dark background of sin, as the stars shine against the blackness of the night.

A great philosopher is quoted as saying: "Man know thy self." Would it not be much wiser to say: "Man know thy God?"

With his finite mind man cannot comprehend the infinite God any more than he can climb a sunbeam and take the sun from its place in the sky and set it on a table. Yet, through Jesus Christ it is possible for every one to know God. The Bible says: "This is life eternal to know God."

We now understand why it was necessary for Christ to come in the flesh. "And the Word (that is Christ) was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

The Apostle Paul declared: Christ to be "the image of the invisible God." Christ Himself said: "I and the Father are one." Again He says: "He that hath seen me hath seen the Father." Again He says: "No man cometh to the Father but by me."

To know Christ, then, is to know God and to know God as He is revealed in Jesus Christ is to have life eternal.

Salvation is found not in accepting an idea, or principle, or theory, or philosophy, or doctrine, or creed, or ceremony, or some form of baptism, or

membership in some organization, but only in the full acceptance of a divine person and that person is the Lord Jesus Christ.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

The greatest mistake any one can make is to reject Jesus Christ. The wisest thing any man can do is to accept Jesus Christ as his personal Saviour. To-day is the day of salvation. To-morrow is the day of judgment.

\*Gainesville, Tex.

## Sunday School Extension

By Rev. L. B. Gibbs\*

I believe in Sunday School Extension, both by trying to reach more effectively the people in communities where we have Sunday schools, and by the establishing of outpost Sunday schools, because:

1. We are called upon by our Assembly to participate in the United Religious Education Advance. Here we are to try to increase our Sunday school enrollment and attendance, and we can do this only as we extend our reach in Sunday schools.

2. We have not reached the people effectively in the past, and we are not doing it now. Of the forty-six million people in the south, seventy-seven per cent are not enrolled in any Sunday school. We actually have less than one-fourth of the population enrolled in any kind of Sunday school.

3. If we are ever going to reach the people, we must go with the Gospel to places where the people are. Too long we have sat down and waited for the people to come to us. Nobody can catch a fish until he goes where the fish are.

4. More than ever it is true today that we must take the Gospel to people. The added stress and strain of war time makes the need greater. Rationing of gas and tires not only makes it more difficult for some of those who have attended Sunday school to keep coming, but it also makes it more difficult for many others to go anywhere else. This means that we will find them closer to their homes when we go to reach them.

5. The salvation of the lost, as individuals, and the salvation of our nation depend upon our reaching many of the lost with the Gospel, and we can do this most effectively by teaching them the Bible in Sunday schools. Many law enforcement officers testify to the very great benefits in the matter of law observance coming from Sunday-school attendance. We cannot preserve our freedom and our existence as a nation simply by building a powerful military and naval force. The nation must be made up of sound characters, and these come from belief in the Word of God, and the practice of the teachings of that Word.

6. If there were no other reason, I would believe in Sunday School Extension because of the Great Commission, "Go ye into all the world and preach the gospel to every creature." This is made more emphatic by the fact that our Lord himself went out into the highways and hedges and found lost men. We can do no better than to follow his example and obey his command.

\*Pastor of the Presbyterian Church, Woodstock, Va.

## The Emperor Of Japan

### A Problem Peace Will Bring

The Emperor of Japan is a problem that will come up when the nations gather in Tokyo to make the terms of peace. All Japanese have been taught to look upon him as God. Just what he has been taught to think of himself, I do not know. He may be innocent of the idea himself, but the party in power uses this doctrine to move the people to the most fanatical actions. Hence he becomes a menace to the peace of the future.

Emperor Hirohito is almost forty-five years old. Physically he is not very strong. He is nearsighted, and wears heavy glasses. He is the first ruler of Japan to have been abroad, having visited England and France. Those who know him say that he is inclined toward peace. He is said to have signed the alliance with Germany under protest. The rumor was that the military party was contemplating removing him and placing his brother, Prince Chichibu on the throne. This prince is with the army. According to Japanese logic, the Emperor has his origin from heaven, but the Army seems to be able to move even heaven! The people have been taught that all power resides in the Emperor, but in reality the Emperor is a puppet, above the reach of the people and controlled by the party in power.

This war with America is largely due to the present form of government. It is very evident that this system must be changed, or we may look for another war. The army is not under the civil government, as in America, but under powerful military men, who have access to the Emperor directly without consulting the Prime Minister. In a word, it is a dual government.

Some American leaders think that because the Emperor is a puppet, he could be continued as a puppet in a new form of government headed by liberals. However, the liberal element is not strong. There are a few men who have been concerned about the course of the nation as set by the military party, but they had very little

deterrent power. Such liberals, if placed in power, should be well known.

The process of changing the ideas of the people will be a long one, but must be undertaken. One of the first things the Japanese do as they take over territory in China is to change the primary school text books, in order to win the children over to a favorable attitude toward Japan. Hitler does this too. All the text books in Japan will have to be changed, so that the children will not be taught that the Emperor is a god. They must know that he is only human, like any other ruler. This teaching will take time.

I was leaving Japan for a visit home. A policeman came up to see me. He asked me what my attitude was toward the ruler of the country. I told him that I respected the Emperor of Japan, as I respected the President of the United States. He then said, "Is that all?" I told him that I was an American citizen, and that was all that I could do. He was not very well pleased with my reply.

Another party in America believes that the Emperor should be removed, and the dynasty completely changed. They think that this is the only way to make Japan a safe neighbor in the Pacific. The Japanese will have to learn under the strictest supervision that the Emperor is not a god, but earthly, and that they are not children of the gods. Only thus will they get over their superiority complex. They will have to learn that their decisions are not "immutable." While they feel very superior, they also have an inferiority complex, for they know that much of what they have that is worth while came from the West and from China. We must learn that the Orientals are not a race of philosophers, but rather move by their emotional impulses. They are not so difficult to understand, though we are often told that we cannot understand them.

This problem of the Emperor of Japan should be considered well while the war is on, or in the haste to make peace we will leave something undone that will lead to another war on a larger scale.

—Selected.

## Appropriate Books For Service Men

Almost daily pastors in camp towns receive letters from anxious mothers and fathers something like this one: "Earl is now located at Camp Claiborne. We are concerned about his spiritual life. While he was at home he was active in church activities, especially in the young people's work. We have heard of so many young men losing interest in Christian service after they joined the Army. We shall appreciate it if you will visit him and try to enlist his interest in your church program. Please give us the names of some devotional books adapted to men in the service as we would like to send him one from time to time."

This is my usual answer to such parents: "It is gratifying to see your interest in your son's spiritual welfare. While this should naturally be expected from a parent, yet many overlook it or are indifferent to it. I want to suggest seven books for you to send your son from time to time.

First, send him the New Testament and Psalms prepared by Dr. Dan T. Caldwell and published by the Presbyterian Committee of Publication of Richmond, Va. This Testament contains not only the whole of the New Testament and the Psalms, but also a brief harmony of the gospels and some of the classic hymns of the Christian Church. Our committee sells it at cost, and it can be bought for only fifty cents. By all means see that your son has this priceless gem in his possession.

The second booklet I suggest is a devotional guide "On the Alert For Christ." It has been prepared by Lieut. Col. Cecil H. Lang, one of our Presbyterian ministers and a chaplain in the U. S. Army, and published by our Defense Service Council of the Presbyterian Church in the U. S., 410 Atlantic Life Bldg., Richmond, Va. Chaplain Lang has done a superb job in preparing this spiritual guide. It is the best thing outside of the New Testament that I have seen for soldiers. It is solid in its message, attractive in its style, and appeals instantly to a service man. Our chaplains are high in praise of this booklet. It meets an urgent need. A copy of it can be had free if you write to the Defense Service Council

office in Richmond, Va.

The third piece of literature that I want to commend to you to send your son is a sermon from the gifted pen of Dr. Wm. C. Robinson, first published in *The Southern Presbyterian Journal* and now printed in tract form. The sermon is entitled "The Faith of a Soldier." This sermon is a masterpiece and will be of great help to any service man that reads it. One young man read it recently and when he finished it, said to me, "This is what we need. It is something we can stick our teeth into and hold on to." You may get copies of this sermon by writing to *The Southern Presbyterian Journal*, Weaverville, N. C.

The fourth suggestion is a large book, yet small enough to fit into a pocket of average size. It is entitled "At Ease!" by Dr. Raymond B. Druker and published by Wm. B. Erdmans Publishing Co., Grand Rapids, Mich. (Price, 75c). This book contains inspirational readings on timely themes and the author never once forgets that our young Americans should be reminded of the adequacy and power of Jesus Christ in personal living. The author is an overseas veteran and knows what our young men are up against. This author knows Christ and His power to save. He knows young people and is experienced in pointing them to Christ as the Way, the Truth, and the Life.

A fifth helpful booklet is styled "A Good Soldier of The Lord Jesus Christ," written by Dr. James Putt, and distributed by the Fulton Book Shop, Fulton, Ill. (Price, 50c). This little book is an exposition of the sixth chapter of Ephesians and designed to meet the needs of Christian men engaged in the grim business of war. It will help every Christian boy who reads it, and should lead those who have never accepted Christ to do so. In the preface the author states his purpose in these words: "Should this book be the means, by the grace of God, to bolster soldiers of the Cross while they are training and fighting for our country, and should it be the means to persuade soldiers of our country to enlist in the Army of the Lord, I shall be more than grateful to God, the Author and Finisher of our faith. To Him be the praise and glory forever." This small volume will inspire and encourage any soldier to live a finer and cleaner Christian life.

The sixth book planned for men in the armed service is "Strength For Service to God and Country" published by Abingdon-Cokesbury Press, Nashville, Tenn. (Price, 75c). These daily devotional messages are edited by Chaplain Norman E. Nygaard and written by many Christian ministers throughout the United States of all evangelical churches. The publishers add this necessary warning: "But let us make clear that neither this book nor any other should replace your own devotions. Search the Scriptures for yourself. Make your own prayers. Talk with God in your own way." Although this volume is not as uniformly evangelical as the others mentioned above, it is a useful book to illuminate many dark spots in our young men's lives.

The last booklet I shall call to your attention is "How Much Do You Know About Alcohol?" by Thomas R. Carskadon, and published by Association Press, 347 Madison Ave., New York, N. Y. (Price 5 cents—100 copies, \$3.00). This is a thirty-one page booklet summarizing the recent scientific findings on the effects of drinking intoxicating beverages. This booklet answers all the urgent questions about the use of alcohol with

science—not with commercialized propaganda. The author has the ability to popularize material of a scientific and technical nature and thereby makes available to the public invaluable data which would otherwise rest in professional journals. Putting this pamphlet into the hand of a young man will put him on his guard against the temptation to drink.

The days of the men in the service are so crowded that they do not have much time to read widely, but they do have sufficient time to maintain their devotional living and any of these books will be of tremendous value to this end.

—John R. Richardson.

## BOOK REVIEWS

### Evangelical Action

No Author Or Editor Given

Published by United Action Press, Boston, Mass., and printed by the Kingsport Press, Inc., Kingsport, Tenn. 1942. ix, 160 pp.

This book was prepared by the **National Association of Evangelicals for Action**, and was compiled and edited by the Executive Committee. It tells of the projection of the plan of a group of fundamentalists to organize conservative Protestantism. Following a "roundtable" meeting in the fall of 1941 in Chicago, the National Conference for United Action Among Evangelicals convened April 7, 1942 in St. Louis. Among those present were the Presidents of Moody Bible Institute and Wheaton College and representatives of the American Council of Christian Churches, composed of the Bible Presbyterian Church and the Bible Protestant Church. These representatives unsuccessfully sought a merger plan and withdrew.

Addresses delivered set forth some of the dangers confronting evangelical Christianity today, such as the rising power of Romanism, the alleged monopoly of the radio by the Federal Council of Churches, secularism, Government regimentation, etc. and pled for organization and united action. Unity and fairness were urged and especially that there be as little antagonism of other organizations as possible.

Dr. Harold J. Ockenga, a former Presbyterian, pastor of the Park Street Congregational Church, Boston, was elected President. An Executive Secretary with a central office in Boston was approved. The Constitution and Doctrinal Statement place Christ at the center of the movement. Membership is by groups and may be obtained by subscribing to the doctrinal standards. Some of the policies relate to Government, Radio, Public Relations, Evangelism, Church and State, Home and Foreign Missions, and Christian Education. Regional areas were fixed.

While the organization is not intended to be antagonistic to the Federal Council of Churches, there is little doubt that it is to serve a similar purpose for fundamentalist organizations of America. One is also impressed by the fact that though nothing is said of pre-millennialism in the addresses or in the Constitution that many of the members listed in the books are premillennialists. Among the number are several members of the Presbyterian Church, U. S.

—Harold J. Dudley.

## Out Of The Blitz

By P. G. S. Hopwood

Published By Fleming H. Revell Co.  
New York, N. Y. Price \$2.00.

This English preacher begins with a note of confession that is good for the soul. He writes: "We closed our eyes to the Japanese aggression in Manchuria and boasted something about not losing one ship or one British sailor where our own interests were not menaced. We fooled about with the Italian challenge in Abyssinia. Under the farce of non-intervention in Spain we encouraged the illegal rebellion against the duly constituted Government in Spain to get on with the job and finish it quickly. We purchased peace—only temporary it turned out—by sacrificing the freedom of Czechoslovakia." Having made this confession he makes this significant statement: "But now we are done with all this shady, political morality and are standing true to the cause of humanity. We are wiping out our former shortsightedness and error in the blood and tears of our people." Only time will tell how true this statement is, but we can believe it is free from Pharisaism since it was preceded by an humble confession of past guilt.

It is gratifying to learn from this London minister that Britain is ashamed of her past and is planning for a post-war world that is superior to the pre-war world. The author exclaims: "Heaven forbid that we return to democracy as we knew it before the war, we are in the front line for a newer and truer democracy that will embody the welfare of all, irrespective of rank, wealth, privilege, the old school tie snobbery, and all the insignia of our class-ridden society!" The facts in this book should disarm the critics of Anglo-American co-operation when they assert that this war is waged to protect British imperialistic interests.

This book closes with a splendid chapter entitled "Finest Hour." After glimpsing what the future holds as well as the challenge of the present hour the author concludes that the manifestations of so many evils are but tragic symptoms of the terrible disease of sin within the hearts of men. He then adds: "That disease demands a radical cure . . . Where is the healing to be found, and whence cometh the power of prevention? . . . The answer is the Cross of Calvary on which the Saviour of men overthrew for eternity the Gates of Hell. That Cross summons men to complete the overthrow for the world in the power of Him who, as the Sun of Righteousness, rises with healing in His wings."

The author of the book has rendered a fine service to the Christian Church in giving us this penetrating analysis of contemporary Christianity. It will be a source of inspiration to every thoughtful reader.

—John R. Richardson.

## The Complete Sayings Of Jesus

Published By John C. Winston Co., Philadelphia, Pa. Price \$1.00. (Cloth Binding.)

Although genuine evangelical Christians believe that all the truths revealed in the Bible are equally authoritative, since all alike were written by holy men "as they were moved by the Holy Ghost," yet all are not equally "profitable" or equally important. The words of Christ, the only begotten Son of God, have a unique place in this unique book we call the Bible. His Words possess

and communicate life as no other words ever spoken or written. The writer of one of our hymns had this idea in mind when he wrote "Sing them over and over again to me, Wonderful Words of Life."

The publishers, realizing the supreme excellence of the Words of Christ, have compiled the complete sayings of Christ into a little book that can be carried in the pocket and read at odd moments as well as stated periods. There are no comments on His sayings, the words are left to carry their own message to the individual reader. During these hard days through which we are passing this attractive little book should be in the pocket of every man. The reading of it will not only be a delight, but also a source of strength and comfort. All who read it with the assistance of God's Holy Spirit will dream dreams, see visions, and hear music more beautiful than ever experienced on land or sea.

—John R. Richardson.

## The School Of God

By Peggy Ardgast

Published By Wm. B. Erdmans Publishing Co.  
Grand Rapids, Mich. Price \$1.00.

The theme of this delightful, inspiring book "The School of God" is summed up by Ruth Arnold as she quotes to her husband on their wedding day:

"We are schoolmates in the School of God,  
With many lessons to learn.  
Each one is planned by Him Above  
And sent to us in turn."

She carries out this theme as she finds strength and grace sufficient to meet each seemingly insurmountable test that her Saviour prepares for her. Abruptly forced to leave her happy carefree life at Bible Institute through her father's financial reverses, Ruth is given her first conception of the School of God by the kindly Dean of the Institute. Later she hears of it again from a dear neighbor and her pastor, a young man who had graduated from the Bible Institute several years before. Strengthened by these two and her daily "trysts" with God, Ruth is able to face the problems of a drunkard father, an unbelieving family, a church gossip and many other trials that beset her path.

The exciting incidents in this Christian novel are so vividly portrayed that never once does the reader's attention wander or is he willing to put the book down unfinished. The author has drawn her characters with such skill that one feels he has acquired new friends in the personalities described in this book. For these new friends, for new thoughts applicable to all lives, and for its inspiration you will value every minute spent reading "The School of God."

—Mrs. Julian R. Alford.

## Red Clay To Mould

By Virginia Louise Newton

Published By McGregor Co., Athens, Ga.  
138 Pages. Price \$2.00.

Taking her text from Jeremiah's visit to the potter's house, Miss Newton has placed the citizens of Athens, the alumni of its university and every lover of beauty in the every day events of life, under a debt of gratitude to her by this volume of verse. She sees her fair city risen from the red clay of North Georgia, she sees the student life cast into the potter's hand, she sees the

potter's pattern in the noble pioneers, she finds the spirits of men on the wheels and in the fiery furnace. Only the Athenian who is a university grad can appreciate all of the delicate touches, but all those who love the daily life of the town and the gown will gather here the nostalgia from the bouquet of life. It is hard for one who is not an Athenian to pick the noblest lines. We like the lofty idealism that commemorates the coming of co-education to the university:

"Oh, Master, who didst once  
Pronounce a blessing on her at Thy feet,  
Keep her wise, just and moderate.  
Spare her the sin of intellectual pride.  
May she not cease to be compassionate."

For our President who "could not walk alone" she has a benediction:

"Now unto Him who is able to keep you from falling."

From a visit of the University's great pulpit orator, Dr. B. M. Palmer, she has his vision of "the vast diamond studded Milky Way, 'Dust from the Almighty's moving Chariot Wheels."

On the twenty-fifth anniversary of the Central Presbyterian Church the House of Power:

"So young we are, O Lord, so young we are,  
The man-built part of this Thy Holy Church!  
Outward we reach to kindred homes of Power,  
And backward, far beyond our silver years,  
Into the glory of Thy people's past,  
Into Thine ancient treasures of Grace  
Poured out upon a little band of old  
That set great Rome alight with mystery  
And baffled critics of the centuries."

—Wm. C.R.

## More Stately Mansions

By Brenda Cannon

Published By The Moody Press,  
Chicago, Ill. Price \$1.00.

This is a story of contrasts: of a boy who has grown to maturity without any conception of God, the Bible, or the saving grace of Jesus Christ, and of a girl in whom these Christian truths have been inculcated from her earliest youth; of a home in which Christ is the Master, and a home in which not only is there no God, but there is no loving relationship between son and parents. The plot, excellently developed, moves swiftly from the time "Boy meets Girl" until climaxed by the realistic touch of the Great Flood in Louisville. The personalities are so cleverly drawn that one feels he is reading of real life-and-blood people, not some figment of imagination.

The apt quotations from the Bible and various hymns give an indication of the author's own knowledge of the Bible. The plan of salvation is explained in such simple, everyday terms, and revealed in such real circumstances that I defy anyone to read this little book without feeling his heart "strangely warmed."

—Mrs. Julian R. Alford.

## Archaeology And The Religion Of Israel

By William F. Albright

Johns Hopkins Press, Baltimore, Md. 1942. xii, 238 Pages. The Ayer Lectures of the Colgate-Rochester Divinity School for 1941.

As is often the case with the experts the treatment is limited and deals with details. Nevertheless it is interesting and important. Dr. Albright in the notes states that some of his reviewers falsely accuse him of rejecting the principle of evolution. In the five chapters he interprets ancient man in terms of modern psychology; declares that the Old Testament may be better understood today than a generation ago, especially "a rational conservative attitude has less to apprehend from the new material than either extreme position"; shows from discoveries the degradation to which ancient people in Palestine sank in sex worship and sanguinarity; declares consistency for the Mosaic tradition; and reveals that David and Solomon set up a centripetal government in opposition to the movement for centrifugal government by tribes. In a postscript he declares that archaeology has confirmed the substantial historicity of the Old Testament tradition and that apparent divergencies seldom result in serious modifications of the historical picture.

—Harold J. Dudley.

## A Bible Verse For You To Learn

An Illustrated Booklet For Children

Published By The Moody Press  
153 Institute Place — Chicago, Ill.

This little book is beautifully illustrated and a child would immediately be attracted to it. But with its attractiveness it gives a very appealing and clear picture of God's love for His children on the earth which He created and in which He intends they should enjoy to the fullest. Then, after impressing the thought of His heavenly care by pictures and Bible verses which any child might learn, it goes on to tell that no life is complete without Christ and that because He loved us, He gave His life for our sins.

It further teaches a child that he can talk to the Lord and that the Lord hears. It emphasizes the thought that for all these good things He has given us, we should remember to give thanks. Lastly it impresses the child mind that Sunday is the Lord's Day and how happy they should be to go into His House and worship Him. It gives the Gospel story in a simple and understandable way which is just what children need. We commend it to the Beginners' Departments of our Sunday Schools.

—Mrs. Elmer Johnson.

## WHAT ARE MISSIONARIES?

We missionaries are sent to preach:  
Not experience, but redemption;  
Not economics, but Gospel;  
Not culture, but conversion;  
Not reforms, but liberation;  
Not progress, but forgiveness;  
Not social reform, but awakening;  
Not a new organization, but a new creation;  
Not civilization, but Christianity.  
We are ambassadors, not diplomats.

—By Erich Schick, in  
Neuruppiner Missionbote.

# THE SOUTHERN PRESBYTERIAN • • • JOURNAL • • •

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## EDITORIAL

Giving An Account Of Our  
Stewardship

With this issue The Journal completes the first year of its ministry. We are praising God for His blessings upon us. The response from all over our Church has been marvelous. Our daily mail brings letters from our readers expressing gratitude to God for blessings received from reading The Journal. Many have told us that they pass their copies on to one or more friends who read it with great pleasure and profit. The subscription list is growing daily and for two months before the end of the first year renewals have been coming in from those who say they do not want to miss a copy. Several have renewed for two years in advance. We claim no credit for this but only praise God for continued evidences of His blessings as the days go by. The Southern Presbyterian Journal Company, Inc., is a non-profit corporation and all funds received go right into the active ministry of The Journal. We have no endowment and no income from advertisements. We have made no claim to any official connection with any court or agency of our Church. Our understanding is that The Presbyterian Survey is the only officially owned and controlled paper or magazine within our Church. This is the promotional magazine of the Executive Committees of our Church. On the other hand, The Southern Presbyterian Journal is owned and operated by a group of Southern Presbyterian Ministers and Laymen whose sole aim and prayer is to call our Southern Presbyterian Church back to her original position, a position unequivocally loyal to the **Word of God** and the **Standards of our Church**, a position which God has so signally blessed and which He will bless again. Let us remember that there are certain

great basic principles which brought our Southern Presbyterian Church into being. We feel that it is our duty and privilege to reaffirm these truths and to keep them before the Church.

The Southern Presbyterian Journal accepts without reservation the **Standards of the Southern Presbyterian Church** as set forth in **The Confession of Faith** and **Catechisms**. It understands that these standards—to which the Ministers and Elders and Deacons of the Southern Presbyterian Church have subscribed—teach the full inspiration of the Scriptures of the Old and New Testaments; the Virgin Birth of Christ, the eternal Son of God; His Substitutionary Atonement; His bodily Resurrection from the dead; His ascension into Heaven and His present High Priestly work there as our Intercessor; and that this same Christ is coming again to judge the quick and the dead. The Southern Presbyterian Journal believes that the mission of the Church is spiritual and redemptive, and that the Church should not be used to promote the political, economic and social teachings of any group or extra-church organization, on which Christian men have a right to differ, and which are outside the Church's responsibility as an evangelizing agency.

To this unifying and constructive ministry The Southern Presbyterian Journal is dedicated, and for this high purpose it makes its appeal for support. We have felt that unless The Journal could fill a real need in our Church and make a constructive contribution to the Spiritual Welfare of the Southern Presbyterian Church then we would not want to carry on. To that end we wrote to a number of the leaders in our Church a few weeks ago asking them for their opinion for publication in this issue. We asked that they disregard personal friendship and write purely on the record thus far giving their opinion of The Journal's ministry thus far. These we are printing in the following pages.

Permit me to offer my sincere congratulations to "The Southern Presbyterian Journal" as it passes the first milestone on the highway of its life.

Under the leadership of its able editor, and under the guidance of an editorial staff of many of our ablest leaders, "The Journal" should prove to be a potent influence in the promotion of the peace and purity of our beloved Church.

*As you look back over the past year, may you have the consciousness of having rendered a real service in the propagation of the Gospel of Jesus Christ and in the advancement of the Kingdom of God on earth!*

With best wishes to you for many years of useful service, I am Cordially yours,  
cgr-w Chas. G. Rose, Moderator.

*Chas. G. Rose, Moderator.*

This magazine devoted to "the statement defense and propagation of the gospel" is rendering a real service to our denomination. The Journal is especially to be commended on its forthright stand on the basic principles of our Christian faith. The magazine is to be congratulated on the successful completion of the first year of its life and its many readers throughout the Church will continue to look for help and stimulation from the timely articles that are carried in its pages from month to month.

*C. Darby Fulton, Exec. Secy.  
Assembly's Foreign Missions.*

I am writing to express to you the sincere thanks of the Christian Education Movement for the assistance you have given this work through the columns of *The Southern Presbyterian Journal*.

I think one of the great problems before the Church and State today is the matter of keeping the Christian element in the education of the youth. Unless this is done, consequences more serious than those we are facing today are surely to follow.

*We earnestly hope you are going to continue to help the Synods as they are seeking today to more firmly establish the colleges and theological seminaries under their control.*

Once more thanking you in the name of the Christian Education Movement of the General Assembly and of each of the Synods, and wishing you the richest joy and blessing in all your life and service. I am  
Very cordially yours,

Very cordially yours,  
Henry H. Sweets,  
Secretary C. E. & M. R.

sq

Today, perhaps, as never before, Christian literature is an essential factor in the life and service of those who bear Christ's Name. All who help to make possible the printed page which honors Christ and His Cause make a valuable contribution to the work of the Kingdom.

We are grateful to the editors of The Southern Presbyterian Journal for including in their issues messages that inspire and instruct in Christian faith and practice. We are grateful, too, that The Journal makes available to its readers some messages prepared by the Committee on Woman's Work under the caption, "Wings For The Soul," designed to point sorrowing, anxious hearts to God, the Source of power, comfort and grace for every trial in these testing times. We would especially express our appreciation of the one who serves as editor of the Woman's Page, a former fellow-worker in the organized Woman's Work of our Church, and ever a friend in Christ who is fired with a passion for souls and a love for His service. We would join with other friends in prayer for this Christian ministry through the printed page.

*Janie M. McGaughey,  
Secretary of Woman's Work.*

I appreciate very much the work which The Southern Presbyterian Journal is doing in the propagation of the faith and in its support and co-operation with all of the agencies and committees of the Church. Your increasing number of subscribers is an evidence of the fact that The Journal is appealing to people as meeting a need. I have been especially gratified by the fact that no unkindly, critical and controversial articles have been admitted to your columns. I welcome most cordially The Southern Presbyterian Journal and every other effort for the advancement of the cause of Christ and the building up of the work of His Church.

*Donald W. Richardson, Chairman,  
Permanent Committee on Evangelism.*

I wish to congratulate *The Southern Presbyterian Journal* on the completion of the first year of its service to the life and work of our Church. Its clear, firm stand, free of contention and narrowness of spirit, for the evangelical faith is worthy of commendation. I wish for *The Journal* increasing influence and usefulness in the years ahead.

*Very fraternally,*  
Homer McMillan, Exec. Secty.  
Assembly's Home Missions.

By reference to one's calendar, he discovers that The Southern Presbyterian Journal will be a year old on the first of April. Those of us who have read even casually the pages of this magazine have been impressed with the fact that the contributions have been diversified and well written and most of them calculated to stimulate the devotional and intellectual life of the Christian people within the bounds of our Church.

As it goes into its second year, its well wishers will entertain for this Journal the hope and ambition that it may increasingly stimulate our Church toward a spirit of unity and a spirit of devotion to our Lord and Master, and especially toward an increased desire to overtake our tasks in the fascinating field which is entrusted to us by God's Providence.

With good wishes, and pleasant recollections of our friendship, I am

Sincerely yours,  
Thos. W. Currie,  
President Austin Seminary.

TWC-K

I wish to congratulate you upon the fine job which you have done in editing "The Southern Presbyterian Journal" during the first twelve months of its life. As would be expected, I have not agreed with all your positions, but I have all respect for the sincerity of the convictions which you have expressed, and rejoice that you have been able to keep your pages so largely free of personal controversy. It is certainly desirable that every decision reached by our Church should be based upon a full discussion of the issues involved, and we have everything to gain from debates conducted in a spirit of mutual sympathy and good-will. Most of your articles have, of course, been non-controversial, and I am confident that many of these have been spiritually helpful to a wide circle of readers

J. McDowell Richards, President,  
Columbia Theological Seminary.

These are days in which our Church and our world face critical issues that try the very souls of men. Christian leadership, therefore, demands clear thinking, such as we until now have not always felt the need of. Right in the midst of this situation church papers today find themselves, for they are an essential part of the educational leadership of the Church, the moulder of attitudes and policies. Upon them devolves, in large measure, the difficult but essential task of interpreting critical issues in Christian terms, offering to children,

youth and adults such guidance as will help them to discover and to maintain their spiritual bearings in the midst of the complexities we all face.

To this task The Southern Presbyterian Journal most definitely has dedicated itself, and I am confident that its leadership will be statesmanlike and will be gauged to the needs of our people and our times. Through its pages much has already been done to strengthen our Church, to summon it to vigorous and active leadership, and to make it more worthy of its place in the Kingdom of our Lord and Saviour, Jesus Christ. I am confident that this will continue to be its policy from this time on.

Edward D. Grant, Executive Secy.  
Religious Education and Publication.

THE FEDERAL COUNCIL ON  
'Political Activities Of The  
Federal Council Of  
Churches'

The March, 1943, Bulletin of the Federal Council carries an editorial entitled, "In the Interest of Truth" which we quote in full below:

"In The Interest Of Truth

An article in the December issue of *The Southern Presbyterian Journal* entitled "Political Activities of the Federal Council of Churches" is based on so much misinformation and rests on so many erroneous assumptions that it is necessary to make a public statement of the facts. The essential facts are as follows:

On May 15, 1942, the Executive Committee of the Council gave careful consideration to a proposal which, if approved, would commit the Council to moral support of the abolition of the poll tax as a qualification for voting. After extended discussion no action was taken. Many members of the Executive Committee were convinced that an important moral principle was involved, basing their opinion chiefly upon the fact that the poll tax has the effect of disfranchising a large body of citizens. Other members, however, regardless of their personal views, felt that too many technical problems of government were involved to justify the Federal Council in expressing a judgment on a matter currently involved in a debated legislative proposal. The fact that the Council has taken no action and made no statement on the subject is an indication of the care which the Council exercises in dealing with matters of public policy.

On November 23, the National Committee to Abolish the Poll Tax, an organization with which the Federal Council has no connection whatever, inserted a page advertisement in the *Washington Post* in which the Federal Council was falsely listed as one of twenty-nine "constituent organizations" of the Committee. As soon as this came to the attention of officers of the Council, a letter was written to the National Committee to Abolish the Poll Tax, insisting that it had no right thus to use the Federal Council's name. A full statement of the facts has been given to *The Southern Presbyterian Journal* and it is hoped

that its next issue will explain to its readers that its criticism of the Council was based upon misinformation.

In order to guard against future misunderstanding the **Bulletin** emphasizes the fact that it is contrary to the Federal Council's policy to become a "constituent organization" in agencies which are not a part of the life and structure of the churches. Even though it may have much in common with worthy movements of a so-called secular character, the Council acts independently of them in order to make it clear that it represents the churches and only the churches. The Council is jealously concerned to safeguard its character as directly responsible to the denominations that comprise it. If it should, one day, take action on the poll tax, it would be solely as the mature decision of the representatives of the churches, not as a "constituent" of some general 'free-lance' movement."

Since that article appeared in **The Journal** we have had a rather voluminous correspondence with Dr. Samuel McCrea Cavert of the Federal Council and with the Secretary of the National Committee to Abolish the Poll Tax.

The Secretary of this Committee has admitted that they acted without proper authority in including the Federal Council as one of the constituent organizations. At the same time she insists that three members of the official family of the Federal Council had personally assured her of their support and of the approval of the Federal Council.

This full page advertisement in question appeared in a metropolitan daily paper, the **Washington Post**.

The **Journal** feels that the position of the Federal Council would be much stronger if it had called attention to this unauthorized action of the National Committee to Abolish the Poll Tax thru the channels which originally gave it publicity. It would also be in much stronger position were it not for its almost uninterrupted history of attempted interference in governmental and political matters. The Senators appealed to should be notified that this advertisement was not authorized by the Federal Council. —H.B.D.

## Pacifism Stalks Again

**'And Agag Came Unto  
Him Delicately'**

Agag deserved to be killed. God had commanded that he be executed. But Saul thought he knew better and disobeyed God, sparing his life and taking of the best of the sheep and cattle "to sacrifice unto the Lord."

For this act of disobedience the kingdom was taken away from Saul and Samuel told him bluntly: "Behold, to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord, he hath also rejected thee from being king."

Then Samuel called for Agag and we are told, "And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past" but he was wrong. He received the just punishment God had commanded.

What has all this to do with Pacifism? Just this. We thought that by this time thinking men and women would realize that the Pacifism of the past twenty years is partially responsible for the present terrible world situation. We thought thinking men and women could see by now that international policing and execution of international criminals is a judicial procedure, just as necessary as our city police and courts, to which they so readily appeal when robbed or slugged by a bandit.

But, this is not true. There has just come to our hand a letter from the "National Council for Prevention of War," asking the churches to oppose the proposed army of 8,200,000 men. Many of the men listed as vice-chairmen are notorious liberals while some of the participating and co-operating organizations are among the most radical in America.

This letter, signed by Frederick J. Libby, Executive Secretary, is one of the most brazen attempts we have yet seen to use the Church as a pressure group to thwart proposed legislation.

We do not know whether the contemplated size of the army is adequate or inadequate. We do not believe that the National Council for Prevention of War is in possession of information to make its judgment more trustworthy than that of the army authorities. It is their business to know and they alone have the facts on which to base an estimate.

That such an organization should exist today and openly seek to thwart the plans of our Government at this time is, we suppose, a tribute to democracy. At the same time it should be a warning and a challenge to patriotic citizens. **The Church, through the Federal Council, thwarted preparedness before Pearl Harbor.** Shall the Church now dictate the size of the army and thereby again undermine the fighting ability of our nation in this time of crisis?

Agag at least had the grace to walk "delicately" Christians, when approached by such organizations promoting subversive and harmful doctrines, can well call their attention to the spiritual role of the Church and remind them of the fact that a loyal Christian should also be a loyal citizen. Such brazenness should not go unchallenged.

—L.N.B.

## Why Is It?

We all want social security. Why is it that so often, within the Church, we ignore the one possible way to social security, "Seek ye first the Kingdom of God and his righteousness and all these things (houses, lands, food, clothes, money) will be added unto you," seeking instead to promote social security by the Church aiding various political schemes to that end. The issue is not political, it is spiritual.

Germany's menace to world peace stems back to destructive criticism of the Bible with resulting spiritual and moral decay. Why is it we are so blind to see that the spirit of the Auburn Affirmation and similar denials of the doctrines of the Word of God as essential, will, if permitted to go unprotested, inevitably lead America to national ruin, just as Germany is doomed?

The son of one of our ministers attended two meetings last summer; one a Boy Scout Camp, the other one of our Young People's Conferences. On his return he asked his father, "Why is it that at the Young People's Conference, cigarettes were sold openly on the grounds but at the Boy Scouts' Camp none were permitted?"

In athletic training schedules in schools and Colleges the men in training eat carefully and are required to abstain from liquor and tobacco. This to aid in winning victory for alma mater.

The men in our armed services face the most exacting physical problems possible. Their lives can easily depend on the split second in judgment or the additional ounce of bodily stamina, as has been proven again and again in hand to hand combat.

Why is it that the slogan seems to be "Keep 'em Smoking," and intemperance around army camps and of soldiers and officers on trains is notorious and passes without court martial? Is not military victory worthy of training as rigid as that required for school athletes?

Centralization of authority in a nation makes possible a Hitler or a Mussolini or a Tojo, and in the Church makes possible a Pope. Why is it that the unmistakable trend in the Church today is to centralize power so we can "Speak with authority for the Church" when the inevitable end of such planning is a secular instead of a spiritual Church?

Unity of belief and purpose is a longed-for goal in the Church, but, union without unity in faith can only bring disunity and distress. Why is it we rate corporate unity so highly but lightly pass over the one essential point, a like precious faith in those doctrines which have withstood the storms of infidelity throughout the ages, and which will continue to stand. Those who press union on those to whom it is a matter of conscience, do not seem to sense that they are promoting division, not union.

America has shown the world the highest economic standards in the world. The parked cars around an industrial plant, the refrigerators and radios in the homes, the variety and types of foods eaten by Americans, all of these and countless other material things are left for only the favored few in other lands. How did this come about? A Christian national background plus rugged individualism and unrestricted initiative. Why is it so many within the Church are seeking to tear down this type of social order and supplant it with a new order based on the theory that the Government owes every man a living?

Profound and lasting changes can be brought about in the Senate, the House, the Administrative and Executive branches of our government if we Christians will daily pray for these men, asking God to guide them, to overrule their mistakes, to cause them to turn to Him for help. By this one thing, which is our duty, we can change the chaotic conditions in Washington, hasten the end of the war and promote a righteous peace. Why is it that instead of this which we can and should do, we but add to the confusion by seeking to make the Church but another pressure lobby?

The Federal Council's political activities remind us of the children of Israel when they carried the ark of the covenant into battle against the Philistines, failing to realize that their power was gone because of sin. The ark of the covenant did not save them but they suffered defeat and the ark was captured. Even if the Church should triumph in political matters it will have lost that for which God created it and "Ichabod" will be written across her portals. Why is it we do not learn the lesson that the power of the Church to transform the social order can only be accomplished by spiritual means, the regeneration of lost sinners?

What shall it be. Immanuel (God with us), or Ichabod (the glory has departed?)

We are told that Eli "trembled" for the ark of the Lord but his trembling was futile because he had not restrained his sons in their evil ways. Why is it that today so many good men are apprehensive about the liberalistic tendencies in the Church but do nothing to stem the tide. Trembling or apprehension alone are useless. Uniting with those who oppose infidelity will surely, with God's blessing, help maintain the precious mission of the Church.

These observations are not written in a spirit of carping criticism. We believe they should be considered and we believe much in the Church is not for the glory of God. At the same time, if criticism alone is offered, little that is good can be accomplished. Let us all turn from man-made programmes, expediency and the wisdom of man and seek to project our activities, personal or Church, on the plane which, under God's blessing can do the most to glorify His name and bring a lost world back to Him.

—L.N.B.

## Fixed Stars

There is the story of a Negro coachman who, shortly before the Civil War, was taking his owner through a rough stretch of country. Suddenly the sky overhead was full of shooting stars. Terrified, the coachman cried out, "oh, massa, the world's caving in!" But the master calmly pointed to the North Star. "That star isn't falling," he said, "see how steady it is!"

As another year begins, it is reassuring to remember that amid the change and decay of our human lot, there are **fixed stars**, unchanging truths, by which every Christian may guide the frail bark of his life and find his way unerringly to Heaven.

The fact that **God is supreme over all** is a fixed star in the firmament of truth, by which the child of God may assure himself that despite the upheaval of nations, the perfect will of God will not fail of its accomplishment.

The truth that **God is love**, of which the cross of Christ is the eternal proof and guarantee, will enable the believer in Jesus to endure with patience the buffetings of circumstance, and to recognize that the hand that wields the rod of affliction is the hand of His Father.

The **assurance of personal salvation** through faith in Christ is a third fixed star which will steady the heart and mind in the midst of all that life can bring. What does it matter, though the road be hard and steep, if only the road leads Home?

—The Soldier's Evangel.

# Sovereignty And Freedom

(CONTINUED)

By Rev. Robert F. Gribble, D.D.\*

The Sovereignty of God is not one of the historical "Five Points of Calvinism." The matter was not directly an issue during the Synod of Dort, 1618, when the "Five Points" were the battle-ground. Calvinists should remember that their doctrinal system has, as has often been said, "but one point: the Sovereignty of God." Calvinistically speaking, this doctrine necessarily carries along with it the Freedom of Man, as its counterpart. It is doubtless true that when one thinks of one of these, the other seems impossible; but they are so far apart in one sense,—the former having proceeded East and the latter having gone West, around the circle of truth, that in another sense, they stand back to back! Their theoretical divergence is matched by their practical cohesion. The lack of either would be fatal to mankind, as I shall point out in another installment. These are the Siamese twins of theology, as of life: sever them and vitality is fled.

To state the problem here involved is to confess its intricacy. What to do? Whereas some would not hesitate to acknowledge its insolubility, falling back on the limitations of human finitude, others feel that in its more austere aspects, the antipodes are so utterly unreasonable that there is required of sensible people their repudiation complete. The immediate obstacle to this position is that the doctrines are Scriptural. And to resort to the theory of a non-infallible Book is of no avail; for the matter is not one of sporadic intrusion there, but of indelible infusion.

Happily the salvation of one's soul does not depend on the solution of this or of any other strictly theological problem. "The secret things belong to the Lord our God; but the things which are revealed belong to us and to our children . . . that we may do them. And the Bible does not state that if we solve and believe theological enigmas we shall be saved. Salvation is in the Lord Jesus Christ direct, even though we may be unable to explain all about His character and person. We trust Him, not Theology in the abstract. Nonetheless Theology is vital in its place. Many things are distasteful when unknown, unexperienced. To change the figure, if these be deep waters, it is in deep waters that one learns to swim. Are the Calvinistic articles of the Faith to be cast out because they are hard? It is on hard articles that babies cut their teeth!

Were we forced to choose, and could choice be made, Sovereignty would not be omitted, come what may. Whatever might happen to Free Agency in the deal, we could not worship a non-Sovereign God. So far as He falls short of Sovereignty, by so far does He fail of Deity. But the Scriptures leave us in no doubt as to His place in the universe and over it. He is sovereign all right, believe it or not; and we are consciously free, understand it or not. Pin that point down. And inability to explain will not jeopardize either. I repeat that nothing could be more calamitous than to live in a world over which an all-Sovereign

God did not preside. Those who think otherwise have drunk but "shallow draughts."

Yet men do exercise their freedom of thought touching this thing. Even John Wesley (and who does not thank God for him!) preached against "that horrible decree of predestination," which he termed "blasphemy," in a sermon on "Free Grace,"—a reference taken from Dr. Rice's book previously referred to. There is no beating around the bush here: it is a solar-plexus against Sovereignty. I add that it would doubtless be unchristian to take any delight in the thought that this same Wesley commits himself to a tacit Sovereignty, when in preaching on "Divine Providence," he stresses not only a general but a "particular Providence," which same, being necessarily either accidental or determined, means for any Christian an inevitably purposive Providence; and this in turn is not noticeably remote from Foreordination, under which is concluded Predestination! Whereat we remark, for those who like Latin: "Quaque dignus dormitat Homerus." John Wesley's predicament I look upon not so much as a confession of Arminianism's weakness, as a tribute to Calvinism's ineluctability! By way of amelioration let me add that Wesley or any other non-Calvinist is as Calvinistic as the father of Calvinism "when he prays and when he sings." Witness: "Other refuge have I none, Hangs my helpless Soul on Thee," and "Come Almighty to deliver, Let us all Thy life receive." Charles Wesley is hardly less Calvinistic here, than is Toplady in "Rock of Ages"! (To even the score, it might be added that even Presbyterians sing: "A charge to Keep I have"!)

In the previous paper, of rather blanket nature, the reader will recall that I said that Theology of Calvin suffers no whit more than the philosophy of Spinoza in their common attitude towards the two imponderables which constitute the subject for discussion in this series. Many will care little what the Spanish-Jewish-Dutch Philosopher thought. But remember that Spinoza is the leading exponent of that philosophical position whose theological equivalent is called Sovereignty. And it is of more than ordinary significance that the Pantheistic Monist labelled his greatest dissertation "Ethics," which, along with freedom, would seem to be irreconcilable with, if not impossible in, a universe of absolutely inflexible determinism. Can a Calvinist then be charged with folly or stupidity in clinging to both Sovereignty and Free Agency, when so soundly re-inforced by philosophy? I mean, of course, arguing on merely human principles. If a Rationalist swallows both, why may not a Christian?

It is true that Pantheism provides methods of wriggling out of the dilemma, which Calvinism cannot abide. But it should not be forgotten that despite Spinoza's attempts at a synthesis of the antithesis (as for example, in limiting his determinism to means, and excluding it from ends, and his holding that man is himself a part of the All-in-one and the One-in-all, and is therefore merged in a universe having no purpose orulti-

mate meaning), he nevertheless confesses more than once his inability in the face of the great problem. Skim through his "Ethics" and see for yourself. A Philosopher claims inalienable right to paradox! He strains out many gnats: a camel he swallows at a gulp! I forbear more.

In this article I ask particularly: Can we accept a matter which we cannot understand? The question persists: "How can those things be?" I assume the position that lack of understanding is no argument against truth: a thing can be true without our being able to comprehend it. Nor is this statement to be taken as rationalization,—the "high-brow" term for "excuse," on account of failure to make good a promise. But do let it be said, in quotation marks: "No difficulty concerning any fact, can invalidate that fact." It is true that no determinist (one who believes in a unified system, in which all is ordered, "according to plan,") whether from Calvin, to Lincoln, to Mr. Einstein, is consciously handicapped by a philosophy which includes antinomies. Many a person I am sure, lives in direct benefit of a creed which may be actually indefensible before the public judgment-seat,—not that benefit involves rectitude, necessarily. And—parallel in principle, we accept, without comprehension, the processes of metabolism, eating food just the same. So, with regard to electricity, gravity, the earth's rotation,—ours is the benefit, notwithstanding our nescience.

Therefore at the risk of getting beyond our depth, let me bring to focus, in this presentation, further data geared to secular circles, before turning later to the one source of authority for the Christian. What I mean is that it may possibly be shown by reason that there is freedom even in a determined world. We already know it to be true in experience. What can we say of it, theoretically?

Sovereignty, whether in Theology or in Philosophy, involves necessity: does it debar freedom? We must acknowledge that reason is not absolute. A matter may then be incomprehensible to reason without being contra reason. Some time back I picked up a half-century old copy of the *Bibliotheca Sacra* which contained a most interesting article on the matter of Freedom, from which I take a quotation: "Divine fore knowledge does not contradict reason, i.e., a finite will can be free to choose one or another of two motives, and yet its determinations be so fore known by God that His course is known to Him from eternity, and is consequently a unity to Him, and unlimited except as He limits Himself. How He has limited Himself,—the finite being not thereby determined (compelled), reason cannot conceive, because in attempting it, reason is obliged to construct Him (whence by the very construction, it is not He, but a mere construction of reason), and determine all His knowledge according to its own, which it cannot know to be absolute . . . Such assumption although incomprehensible, is not contradictory to reason, and therefore can be a rational object of belief."

We understand that God is independent of time: all things to Him are an eternal now. In similar vein, God cognizes all things immediately, whereas we, with our relative knowledge, appre-

hend phenomena in succession. Both time and space are concessions to human limitations. Our knowledge, proceeding from particulars, synthesizes a unity; absolute knowledge proceeds in reverse of this, going from a unity to analyze particulars. (So, in effect Bib. Sac.) Again, "Absolute knowledge, conditioning reason, is free from the conditions which it applies to reason. It proceeds in the opposite direction. Reason can know only by synthesis, by moments of determination in time: hence it cannot know a period [that is, here, prior to experience (R.F.G.)] whether or not a contingent event will occur at a determinate time. . . . But absolute knowledge, without any limitations of time or of space, intuits the event entirely *a priori*." This is but to admit that the two kinds of knowledge are the "same in result, but different in process." And it is entirely possible for us to see that whereas the higher is incomprehensible to the lower, there is no necessary conflict between them. As an illustration of this, the defender of Freedom tells the story of the professor, in calculus, who may know the whole, and thus express results which the pupils may not be able to comprehend, in which case the pupil cannot know whether the results are contrary to reason or not, but can ascertain this only by making syntheses in time. Failure to see such possible distinction may readily be the ground for the charge that Divine foreknowledge is contradictory to reason. Again, "A priori, reason can affirm only ignorance of a fact: it can become contradictory to that reason only *a posteriori* (i.e. through experience (R.F.G.)). So, that necessity which is involved in Absolute Unity does not preface preclude freedom. We do not know enough to deny it.

Is it not possible that we are in error in setting the necessary over against the free (or contingent)? May not freedom be simply necessity viewed from the limited standpoint of man? How can we know that they are hostile? And if they were, then "God would know Himself freely but not necessarily, which would drive the wedge of chance into the Divine Nature." (So, Dunham, in "Freedom and Purpose, p. 30). God who created human nature, knows therefore its acts, which can be free actions only as they are in harmony with its true self. A free man is not free because he is under no law, but because he is under the laws of his being: from pagan to Christian, **freedom is law-observance**. Or again, if God made humanity, and if, and as, God provides the circumstances under which that humanity will inevitably react in a certain fashion, it is the same as saying that God foreordained that reaction. Such foreordination is freedom by another name. And in no sense does it limit our freedom. We are consciously free moral agents. To this the Scriptures speak much. I cite but one instance: "All that the Father hath given Me shall come unto Me; and him that cometh to me I will in no wise cast out." The latter half is freedom; the former is necessity: they coalesce! God would not make a bona fide offer of salvation if we were not free to take it: He could not redeem us if He were not Sovereign in salvation! To be continued.

\*Professor in Austin Presbyterian Theological Seminary, Austin, Tex.

## THE SUPREME 'IF'

By Rev. Samuel McP. Glasgow, D.D.\*

"If Christ be not raised." I. Cor. 15:17.

Paul is fronted with the desolation of the supreme "If". If the moulding dust of the Galilean peasant, named Jesus, is still in the rock-hewn tomb of Joseph of Arimathea there is more buried there than the Son of Mary. If Christ be not risen, life is left to beat out its helplessness on the barren shores of doubt and darkness and despair. We are indeed without hope because without God in the world.

Here are implications staggering. Their stark blackness stares Paul in the face. He looks level eyed into them, one after another, but he does not blink them.

Introducing this supreme "If," Paul redefines his Gospel briefly and sharply, emphasizing its cardinal features. Christ died for our sins. He was buried. He rose again the third day. He was seen. Marking the words upon which the hope of millions rest—Christ "died," "buried," "rose," "seen"—then Paul calls the witness. For their testimony is to bulwark the hope of all generations to come. Peter saw Him. Peter, who had denied Him. Cephas, self-confident and boastful, relentlessly rejecting Christ's gentle but clear warning. Peter, the man with the burning tears in the High Priest's courtyard. Peter, the wide-eyed disciple who stood before the empty tomb. He not only saw the clothes in perfect composure, themselves a witness to the resurrection, but he also saw that face that he could never forget that turned and looked upon him as he swore heavy oaths that he knew Him not on the night of His trial. He saw that face as he stood in the early morning by the seaside while the other disciples were bringing the heavily loaded net to shore. Peter saw Him. Then the twelve. And then at one time five hundred brethren felt the awe of Christ in His resurrected body and glory. Later James saw Him, and all the Apostles, and last of all, says Paul, I saw Him myself. "I am the least of the apostles that am not meet to be called an apostle because I persecuted the church of God."

Paul's hand of faith is feeling for the fact of the resurrection. He knows he must lay hold thereupon or in his soul there will be futility and frustration and a dimming hope. As he fronts this supreme "If" and its implications, one by one he pictures the darkness that must settle upon the race if the resurrection is only a pious myth.

The preaching of the Gospel instead of being the "good tidings of great joy" is only a delusion. It has no resident rooting in fact. It is a vain thing, void of power in human experience.

If Christ be not risen, says Paul, we are false witnesses. We are declaring something as from God which God has never done; and faith can not rest upon falsehood.

Therefore, says Paul, that trust which you have reposed in Jesus is a vain deception, without meaning or power unless we are assured of the resurrection.

Yea, says Paul, you are still in your sins, that crushing load has never been loosened and rolled forever into the sepulchre unless out of that sepulchre has come the living Christ forevermore vibrant. There is not enough room in that tomb for our sins and a dead Saviour.

And our dead—those whom we have loved long since and lost "a little while"—no, not "a little while." They are gone forever. The sting of death is still fatal and the triumph of the grave is complete. Self-deceived are we and of all men most miserable, most to be pitied. We have hazarded all and lost unless the resurrection is confirmed.

Pausing here at the end of the dark, fatal issues of the supreme "If"; Paul reaches forth and lays hold upon the fact, the rock-fact, the accomplished, substantial, verified fact of the resurrection—"Now is Christ risen from the dead."

All the Old Testament moves swiftly and in orderly procedure toward the coming Messiah and His endless reign. So, even the Record of God's dealing with Israel in the days before Christ's coming is meaningless confusion unless undergirded by His resurrection and eternal reign.

Christ was conscious of the certainty of His resurrection and in all the Gospels whenever He speaks of His coming passion and suffering, He always steps forward through the three dark days of the tomb and declares that on that third day the resurrection. "I have power to lay my life down," declares Christ, "and I have power to take it again."

No marvel, therefore, that the resurrection was the consuming theme, from Pentecost on, with the disciples and with the great apostle to the Gentiles: "Jesus Christ, our Lord . . . was . . . declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead."

They never lost the tonic charm, the beauty, the comfort of having a Living Lord and therefore as they pressed the path they were Christians of the burning heart. Their zeal and dedication thus foundationed knew no bounds and the spread of the Gospel of this slain Lamb, and now Living Lord, moved with strange swiftness and impact across the Roman Empire.

There is much more to bulwark the resurrection, that our faith may be rested and triumphant. There was the empty tomb, with the untouched, unchanged graveclothes, still bearing the shape of that beloved body. The inexplicable change that has taken place in the disciples adds its voice to the witnesses to the resurrection. They did not expect Him to rise. They, with the women, were preparing spices for a dead body and when they first heard the news they declared it but idle tales. Yes, they were transformed by the fact, and they gladly hazarded their lives to proclaim the Gospel resting upon the resurrection.

The Church of Christ for over nineteen centuries has gone forth conquering and to conquer. Over five hundred million living witnesses bulwarking civilization and the blessings of freedom among all peoples are carrying forward the divine program of missions among every nation. Such a church is not founded on fraud or built on falsehood.

Paul, in the succeeding verses of I Corinthians 15, moves through the mystery of death into the experience of eternal life, declaring, "we shall all be changed. The dead shall be raised incorruptible, this mortal shall put on immortality, death is swallowed up in victory". "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord for as much as ye know that your labor is not in vain in the Lord."

# The Seed Is The Word Of God

(Luke 8:11)  
By Rev. Wm. C. Robinson, D.D.

This is our Lord's own interpretation of the celebrated parable of the sower. On the face of it, this parable lays upon us the duty of earnest, faithful labor in scattering the seed—preaching the Word. No doubt some will fall upon stony grounds, some among the tares, and some on the paths; nevertheless some will fall in fallow ground and springing up bear good fruit. Therefore, in the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Except a corn of wheat fall into the ground and die it abideth alone, but if it fall into the ground and die it bringing forth fruit. The best way to hold fast the faith is to hold it forth! There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

There are many comments in the epistles supporting this elemental Gospel reasoning: The same Lord is rich unto all that call upon Him, For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? It pleases God by the foolishness of preaching to save them that believe. Faith cometh by hearing and hearing by the Word of Christ. Christians receive with meekness the engrafted Word, which is able to save their souls, and so are begotten again not of corruptible seed, but of incorruptible by the Word of God, that is, by the Word of the Gospel. The one thing needful is for Mary to sit at Jesus' feet and to hear His Word. Our Lord's final commission to His disciples is that they bear witness to Him, that they teach all things whatsoever He has commanded them. As the Apostle Paul passes off the scene his mantle falls upon men like Timothy with the solemn charge: **Preach the Word. The Word of His grace is able to build you up and give you an inheritance among those that are sanctified.**

In these and like passages our Lord and His authorized Apostles do not hesitate to attribute to the Word, as the instrument of His grace, that which the Holy Spirit does through the Word. Paul insists that his preaching of the Word of the Cross in Corinth was not with the wisdom of men, but in demonstration of the Spirit and of power. The Galatians received the Spirit by the hearing of faith, as the Apostle portrayed to them Christ crucified. Our Gospel came unto the Thessalonians not in Word only, but also in power and in the Holy Ghost and in much assurance, for they received the apostolic message as the Word of God which also worketh in them that believe. In other words the Word and the Spirit go together, where the Word is faithfully preached and taught there the Spirit is present working faith in the hearts of the hearers. Consequently the more vigorously and widely the Word is preached the more souls are reached for Christ.

Now a series of studies of the work of various

synods and the large churches made by the Department of Country Church and Sunday School Extension is proving this Scriptural teaching by an inductive process. Dr. H. W. McLaughlin is able to show from the Sunday School membership what will be the spiritual birthrate of a synod over a five-year period. This birthrate is in direct proportion to the number of people reached with the teaching and preaching of the Word.

As a student of historical theology I would like to say that this teaching of the Word and of inductive research is the historical doctrine of the Calvinistic or Presbyterian faith. Some of our people have been so anxious to differentiate their thinking from Lutheranism that they have tended to lapse into Zwinglianism under the mistaken impression that Calvin was closer to Zwingli. For those who read the lessons of Providence it is significant that Lutheranism has had a goodly history, while Zwinglianism was swallowed up in Calvinism which differs at this point from Zwingli.

The truth is that Calvin is Luther's greatest disciple, and the pity of history is that Luther was unable to understand this fact. Luther said that the Holy Ghost opened to him the meaning of the great Gospel text, Romans 1:16-18, in the Back Tower at Wittenberg, and that "where Christ sat not at the right hand of God, and poured not forth His Spirit, the Christian faith could not exist." Luther held to predestination as earnestly as any Augustinian, but Staupitz had wisely advised him to find himself first in the wounds of Christ and then election would be inexpressibly sweet to him. Similarly, Calvin tells us not to contemplate election in ourselves or even in God, the Father, apart from Christ, but in Christ. Luther linked the electing grace of God in its historical action with the means of grace, the Word and the sacraments; Zwingli separated the determinism of an abstract Deity, working His will by His Spirit, from the Word, and went so far as to list many distinguished pagans in the roll of Christian saints.

Calvin follows Luther rather than Zwingli, teaching that God has established "a mutual connection" and "an inviolable union" between the Word and the Spirit, thus:

"The Word is the instrument by which the Lord dispenses to believers the illumination of His Spirit." "The Word will never again credit in the hearts of men, till it be confirmed by the internal testimony of the Spirit." For, "the Lord hath established a kind of mutual connection between the certainty of His Word and His Spirit; so that our minds are filled with a solid reverence for the Word, when by the light of the Spirit we are enabled therein to behold the divine countenance; and on the other hand, without the least fear of mistake, we gladly receive the Spirit when we recognize Him in His image, that is, in the Word." At one and the same time Calvin teaches, "That alone is true faith which the Spirit of God seals in our heart," and "the same Divine Word is the foundation by which faith is sustained and supported, and from which it cannot be moved without an immediate downfall. Take away the Word and there will be no

faith left." "Faith is used metonymically for the Word." "The removal of the Word signifies the departure of the Lord."

Further, this close connection between the Word and the Spirit explains the success of the Evangelical Arminian movement in spite of the theological defects which Dr. John L. Girardeau properly pointed out in lectures delivered in the First Presbyterian Church of Columbia (**Calvinism and Evangelical Arminianism**). In other words, in spite of these intellectual slips, the Wesleys took with tremendous seriousness the command of the Lord to preach the Word. And a Methodist who bows his will to Christ and zealously seeks to obey his command to sow the seed is coming nearer recognizing the sovereignty of God than is a thinker who may have a more accurate intellectual grasp of the system of Bible truth, but is either too lazy or too much preoccupied with other things to preach the Word. The Wesleyans preached the Gospel and taught the Word in their classes, and God accompanied their preaching and teaching with the power of the Spirit. About the only minister among us who showed a like zeal was Brother Bryan of Birmingham who preached over thirty times each week and died lamenting there were still so many people unreached for Christ.

According to Calvinistic doctrine the Holy Spirit is present accompanying the administration of the bread and the cup, so that these elements properly administered became the seal of the fact that the Spirit is feeding the hearts and souls of believers with the life of Christ. But we also teach that the Word is more important even than the sacraments. Therefore, we cannot logically hold a lower doctrine of the presence of the Spirit accompanying the Word than we do of the Spirit accompanying the sacrament. When the Word is faithfully preached from its true theme and center, God reconciling the world unto Himself in Christ, there the Spirit is present, as He was with the like preaching of Paul in Corinth, Galatia and Thessalonica. And the Holy Spirit is present in a power to enable sinners to do what they otherwise could not do, that is, believe on the Lord Jesus Christ and repent of their sins.

Our Lord told Nicodemus, "Ye must be born again," and insisted that no man could come

unto Him except the Father draw him. The Apostle reminds us that we were dead in trespasses and sins and that the natural man receiveth not the things of the Spirit for they are foolishness to him. Luther has put the same thought into his Child's Catechism, "I believe that I cannot believe in Jesus Christ, my Lord, or come to Him of my own reason or power, but the Holy Ghost has called me through the Gospel." Of himself the sinner cannot, but where the Gospel is preached there the Holy Spirit is present to enable him to do what of himself he can not do. In the story of the paralytic let down through the roof, we read that as He was teaching, the power of the Lord was with Him to heal. Our Lord Jesus did not hesitate to command the man with a withered hand to do the very thing he of himself could not do: Stretch forth thy hand. And He has commissioned us to command sinners to do what in themselves they cannot do: Repent and believe the Gospel.

Only we ought to issue that command as ambassadors of Christ. When we only preach our own word, or the words of some popular speaker, they are without power. But when we preach as faithful ambassadors of Christ, proclaiming Him from His own Word, that Word is with power to save. Accordingly when we do preach that Word faithfully we ought to expect and seek to reap the harvest. No doubt the full harvest is the end of the world. But we ought to preach believing that the Spirit is present using the instrument of His own forging, the Word, for the conviction and conversion of sinners, and the comfort and upbuilding of the saints. Holding our own God-given heritage of truth let us be more diligent in scattering the seed and in pressing home the invitation to confess Christ. As the Word is preached the Spirit is present working faith in the hearts of the hearers. Let us depend on His presence and power and call men to confess the faith He implants. Under the blessing of the Spirit such is the power of the Word that it gives being to what it gives expression, it calls things that are not, and being called they begin to be. God has promised that His Word shall not return unto Him void, but shall accomplish that which He pleases and prosper in the thing whereunto He sends it. For no word from God shall be void of power.

## Baptism

By John Scott Johnson, Ph.D.\*

### BURIED BY (OR IN) BAPTISM

The fifth support (or "prop") of the immersion idea of baptism is the expression "buried by (or in) baptism." There are only two places in the Bible where this expression occurs—Rom. 6:4 and Col. 2:12. Neither place records buried by (or in) baptism **in water**, and one definitely states "buried . . . by baptism into death."

It is not difficult to prove by the Bible many things far removed from Bible truths if words or phrases are separated from their connection. For example, would you have Bible authority for suicide in a hurry? "Judas . . . hanged himself" (Matt. 27:3-5). "Do thou likewise" (Luke 10:37). "That thou doest, do quickly" (John 13:27).

To show the connection, the setting, of "buried by (or in) baptism" in the Bible, a few verses from each chapter are quoted:

Rom. 6:1-6:

1. "What shall we say then? Shall we continue in sin that grace may abound? God forbid.

2. How shall we that are dead in sin, live any longer therein?

3. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death?

4. Therefore, we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.

6. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Col. 2:10-14:

10. "And ye are complete in Him, Who is the Head of all principality and power:

11. In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

12. Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead.

13. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses;

14. Blotting out the handwriting of ordinances that were against us, which was contrary to us, nailing it to His cross."

Examining these passages along four lines shows that they have nothing to do with immersion:

I. The omission of the word "water" from both passages;

II. Some words and phrases of passages;

III. The meaning of the passages;

IV. "Buried by" (or in) "baptism" is an assurance, not a command.

#### I. The Omission Of The Word 'Water.'

One of the claims of Immersionists is that to valid baptism "much water" is necessary (see the article of this series in the March issue of the Southern Presbyterian Journal). But in neither Romans 6 nor Colossians 2 is there a drop of water. Not only is water not mentioned in either passage, but the meaning of both passages is outraged by lugging it in as will be seen in examining the meaning of the passages, section III, herein.

A Baptist preacher said that it was not necessary to mention water in these passages. "Not necessary?" A doctrine that a great denomination stresses and rings changes on and glories in and flaunts in the face of the whole Christian world, not need any proof-text? As this doctrine ("buried by water baptism") stands, it is based on two passages of Scripture which omit not only the word water, but also all related expressions which could have suggested water baptism to a Jew!

If the word "water" was not necessary there, then Immersionists surely have some other Scripture which sets forth this doctrine ("buried by water baptism") unmistakably and inescapably, and the passages cited are illustrative or additional. All right, Brethren, please produce such Scripture. Otherwise, you are like the people in a place of Maryland who call their town "Quince Orchard" because, it was said, there were no quinces there.

And perhaps you ignore "into death," and base your doctrine on the abbreviated expression "buried by baptism." That was how the good old lady proved everybody is to be saved. "Why," she said, "doesn't the Bible say that those that believe are to be saved, and those that believe not?"

In order to illustrate his point, the same Baptist preacher said: "If I were to tell my son that I was going to baptize someone, I should not have

to tell him that I should use water." Of course not, for his baptisms are always and only with water. But the Lord Jesus never baptized with water.

("Jesus Himself baptized not, but His disciples"—John 4:2), and the whole teaching of Rom. 6:1-11 and Col. 2:2-15 (so far as it deals with any baptism) deals with the real baptism—that with the Spirit—and not with its symbol, that with water.

Therefore, since there is no employment of the word "water" in these passages, since the whole context excludes water baptism because of its manifest insufficiency to accomplish the matters set forth, and since water baptism is by the Holy Spirit given a subordinate place in the practice of the Apostles (I. Cor. 1:17; "Christ sent me not to baptize, but to preach the Gospel,") not only is the absence of the word "water" from these passages in Romans and Colossians evidently intentional by the Holy Spirit, but the reading of it into them would seem to be an attempt to correct a supposed omission by the omniscient God.

#### II. Some Words And Phrases

##### Of The Passages.

The baptism in Romans 6 is "into Jesus Christ" (Rom. 6:3), not into the Name of Jesus Christ as in water baptism.

The baptism is definitely stated to be that "into His death" and "into death" (Rom. 6:3, 4). Immersion in water is never expected to be a baptism into death.

Moreover, there is no assured evidence available that Paul (who wrote both passages) or any other Jew of that time, knew anything of immersion. It is stated that Jews in those days immersed proselytes, but this statement lacks historical proof. God told Moses how to receive proselytes (it was by circumcision—"When a stranger . . . will keep the passover . . . let all his males be circumcised"—Ex. 12:48), and there is no sufficient historical evidence that the Jews in Christ's time added anything to God's directions.

But it may be said: "Water baptism is only a symbol, and immersion is the only mode that has any approach to the death, burial, and resurrection of the Lord Jesus which are referred to in these passages." Water baptism, as was seen in the second article of this series (November issue of the Southern Presbyterian Journal) is a type of the baptism with the Holy Spirit Who is the life-giving Spirit. Every mention in the Bible of the baptism with the Holy Spirit is in connection with life—the "abundant life" of John 10:10. It would be passing strange if God intended water baptism to symbolize the death, burial, and resurrection of Jesus Christ, and to symbolize all three not as they were accomplished 1900 years ago, but only by a poor imitation of a burial in a grave (such as immersion is).

If God had intended this significance in water baptism, would He not have said so, here or elsewhere, and not have left the idea to be guessed at from two isolated expressions? Not only is there no preparation in the Old Testament or the New for such a theory of the significance of water baptism, but every clearly manifested connection of water baptism is with life and not with death.

Circumstances Of The Death, Burial, And Resurrection Of Jesus Christ.  
The actual circumstances of these experiences

of our Lord had no resemblance to immersion. Immersion is not even an approach to any of these as they were accomplished actually.

The death of Jesus Christ was on the Cross. Immersion does not symbolize that death. Was it by inadvertence, mistake, that the Holy Spirit had Paul include that word (death) in Rom. 6:4?

The burial of Jesus Christ was as if His body had been put into a room and the door closed. Immersion in no respect symbolizes such a burial. It only remotely approximates the burial in a grave, when a body is lowered into a 3x8 hole dug into the earth and other earth not closing over it as in immersion, but covering it by descending as in sprinkling or pouring.

The resurrection of Jesus Christ was the "operation of God" (Col. 2:12) "by the glory of the Father" (Rom. 6:4)—the resurrected body of the Savior passing through the undisturbed, wound, linen cloth. Would anyone say this mysterious, glorious manifestation of God's power is even suggestively approximated (of course not represented) by the raising of a dripping, disheveled body after immersion? As the Holy Spirit through Paul would say, "God forbid!"

Is it not clear that immersion has no similarity, as a matter of fact, to the death nor the burial nor the resurrection of the Lord Jesus, as they were accomplished? That the Holy Spirit inspired these expressions "buried with Him by baptism into death," "buried with Him by baptism," in remote likeness to a method of burying which was not followed in the case of the Savior and when there is absolutely no other corroborating Scripture, is an assumption which seems to come very near a "show of wisdom in will-worship" (Col. 2:23).

### III. The Meaning Of The Passage.

Even a casual inspection reveals that these passages deal with the way to get rid of sin and with the results in the life of the one who has been made a new creature in Christ Jesus. Rom. 6:1-3 imply that a saved one is dead to sin through the death of the Lord Jesus, baptism into the Christ having baptized him into Christ's death. This is not done through water baptism.

So verses 4-6 set forth results in the life of one who has been baptized into the death of Jesus Christ. He walks "in newness of life," no longer serving sin. These results are not possibly due to water baptism but to the Spirit's destruction of the body of sin—to the power of the implanted resurrection life of the crucified Savior.

In the same way, Col. 2:10-14, setting forth the "circumcision made without hands," and the "putting off . . . the sins of the flesh," show the "operation of God," not the raising of a body after immersion. And the quickening (making alive) and the forgiveness of sins have no relation to a mere baptism with water.

If it is asked if water baptism does not typify the work of the Holy Spirit, the answer is "yes," but Immersionists do not always admit it. Such an admission necessarily carries with it an acceptance of the Bible expressions about the mode of baptism with the Holy Spirit ("fell upon," "came upon," "poured out," "shed forth," "sprinkling of the blood of Jesus"—I. Pet. 1:2, etc.), which give a picture entirely different from immersion. Such Bible expressions of the baptism with the Holy Spirit show that the meaning of "buried with" the Lord Jesus "by baptism into death" is not a watery grave, but rather a

spiritual transaction, a separation unto Him to walk with Him in newness of life.

Bishop William R. Nicholson has well said: "The baptism by the Holy Spirit is the *ruling* baptism of the New Testament and is always to be understood except where the language of the context makes evident the contrary." The meaning of both passages, Romans 6 and Colossians 2, surely makes evident that the baptism with the Holy Spirit is that referred to.

### IV. 'Buried By (Or In) Baptism' Is An Assurance—Not A Command.

Rom. 6:4 and Col. 2:12 are not worded as commands and are evidently not intended as commands. The Great Commission is in positive terms; "Go . . . teach . . . baptize." Repentance is enjoined by the command. "Repent." We must have some part in the infilling of the Spirit, for we are told: "Be filled with the Spirit" (Eph. 5:18).

We are never told to regenerate ourselves; the Bible language on regeneration is: "Except one be born anew," and "except one be born of water and the Spirit" (John 3:3, 5). (As generally understood, this "water" refers to the "Word," as is shown by Eph. 5:26: "the washing of water by the Word.")

We are commanded to be baptized with water ("be baptized, every one of you"—Acts 2:38), but never to be baptized with the Holy Spirit. The Bible language about the latter is: "Ye shall be baptized with the Holy Spirit" (Acts 1:5); "Ye shall receive the gift of the Holy Spirit" (Acts 2:38).

The verses under consideration in Romans 6 and Colossians 2 and their context set forth two ideas: 1. Certain things which have been done for us or are to be done for us; 2. Certain consequences which follow in our experiences—certain behavior which results from the things done; for example: "We also might walk in newness of life," "we should no longer be in bondage to sin," etc.

Some of the things done for us are: "Baptized into Christ Jesus," "baptized into His death," "buried with Him by baptism into death," "united with Him," etc., in Romans 6; and in Colossians 2, "in Him ye are made full," "circumcised with a circumcision not made with hands," "buried with Him in baptism," etc.

Being "buried with" Christ "in baptism" is no more a human performance than is being born anew a human performance. Both of these operations are works of the Holy Spirit. "Buried by baptism" in Rom. 6:4 and Col. 2:12 is not a command but an assurance of something the Holy Spirit does for us and to us. How He does it and when, we are not told. But it is not for us to do.

### The Bible Nowhere Requires Symbol Of Burial With Our Lord.

There is no command in Rom. 6 or Col. 2 or anywhere else in the Bible to be immersed in water or to do anything else to symbolize that part of the Holy Spirit's work in which the believer is buried with Christ by baptism into death. But the attempt is made by Immersionists to represent such part of the Holy Spirit's work by a mode of water baptism which (1) has no likeness to the burial of Jesus Christ, (2) is not prepared for in a single type of the Old Testament, and (3) is a departure from every Bible instance of baptism, water or otherwise, of the

mode of administering which descriptive details are given.

This attempt would seem to be certainly no better than other things which are condemned in Col. 2:23 as having "indeed a show of wisdom in will-worship, and humility, and severity to the body, but are not of any value against the indulgence of the flesh" (A.S.V.) Indeed, some Immersionists even claim (and this is one of the evil effects of this unscriptural doctrine) that their mode of baptism has "value against the indulgence of the flesh."

Some well-intentioned people have been heard making certain guttural sounds as if to give voice to the Holy Spirit's "groanings which cannot be uttered" (Rom. 8:26). Is that any more "will-worship" than the attempt, without any Scriptural command, to simulate by immersion the Holy Spirit's work of burying a believer with

Christ by baptism into death?

**Author's Request:** Some readers of the Southern Presbyterian Journal have expressed a desire to have the series on Baptism in tract form. It is hoped that this may be done soon. If you would want one copy or more (Dr. Henry B. Dendy, the Editor of the Journal, says he wants one for every family in his Church), will you please use a postal card to advise the author, 1822 Broad St., Augusta, Ga., how many copies you could use? The cost will not be much, and the rate will be lower in quantities. I thank you. I should like at this time also to thank those readers who have kindly written to the Journal or the author good words of commendations and suggestion about the series. —J. S. J.

\*Pastor of Sibley Presbyterian Church, Augusta, Ga.

## Experiences In Personal Evangelism

By Rev. C. T. Caldwell, D.D.\*

These experiences represent what is going on generally in many of our churches. They are reaching out after men. They do not have the same method. Their methods of approach are varied. Not all would succeed with any one way. It suggests fishing. Any method requires wisdom and prayer and patience and passion. "Meetings" are still used by many, but the unconverted do not attend church as they did about twenty-five years ago. We must find them in the highways of life. This was our Lord's most effective way. What a blessed experience it is to sit down with the unconverted and tell them of the blessedness of surrendering to Jesus Christ. When I began my ministry I made a list of all the unconverted who were related to our membership and prayed for their conversion every day until they were saved or died or moved away. What a joy to put one of these names up in the list of the saved. I think I have never missed praying for these every night unless I was too sick to pray. Those names have been my breast-plate to bear them to the throne of grace.

### Experiences In Soul-Winning

1. The churches of ..... recently planned and carried through a union meeting. Just a few days before the meeting opened, one of our daily papers which has always pandered to the more worldly element, came out with a scathing editorial, ridiculing revivals and evangelists, and, using quotation marks in this way, expressed the opinion that many "souls" would have to be "saved" to justify the expense. It developed that it was written by a young reporter and heartily approved by the editor of the paper. When the meeting opened this young man was assigned to cover the services for that paper. He became known to the workers and was made a subject of earnest and continuous prayer through the meeting. About mid-way in the meeting he discontinued his relationship to that paper, but kept coming to the meetings. On the last night he came forward with a clear profession of faith, rejoicing in being one of the "saved souls" at which he had sneered. He was put on the editorial staff of the other paper here which is strongly Christian, and prepared the special edition which was gotten out in commemoration of the meeting.

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2. In my congregation was a cousin of yours. Her husband was one of my best friends, but I had never been able to get a confession of faith

from him. During a meeting we were using a decision card. I went to his office one day and found him checking his tax rolls using a red pencil. Without saying a word I laid before him one of the decision cards. As he read it through he slowly laid down his red pencil and picked up the black one, and without looking up he slowly and deliberately signed the card and extended his hand to me. The next Sunday he was baptized and received into the church. I believe the card affords a means of crystallizing a man's convictions.

\* \* \* \*

3. Sometime ago I was asked to go to the hospital to see the brother of one of my members. This man had been a heavy drinker and had come to the end of his human tether, and was ready to talk with anyone who could offer help. He wanted help genuinely. He recognized his need of Christ and we had a very profitable conversation, although I could not at the time bring him to a definite decision. I had a prayer with him and left. He began coming fairly regularly to our services. In two or three months he sent for me and I found him in another hospital in a desperate condition through drink. His wife had said that she was through with him; his friends had lost confidence in him and he was about to lose his job. I talked with him again and brought him to a partial decision but not a complete surrender. With the help of one of the

fine families of the church he really found Christ. After several months of going without liquor, his wife, who had sued him for divorce, agreed to reestablish the home. This happened about a year ago and the home seems to be a very happy one now. This man has become a very effective personal worker and witness among men who are victims of the drink habit. He has been the means of rescuing his brother and wife who were separated because of the same curse. He says that it was my statement that he had my friendship and that I believed in him regardless that turned him to Christ. Never give a man up. Stay with him. Pray with and for him God answers prayer that persists.

## The Auxiliary Birthday Gift For 1943

By Rev. C. Darby Fulton, D.D.\*

If the plans for the 1943 Auxiliary Birthday Offering are realized, thousands of people in Mexico will, for the first time, have a fair opportunity to read and understand the Christian message for themselves—for the Birthday Gift this year will go to provide a more adequate program of Christian literature for Mexico.

Once more the Auxiliary has chosen its objective with fine judgment and understanding. The timeliness of this appeal for Christian literature will be appreciated by all who are aware of the new place of importance that the printed word has assumed in the missionary strategy of today. The world missionary conference which met in Madras, India, in 1938, lifted Christian literature into a position of central prominence as an effective form of missionary work. Many Christian leaders are of the opinion that the missionary enterprise of the future will find literature its strongest instrument of evangelization.

Here are some of the special circumstances that make this a matter of such importance to our work in Mexico:

1. There has been in the past, and still is today, a deplorable lack of Christian literature, both in amount and in variety. Mexico ministers are handicapped by the lack of the usual reference books and helps with which pastors in this country can so easily equip themselves. A few Mexican Christian leaders, who are able to understand books in English, have had access to a wider literature, but for the average Mexican evangelical the available supply of books and periodicals on Christian subjects has been exceedingly small. There are several perfectly apparent reasons for this shortage. To begin with, the writing of books is not easy: it requires a certain creative gift that not every missionary possesses; it takes time, it presupposes a mastery of the language and a thorough understanding of the point of view of those who are to be the readers. Moreover, in Mexico there has been a very high rate of illiteracy in the population so that written materials have until recently been limited in their effectiveness as a medium of education.

Then, again, literature costs money, and our Missions have not possessed the funds necessary for the development of a really adequate Christian literature program.

2. The reading public in Mexico is now growing with amazing rapidity. With the remarkable development of the Mexican public-school system in the past few years, there has come a great upsurge of literary inquisitiveness and hunger. Many new thousands of people in Mexico are developing the reading habit. Literature takes on a new importance. The ever-widening circle of reading people gives the Christian message a new channel of interpretation through the printed page.

3. An adequate program of Christian literature is urgently needed in order to counteract the materialism and skepticism that characterizes much of the new literature that is flooding the book-shops of Mexico. That the Mexican people are going to read, is no longer in doubt; the only question now is as to the character of the reading that they are sure to do. It is a fact that few books of a character-building nature have been offered the Mexican people. Most of the religious works that have been produced by the dominant church of Mexico had to do with ecclesiastical subjects, with the history, traditions, and doctrines of the church. There is a dearth of literature having to do with Christian living and the meaning of Christianity in the everyday relationships of human life and experience.

4. Christian literature can claim the attention of a far wider constituency than could ever be reached by the missionary through personal contact. Books and periodicals often have an entree into homes that might be closed to visitation. Where prejudices and fanaticisms would exclude all direct efforts at evangelization, the printed word affords a powerful instrument of access to the heart and mind.

5. No need in our present program of work in Mexico is more acute than this need of Christian literature. It was my pleasure three years ago to attend the meeting of our Mexican Mission at Cuernavaca. The one theme that ran throughout the six days that we were together was the immediate necessity for reading matter that would more effectively portray the beauty and the truth of the gospel to the people of Mexico. This was impressed upon me over and over by the missionaries. "We need literature for our Christian constituency," they said, "Sunday-school helps, program material for our young people and women, commentaries for our ministers, devotional books and sermons for the general development of our spiritual life." "We need literature for the non-evangelicals, also," they said. "We need tracts for the masses, simple treatments of Christian fundamentals for the common man, Christian novels for young people, books on the philosophy of Christianity for the intelligentsia, lessons in ethics and in character building, and a wide variety of books on Christian life and experience."

We do not say that all this can be provided by one Auxiliary Birthday Gift; but this Birthday Gift for 1943 will set our Mexico Mission well on the way toward the realization of a dream that

it has entertained for many years, the providing of an adequate program of Christian literature for the people of Mexico. We cannot overemphasize the timeliness of this appeal. It affords the Executive Committee of Foreign Missions the greatest pleasure to commend this Objective to the women of the Church with whole-hearted approval, and to enlist the loyal concern of every woman in making this a notable contribution to the furtherance of the gospel in Mexico.

\*Executive Secretary of the Foreign Missions Committee.

## Our Presbyterian Heritage

Excerpts from the last of the Symthe Lectures delivered at Columbia Theological Seminary by Professor F. W. Loetscher, Ph.D., LL.D. of Princeton Theological Seminary, March 6, 1943.)

\* \* \* \*

In their Confession of Faith the Presbyterians have made a faithful corporate witness to the Gospel message.

A creedless Christianity is a contradiction in terms that sooner or later will reveal its true character as a Christless Christianity.

Our Calvinism is the strongest citadel of Christian supernaturalism.

The Westminster Standards are eminently Scriptural and are moderate and irenic in quality. Within their spacious domain of evangelical truth they welcome all who stand for generic Calvinism. Central and regnant in their whole exposition of the Gospel is the sovereignty of God. Better than any other formularies they unfold the theistic view of life in its utter dependence upon God and present the Gospel in all of its potency. They present a due emphasis on each of the complimentary truths of Divine sovereignty and human responsibility without professing to offer a solution of the paradox.

\* \* \* \*

From Calvin our heritage has received the great truths of the autonomy of the Church and the sole Headship of the Lord Jesus Christ. It is the crown rights of the Lord Jesus Christ that have been the chief concern of loyal Presbyterians.

John Calvin really discovered the ruling elder and gave him his place in the Church.

Our Presbyterian and Reformed Churches are achieving their spiritual independence—a free Church in a free State.

\* \* \* \*

While Luther would exclude from the mediaeval worship only that which the Scriptures positively condemned, Calvin would neither introduce nor sanction in the worship of God anything except that which had a Divine warrant from the Word.

Calvin insisted that language suitable to express spiritual emotions must accompany music that one may worship with the understanding to edification.

According to the Reformed Faith, the sacraments are symbolic not artistic means of grace, and no alien elements should obscure their Biblical meaning. Like the Word they are to make truth feed the understanding, stir the imagination, quicken the emotions and move the will.

In cultivating dignity and beauty in worship one ought to be on his guard to maintain that which our Lord taught us: God is a spirit and they that worship Him must worship in spirit and in truth.

\* \* \* \*

History is the handmaiden of Providence, the priestess of truth, and the teacher of wisdom. All history is but the incarnation of the Divine purpose.

Piety without knowledge is about as useless and as dangerous as knowledge without piety.

We have not been builders of great cathedrals, but we have put up great schools and colleges that have been the glory of our denomination.

The nations that have achieved the greatest amount of civil liberty have been those most influenced by Calvinism.

Who promoted the first Protestant missionary endeavor in this Western Hemisphere? John Calvin and Admiral Coligny, who sent out a Huguenot band to Brazil.

Calvinism led in the Great Awakening which swept the colonies from Maine to Georgia in the first half of the eighteenth century and saved America for Christ.

Our Presbyterian bodies surpass all other denominations in their gifts for foreign missions. Our two denominations (Presbyterian USA and Presbyterian US) preach the Gospel to more people in foreign lands than any other evangelical body.

We shall have true peace, peace with God, peace with our fellow men, peace in our hearts when we place God as definitely first as the angels did in their Bethlehem chorus: Glory to God in the Highest, and on earth peace, goodwill to men.

Only God is sufficient for us—that is the great message of our Calvinistic heritage. And to Him be all the glory—*Soli Deo Gloria*.

## The Wrath Of God

By Daniel Lamont\*

Modern theological thought has practically dispensed with the doctrine of the Wrath of God and has thereby ceased to declare the whole counsel of God. It has pandered extensively to human pride and self-complacency by representing God's love as something that cannot grow angry with sin. Thus the Atonement is robbed of its apostolic meaning and God fades away into the nothingness of men's minds. For a God who is not Judge of all and who does not react against human sin is not the living God but a non-existent human construction. The Wrath of God which is revealed from heaven is the dark background against which is revealed the Love of God in the Cross of His Son. God's Love delivers us from His Wrath. Otherwise we can have no real, deep, passionate experience of His Love. That is surely the teaching of the New Testament, and the sooner the Church returns to it, the better for itself and for the world.

\*Professor in the University of Edinburgh, formerly Moderator of the Church of Scotland. The Evangelical Quarterly, January 1943.

# Woman's Work

Edited By Mrs. R. T. Faucette

## Birthday Objective—Christian Literature For Mexico

By Janie W. McGaughey\*

### Leaves From A Diary Of A Very Significant Visit

Because the Secretary of Woman's Work went to Mexico in July 1941 as the ambassador of the women of our Church to the women of our Presbyterian Church in Mexico, it is her privilege to share with you some pages of her diary of those meaningful days. There were truly many peak experiences, "high" days, spiritually and physically (at no time on the trip through Mexico were we at an altitude of less than 5,000 feet, and sometimes as much as 8,000 feet.) There was crystallized in our minds during that visit an idea which has grown into the plan for our 1943 Birthday Offering, and so as we approach the Birthday season, let us look at some of the word-pictures in that diary which clearly portray a need we hope to meet through the objective, Christian literature for Mexico!

**Cuernavaca**—the "Montreat of Mexico": Such a beautiful colorful town and how full of historic interest! But the center of attraction for us is the Presbyterian church where representatives from churches in two Presbyteries are gathered for a four day's intensive conference. Men, women and young people have come there to study under the leadership of some of the Mexican ministers, missionaries and several representatives from the Presbyterian Church in the United States: Dr. and Mrs. H. Kerr Taylor, Dr. and Mrs. J. L. Fairly, Mrs. Andrew Dale and the Secretary of Woman's Work. There are plenary sessions for all, then group meetings where men and women study separately their special responsibilities in the church. It is in one of such sessions that Mrs. Dale and I sought to talk with a group of consecrated, intelligent Christian women, all of them outstanding Auxiliary leaders in our Mexico Mission. Of course, always we must speak through an interpreter, not knowing enough Spanish, and this slows up considerably the process of discussing plans for Bible study, personal witnessing, prayer groups, programs and other means for Christian growth. As we displayed some of the literature helps we had available from our Committee on Woman's Work, we saw wistful looks on the faces of the women gathered there which seemed to say: "Oh, if we only had some such literature for our women." Of course, the leaflets we had would not help them, for very few spoke or understood English. As we talked on with this fine group of Christian women in Mexico our hearts burned with the desire to help make possible some literature that would give to them and to their fellow-workers needed guidance in Bible study and other phases of their Auxiliary program. An idea was being born!

**Chilpancingo:** Here we were guests in the home of our dear Shelby friends, "Mex." (our pet name for Margaret Shelby, and her father continue to carry on a superb work through the Bible School for boys who study there in the Shelby home.

With no evidence of complaint, but only stating bare facts; they told us of the dearth of text books needed so much for their Bible classes. Manuscripts of helpful commentaries and other texts so needed, had been prepared by several senior missionaries, but there were no funds to publish these. Again, we listened, and "the idea" took further root in our minds. After meeting with the Woman's Auxiliary of the church there (this meeting was held in the home of Miss Alice McClelland where Miss Yeaworth was now living and carrying on the work of her dear friend who had moved to a new station, real pioneer work), we went to visit the chapel near the school built with Auxiliary Birthday gift of 1929. The school has been bought by the government and soldiers are stationed there now. This statement of Miss Yeaworth still rings in my ears: "When I go to visit the soldiers, they beg me for something to read. When I ask them what has become of the tract I gave them, their answer is that they read that and passed it on and now want something longer to read." What an opportunity for use of Christian literature, we thought, and "the idea" grew!

**Toluca:** What a lovely group of young women are gathered in the Presbyterian Bible Training School here under the leadership of our gifted, consecrated friend, Senorita Emma Gomez. As we visited classes here, the same need was noted—need for more helpful texts. They are doing a grand piece of Christian training with what they have. But when we heard of the field work of these students, the evangelistic visitations, the Vacation Bible Schools of Children, the Camps and institutes directed by the students under the leadership of the regional secretaries, we had our eyes really opened to the need for Christian literature in all these phases of service rendered by our fellow-Christians in Mexico.

(We turn now to the page which seems to sum up "the idea" for there is not time to read from every leaf in the diary:)

**In Retrospect—Just Before Leaving for home:** After several hours' ride over the Pan-American highway, we reached Mexico City again, returning this time from Tasquilla where we saw miraculous evidence of the work of Mr. and Mrs. Richmond McKinney as they serve the Otomi Indians. We are reminded of our arriving in Mexico City just two days ago after the drive over the mountains from Morelia where we saw that beautiful sunrise. We cannot soon forget the sights at the Morelia hospital: the faithful nurses, our efficient and honored Dr. Coppedge, the patient patients, to whom we longed to be able to talk. And fresh in memory is our glimpse of the work in Patzcuaro, where Rev. and Mrs. H. L. Ross are doing a wonderful work in their teaching of boys (similar to the Shelby School and where we saw a similar need for literature.) How can we ever forget the three-hour Auxiliary meeting in Zitacuaro, where

groups of women from miles around came at the invitation of their loved leaders, Miss Iona Smith and Miss Eufemia Manjarrez (our "Miss Pema,") to meet the visitors from the States. We remember now their stories of how they do personal work among their friends, seeking to win them to the living Christ who means so much to them. The same refrain ran through each visit—"How they need Christian literature! How much more fruit for the Master could be harvested if these faithful servants of His had adequate literature for their ministry in Christ's Name to men, women, young people and children of Mexico!" We return to the States now with more than an "idea." It is a conviction.

#### An Addenda To The Diary

An idea—a conviction—a fact! Others saw the need, the Mission made the request, the Executive Committee of Foreign Missions approved, the Committee on Woman's Work and the Woman's Advisory Committee were led of God to accept the challenge and now for our 1943 Auxiliary Birthday Objective we have the privilege of bringing our love gifts to make possible more adequate Christian literature for our friends in Mexico! We believe God will richly bless and use our Birthday offerings. Let us give generously, dedicating our gifts through prayer to the glory of God!

\*Secretary of Woman's Work.

## The Church And The State

By Judge C. Ellis Ott\*

As a member of the General Assembly's Committee on Social and Moral Welfare, and in connection with the proposed report of the Committee to the next Assembly on the duty of Christians in time of war and in preparing for the peace, I submitted my views to the Committee for consideration, the following article being taken almost verbatim from those views.

It has always been my view that permanent social, economic and political reforms in society can only be accomplished through a reform of the individuals who compose that society and who mold its opinions, formulate its policies and direct its affairs. The place that the Church occupies in that social, economic and political reform is in making better men and women, men and women who are conscious of their own sin and need and who endeavor to inculcate in their lives the spirit of Christ and let that spirit be the rule and guide in all of their relationships and in the formulation and execution of their plans. In this way are they fitted by the Church to be a city set on a hill, a light on a bushel, and made to serve as the salt that preserves and purifies the whole social structure.

How much easier would be the reforms which we all desire in our national life if the fifty-five million or more professing Christians in the nation exemplified in their lives and in their social, economic and political relations the principles taught us by the Head of the Church? Would we not have a much different kind of world in which to live if the six hundred and ninety million or more Christians were possessed with the spirit of Christ and motivated by His example and his teachings? The Church does have a large place to fill in making good citizens. That mission is more a result of the work of the Church rather than a function of it. To work, preach, teach, pray and serve day in and day out to convert individual men and women to Christ and keep them built up in the Christian graces does at times seem to be a slow, tedious and endless process, with no great amount of outward glory and display, yet that seems to be the way provided for the Church to bring Christ and His religion to the world.

The danger to the Church in making deliveries, through its highest court, on questions that lie within the economic and political field, as was said in the Address sent out by the first

Assembly to all the Churches throughout the Earth, is in those instances where moral duty conditioned on a political question. Said this Address; "Under the pretext of inculcating duty the Church may usurp the power to determine the question which conditions it, and that precisely what she is debarred from doing." This is the danger which I see in the tendency of the Church today in injecting itself into political questions in an effort to give forth pronouncements on moral questions that are conditioned on political issues. The Assembly of our Church in 1899 (Min. p. 423), refused to give its official endorsement to the forthcoming Peace Conference to be held at The Hague, not because our Church was opposed to peace movements, but because the question was a political one, the solution of which was and still is one to be solved, we hope, by Christian men in their proper capacity as citizens of their respective nations. The divide opinion in previous Assemblies in recommending or refusing to recommend the passage of laws to regulate the liquor traffic, and other similar matters, shows how keenly aware our Church has been of the danger of projecting itself into questions having a political angle.

On the other hand, our Church has not hesitated to go on record, through its highest court in denouncing sin and the evil habits and practices of individuals which retard or destroy spiritual growth, such as intemperance, profanity, gambling and immorality. In my opinion, the four evils deserve a place in any report on social and moral welfare—both in peace and in war—as they are so destructive of spirituality.

While it is the duty of a Christian as a citizen of his government to vote and use his influence as he deems best in suppressing or regulating the traffic in and use of intoxicating liquors, that a matter for him to decide for himself after prayerful consideration of the means and measures proposed or as the situation in his own county, state or nation may justify. His duty as a church member and professing follower of Christ goes deeper and involves not only his own spiritual welfare, but also throws on him the duty of setting a good example to others by abstaining from the use of a beverage that calculated to destroy his own usefulness, as well as lead others to moral and spiritual decay. More than half the adult population of our country

try belong to some branch of the Christian Church, and if these members had the will and the conviction to refuse to participate in the drinks so commonly served at social functions, in the home and at public gatherings, how much less would be the drunken parties and night revelries that have disgraced our country for the past few years.

Profanity is not only a violation of one of the Ten Commandments, but it is one of the most common practices of our time—even among church members. It is one of the worst of evils because it destroys reverence for sacred things and deadens the spiritual faculties. It ranks as one of the most inexcusable evils. The sin of profanity is nothing new. It is prevalent at all times, but seems to increase during war and national disturbances. It became such a wide spread evil during the Civil War that the Assembly of our Church in 1862 (Min. P. 36) found it necessary to condemn the evil in no uncertain terms.

Gambling involves moral turpitude, and is a sin; it creates a desire to take from another something of value without giving anything in return, thus creating a morbid appetite for speedy gain, and injuring the moral character of those who participate in the vice. The Christian who participates in gambling or condones the practice lends the appearance of respectability to it, thus breaking down or relaxing public conscience which should condemn the evil.

Immorality increases during war and leaves as one of its most destructive effects a lowered moral standard and a breakdown in the home and marriage. The Christian should strive in every way possible to keep his or her life pure and clean by thinking on those things that are pure and honorable, as the Apostle says; also, to uphold and support a good public opinion on the proper relationship between the sexes, and maintain those ideals and sentiments which have served as the very basis of the home and civilization.

Race prejudice, economic injustice, religious intolerance, wrongs and evil practices in government will never be entirely eliminated, but they would be greatly improved if we could measure up more fully to the profession we have made as followers of One who set the only perfect example.

As to the form of the agreements and covenants to be set up for the peace after the war ends, this is a question that involves both national and international implications. The Church with its various branches and organizations cannot set itself up as a peace conference to solve the complicated political and economic problems that will project themselves into the discussions, maneuverings and contentions that will inevitably accompany the setting up of a framework for the peace.

It was alarming to see in the public press of February 15th the report of a world council of churches assembled at Geneva, supposed to represent many Protestant churches, there engaged in a controversial discussion of what form the machinery for peace should take on purely political and economic questions, such as national boundaries, the kind of government that should be set up for each nation, the colonial system, trade restrictions, social security, and other questions which would be perfectly appropriate in an inter-

national peace conference, or even among Christian men assembled in a conference called to discuss such questions, but not as representatives of the Church. If the Protestant Church permits itself to become involved in attempting to solve world wide economic and political problems, seeking to advise and direct the systems and policies to be established, we will find our Church in the position of another great branch of the Christian Church a few centuries ago whose practices and policies along that line were the principal causes leading up to the Reformation.

There will be many honest differences of opinion among Christians as to what form the peace framework should take, and the Church cannot assume the authority of indicating to them what particular form or plan should be set up for the peace. There will be many sincere Christians who will hesitate to see our country surrender a portion of its national sovereignty to an international organization whose membership will represent a diversity of interests, and, as is not unlikely, may be constantly shuffling for advantage to one or more nations represented, while other Christians, equally sincere, will be willing for our government to entrust greater power to the international organization, whatever it may be. The Church is in no position to dogmatically condemn or approve either isolationism or internationalism, whatever these terms may mean.

Practically all Christians agree that there should be some kind of co-operation among the nations of the world to adjust differences and injustices and protect the minorities and the weaker nations, as well as preserve the peace. Just what part of this co-operation will be voluntary and what part will be compulsory is a matter that will require deep thought and careful planning. No agreement, pact or league will eradicate injustices, inequalities, national selfishness and aggression, nor prevent war, unless there is back of these arrangements a people in each nation who desire peace and who themselves do justly and insist that all grievances and differences be adjusted among the nations by orderly processes as the differences among individuals are now required to be submitted to impartial tribunals.

We are familiar with the story of the dispute between Chile and Argentina over a boundary in the early part of the present century. The two nations were preparing for war, but were finally persuaded to submit their disputes to arbitration. The dispute was satisfactorily adjusted, and the good women of the two countries planned a peace monument to be made from melted cannon. The statue was placed on the summit of the Andes, and is called the Christ of the Andes. It represents Christ holding in one hand a cross and extending a blessing with the other. His figure rests on a globe of the world, and on a tablet below are these words: "Sooner shall these mountains crumble into dust than shall the people of Argentina and Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

It is with this spirit alone that the peoples of the world can be bound to a lasting peace. Any agreements, pacts or leagues that may be concocted must, if they are to keep us from recurring wars, rest on the Christ of the World.

\*Bogalusa, La.

# What Is Progress?

By L. Nelson Bell, M.D., F.A.C.S.

The age in which we live has been spoken of as the age of progress. The scientific discoveries of the past fifty years have so revolutionized our way of living, made so many things easier and more pleasant, and opened up vistas of even greater possibilities in the future, that we are prone to accept as an established fact that all is in a state of progress and that we are being borne on a tide of achievement which will eventually lead to a way of utopian life.

The aim of this editorial is to prove that the only progress in this world worthy of the name is the progress of the individual soul away from sin, in all of its implications, and back to God thru faith in His Son as personal Savior.

In no realm of scientific endeavor has there been more progress than in the field of surgery and medicine. Beginning with aseptic surgery under Lister and down to the startling and brilliant results in the use of the sulfa-nomide drugs, and even more recent penicillin, the modern achievements made possible by these discoveries are marvellous. The future probably holds even more wonderful discoveries. But, while lengthening the span of life, alleviating suffering and bringing hope and physical strength to many who in past generations were doomed to immediate or lingering death, the fact remains that these discoveries do not and never will touch the heart of the problem, the cause of death, which is sin in the heart.

Today, modern treatment of venereal diseases is revolutionary and the results brilliant. This progress in science tho does not touch the lust in the heart which lies at the root of the social vices. The progress necessary is a turning back to the One to Whom David prayed, "Create in me a clean heart oh God." The "progress" of modern psychology shows the physical dangers of a promiscuous life on one hand and on the other offers the physical cure. At best this is a static situation, but, when one turns from the worldly conception of vice (cause, effect and cure), to the Lamb of God who cleanses the heart, that is progress.

Again, modern science has so greatly contributed to mechanical perfection that the entire world has been contracted in size beyond belief—"72 hours the longest distance from New York by plane," is a reality, while the radio, with its amazing development we accept as a matter of course. But, while opening up new possibilities for promiscuous life on one hand and on the other the spread of the Gospel, this scientific progress has not brought men one step nearer God. It is a true saying that while methods of harvesting have improved since Ruth's time, we still have not improved on Ruth.

In methods of education there has been progress. That is, more knowledge can be acquired in a shorter period of time. Many grammar and High School students today understand mechanical and other problems we but dimly grasped in College in a past generation. But, one can hardly affirm that this knowledge is drawing the children of this generation closer to God. Despite Paul's warning we find a generation in-

creasingly wise in things which are evil. Even secular agencies are beginning to realize that education alone, without spiritual and moral stamina to control and put to a proper use the scientific knowledge of our time, is proving and will increasingly prove a menace to civilization.

Theological education has not entirely escaped this weakness in modern pedagogy. Too many men graduate without a thorough knowledge of the great source of their commission, the Bible. Too many hours are spent on the social and economic maladjustments of our day without an adequate study of the need for individual redemption. Too many days are spent reading books about the Bible, rather than the Bible itself. Only too often books which contain much that is true, along with the poison of unbelief, are given these young men to read, without safeguarding comment. One graduate student told the writer he was given many such books without professorial counsel or warning, and, he remarked, "This has been the undoing of some of our most promising men."

A theological professor recently asked a close friend why he was not enthusiastic about modern seminary training and his reply was, "Because so few of your graduates know how to deal with a lost sinner who needs a Savior." This professor is a true man of God and this criticism was received in real humility and will, we believe, result in real progress in that man's teaching and work in that Seminary.

The desire for Church union is felt by many to be evidence of progress of the Church. Unless this is qualified by stating that union must be based on a like faith in the essentials of the Gospel we would challenge the belief that union is progress.

In our generation there is an increasing evidence of unity among men and women of like faith, but connected with divergent groups and denominations. This unity lies in a like precious faith, relegating to the realm of lesser importance the differences between these groups. We are convinced that this is the unity about which our Lord spoke in the 17th Chapter of John.

This unity is in strong contrast to that found today among men who think outward union paramount and look on soundness of doctrine as nonessential to union. In taking this position they forget that the Scriptural order is first pure, then peaceable.

Let our Southern Presbyterian Church face this problem squarely. Will union with the Presbyterian Church in the U.S.A. be a progressive action? If so, then we should proceed to consummate this union. On the other hand, if such a move is one of retrogression, rather than progress, we should realize this and resist every move in that direction until such time as the present moral barriers are removed.

To say that our brethren in the Northern Church are fine Christian gentlemen, worthy of our affection, trust and cooperation, sounds like a worthy position. However, the official actions of the majority of these brethren during the past ten years clearly indicate that they do not consider soundness of doctrine as of prime importance. In taking this position they have gone

contrary to the clear implications of our standards and called the essential **facts** of Christian doctrine "theories," which may be accepted, or not, according to the individual desire of the individual minister.

In our judgment, this is ecclesiastical anarchy, the very antithesis of progress.

Here are some of the facts.—The 1910, 1916 and 1923 Assemblies of the Northern Church declared the following five minimum doctrines of the Church to be essential.

1. Inerrancy of the Scriptures.
2. The Virgin Birth.
3. The Vicarious Atonement.
4. The bodily resurrection of our Lord.
5. The actuality of the miracles of our Lord.

In taking this position the Northern Church was standing on the sure foundation of the Word of God. But, this position was challenged by about 1300 ministers in that Church in what has since become known as the Auburn Affirmation. These men denied these doctrines to be essential to ordination.

Since that time the men who signed the Auburn Affirmation have been brought more and more to the fore in the official and semi-official positions in that Church, showing conclusively

that the majority in that Church agree with them that these precious doctrines are not essential. This statement of the situation in the Northern Church is based on the facts in the case, not on hear-say. This being true we Southern Presbyterians **must** answer the question, Will union under these conditions be progress, or will it be a tragic mistake?

One other very deterring factor is that union would not be union, it would be absorption. As true as that is, we believe union could be defended if the basis of that union was a like faith in these soul-saving doctrines of the Church. Such not being the case let our Church stand like a rock for these doctrines, even if it means standing alone. History has proven again and again that it is not numbers which count, but a few, who are right.

The progress which the world so greatly needs, and to which our Church can make a definite and lasting contribution, is that progress which accepts the "foolishness" of the Gospel message and acknowledges the stumbling block of the Cross as the only stepping stone to eternal life. In taking this stand we will certainly be classed as reactionary and narrow by some, but the fruits of this position will bring a blessing to us and our nation which will last for eternity.

## FAITH

By A Pilgrim

Faith is one of the most beautiful words in the English language. It combines two of the most valuable activities of the human intellect: Belief—believe on the Lord Jesus Christ and thou shall be saved,—bringing peace to the soul, and Trust—trust in the Lord and He will bring it to pass,—destroying anxious care which so often affects the happiness of Christians. The name itself comes from a Latin word meaning trust, therefore an important factor in Faith, cast thy burden on the Lord He will sustain you.

In the great plan it was never intended that our stay on earth should be all joy and prosperity. The sun cannot always shine, the clouds must gather and "into each life some rain must fall." Many Christians have believing faith and yet not trusting faith. I was once greatly disturbed by the work of my lifetime going upon the rocks and night after night lay planning, often thrashing over and over the same old straw, a prey to anxious care. Then a ray of light broke through the darkness as I said to myself "You believe in God and the Bible as a Christian and know that your immortal soul is safe. The Bible tells you to cast your burden on the Lord and He will sustain you. Why do you not trust your Heavenly Father as in childhood you trusted your earthly father. Then I told Him all about it and like Christians burden at the Hill of Difficulty my burden rolled away and the peace that passeth understanding came and has never left me and there are no more sleepless nights. Faith is not only the saving grace but also the comforting grace when we trust as well as believe."

It is so easy in our life, living in the world, for us to let worldly views shape our Christian views. It is easier to see the lost diamond in the gutter than to see the diamond, the immortal soul, in

the jail bird whose crime arouses our righteous wrath and indignation. Yet the thief on the cross went straight to Paradise, forgiven. Next to faith in God we should have faith in man. After John Bunyan and then later his Pilgrim's Progress, how can we doubt, and how can we Christians shake off the great responsibility upon each one of us to tell the glad tidings.

Faith is the saving grace. The promises of God to us rest upon it. In the storms of life it is our refuge. The world cannot give it,—the world cannot take it away. A few years ago a very old man stood on a street in Baltimore, his dress and general appearance indicated a man of wealth and refinement but his countenance was a picture of agony and woe. A gentleman passing stopped and said "my friend are you in trouble and can I help you?" "O" the old man replied, "I've forgotten my way home, I've forgotten my own name, and I pray I may never forget the name of Christ my Saviour." —S.B.W.

## PENTECOST

"Early in the Great War (Number 1) a neutral observer criticizing the position of the Allied Forces in France, remarked, 'At present the allied armies are strategically competent, but dynamically ineffective.' Pentecost made the Church both strategically competent and dynamically effective. From that day, the growing Church undeniably had the power of God behind it. In every respect of its life and work this power was manifested. There was an obvious transition from reliance upon human ability, human talents, human learning, and human credentials, to dependence upon the working of the Holy Spirit. We may illustrate the fact by a contrast. Looking at the Church today one is struck by its powerlessness. It has men

of intellect and multitudes of saints. It organizes itself for social service as well as the ministry of the Word. But the most enthusiastic of us would not claim that it inspires the world with the sense of power. There is a want of inspiration and effectual moral authority. One who knows the present position says, 'This want is associated with the fact that men no longer believe in the existence of the Spirit in any effective practical way. They believe in God the Father, and they are reverent; they believe in the Saviour, and the Church numbers among its members millions who humbly try to follow in His steps; but for all practical purposes they are like the little band at Ephesus who had not so much as heard that the Holy Spirit was given, and, lacking the inspiration of such a belief, they are weak and wonder why. It was the discovery of the Holy Spirit on that memorable morning which sent the Infant Church, despite its weakness in members, organization and influence, on a career of conquest challenging a world which was even more unfriendly to the Christian message than our world is today, and yet winning such triumphs for the Gospel as to make the first forty years of the Church the most glorious period of Christian history. It is the inward presence of the Holy Spirit which makes the difference between the Church then and now.'

—By J. I. Brice.

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## Dunkirk Did A Lot For Him

On a train to Liverpool a Christian worker himself in a crowded compartment seated near two soldiers, one a private, the other a sergeant in his middle thirties. The private was a young lad, ruddy and open of countenance. The Christian worker's heart went out to the boy, and he engaged both of the soldiers in conversation. To his surprise he discovered that they had been through the ordeal of Dunkirk. The younger man appeared particularly happy and cheerful; appeared to look on life as though it were to him a rosy morn. The civilian said to him, "You went through that terrible experience of Dunkirk, yet you seem so happy and cheerful." "Oh sir, the boy said, "but Dunkirk did a lot for me." "A lot for you? What did it do?" "It brought me to Christ. While I was right in the midst of that conflict, I trusted Him as I had been taught. I was saved, and have been rejoicing in Him ever since."

One of the bright pages in the dark story of the war is the way many have been turning to the Word of God for light and help in this time of trial. In the reading of the New Testament many a soldier, many a sailor have come to understand that the most important question of all, the question of a man's eternal destiny, is settled when one confesses himself a sinner before God and cries out to Him; "God be merciful to me a sinner and save me from my sins for Jesus Christ's sake." For the New Testament tells in words clear and plain that Christ came into the world to save sinners, to give His life a ransom for many, to suffer for sins the just for the unjust that He might bring us to God. "He is able to save unto the uttermost all that come unto God by Him."

—The Sailor's Evangel.

## My Pastor\*

Thank God for my pastor.

He is not much of a mixer. He is not a member of one of the luncheon clubs. Except when there is sickness or distress he does not visit very much. He is not an able man with young people and in a social gathering he seems just a little ill at ease. He is, personally, not particularly attractive to men. Ordinary conversation does not come easy to him although he is one of the most deeply read men that I know.

But—when I go to Church, and only sickness can keep me away, I know that I will hear a message from the Bible which will stir my soul. His prayers are such that I find myself praying with him and he expresses the spiritual longings of my heart and lifts me nearer the One who hears and answers prayer.

His sermons are from God's Word, backed by the authority of "Thus saith the Lord," and I forget the speaker in the joy of knowing that God is speaking to me. Under this preaching I learn more about the Bible and it becomes a living Book and I want to read and know it better myself. Strange, some may think, his preaching attracts and holds young people and a large number have gone from our church to serve the Lord in other fields. Strange too, men comprise about half of each congregation.

In this war he sees God's chastisement and hears God's call for us to return to Him and His Word. He spends many hours in prayer and study. Week after week he shows us the love and mercy of God in giving us the Saviour. We see that He is the only Saviour, the only One who can change a man's heart by regeneration so that political and racial and economic problems can be solved. He makes me want to help in these terrible problems and shows me how I can help—by doing all I can to make this Saviour known.

Thank God for my pastor. —An Elder.

\*Contributed to The Southern Presbyterian Journal.

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## BOOK REVIEWS "Our Lord"

An Affirmation Of The Deity Of Christ  
By William Childs Robinson

Published By Wm. B. Eerdmans Publishing Co.  
Grand Rapids, Mich. Price \$2.00.

This monograph by Dr. Robinson treats on an old and familiar subject in a fresh and stimulating as well as convincing fashion. The need for a comprehensive, yet concise, treatise such as this must be evident to Christian leaders today. The movement back from humanitarianism needs the guidance that a volume like this affords. Therefore, it is most timely.

Again, Dr. Robinson has prepared a volume of exceptional merit for the use of the average college student. There is a clarity of statement supported by sufficient evidence that is remarkable for a volume of only 239 pages. The thoroughness of the treatment is satisfying to the inquiring mind. A mastery of the contents of this book will go far to sustain Christian conviction and faith.

Here, in short, is a book suited admirably to

the needs of young people and teachers of youth. But it is also valuable for all who would know and be able to give a reason for the faith that they profess. Its wide circulation now would do much to meet the bewilderment so common everywhere.

This reviewer would like to add to this appreciation a paragraph from a letter from a graduate student at Princeton Theological Seminary: "Dr. W. C. Robinson's book 'Our Lord' is one of the books in Princeton's 'Star Library'. There is a group of about five hundred books covering a wide field, which are considered the best in their respective fields. Dr. Robinson's 'Our Lord' and Dr. Warfield's 'Lord of Glory' are the only two on their subject in the group."

—Duncan G. MacLennan.

## The Guidance Of The Apostolic Church By The Holy Spirit

### A STUDY OF PRINCIPLES

By Alexander Fraser

Distributed Free By The Evangelical Fellowshipship, Inc., 100 Diamond Street, Pittsburgh, Pa.

The author's purpose in writing this book is to awaken the church to the realization of the leadership of the Holy Spirit. He very clearly shows us how it may be realized by summing up the high lights of the Holy Spirit's work in the infant and advanced stages of the Apostolic Church and in comparison shows us the Churches' need today of the Holy Spirit's guidance.

The Church of today and the Apostolic Church are much alike in comparison and the aim and ideals of the Church are still the same as in days of old. In evangelism, in missionary activity both at home and abroad, in freedom from Jewish legalism, in Prophetic teachings of the Holy Spirit and in the organization and unity of the Church this similarity brought forth. The Apostles were confronted with many problems and the Holy Spirit guided them through all hours of strife and trials. The Church today, too, can look to the Holy Spirit for leadership and guidance through the many problems which are ours because of sin.

In reading this book one appreciates more the perpetual work of the Holy Spirit and is encouraged to rest upon His never failing guidance. He is our pilot directing us through the rocks in the stormy seas of life.

## Christ In His Suffering

(Volume I)

By K. Schilder, Ph.D.

Published By Wm. B. Eerdmans Publishing Co.  
Grand Rapids, Mich. Price \$3.00.

Author Schilder introduces us to Christ's sufferings in His triple office of Prophet, Priest, and King with profound insight and in scintillating style. As we begin this volume we immediately admire the author's homiletical technique and exclaim, What a preacher! We read further and observe his marvelous expository gifts and we are forced to confess, What an exegete! We read still further and are impressed by his theological grasp and affirm, What a theologian!

This first volume begins with the incident in

our Lord's career when Peter endeavored to persuade the Saviour not to go to the cross. Dr. Schilder analyzes Christ's answer to Peter, and points out that in reality it was Satan who was trying to interfere with Christ's work as our Priest, who was to offer Himself for our sins and reconcile us unto God. Every detail of our Lord's Passion is dealt with from this point through the Redeemer's experience in Gethsemane. Closing his analysis of Christ's sufferings in the Garden, the author remarked, "We now leave Gethsemane with our eyes fixed upon the isolated Christ. We know that in God and in the eternal good pleasure our redemption is sure. For nothing man could give, not even the aspiration of a passionate longing for Christ which trembled in human souls, qualified Him for the sacrifice. He ignited all His incense alone. He dwelt in His absolute isolation, and His own flame alone reached up to Heaven. His own arm alone acquired salvation."

Today there is a growing recognition of the person and presence of Satan in the world. Too long Satan's presence has been either denied or ignored. Dr. Schilder is not such a blind or stupid guide. He points out with remarkable clearness that Satan was Christ's most formidable enemy during His Passion Week. He writes, "As Christ enters the room of the Passover to celebrate the sacrament with His disciples for the last time under the shadow of the Old Covenant, Satan steals in beside Him. This is not the first time that the Satanic element has revealed itself in the history of the passion. But the feature that distinguishes the present manifestation of Satan from His previous interventions is that it accentuates the contrast between the divine and the Satanic influence upon the human life of Jesus. Formerly, the Satanic element imposed itself upon Him; now He Himself beckons it to come out, constrains it to reveal itself. Then Christ said: 'Get thee behind me, Satan.' Now He says: 'Satan, come forth.'

This book should be read by every Christian minister prior to each Communion Service. The preacher who bathes his soul in the devotional atmosphere of this reverent study of our Lord's sufferings will be a better man and a stronger preacher of the gospel. The minister or layman who reads this first volume will be eager to procure the other two volumes in this penetrating series on the work of Christ for our salvation.

—John R. Richardson.

## The King Came Riding

By Bernard J. Mulder

Published By Wm. B. Eerdmans Publishing Co.  
Grand Rapids, Mich. 1943. Price \$1.00.

This is the book for the present hour of unrest and uncertainty and questionings. It furnishes the spiritual flood that gives fortitude to those who are following the King, through these crucial days. Those who peruse its pages and follow the thought paths of the author will be richly rewarded.

Dr. Mulder has revealed in language striking and forceful the Majesty and Kingliness of our Lord Jesus Christ. His strict adherence to the Biblical records is heartening, and that he knows whereof he writes is revealed in no uncertain way.

He has packed into nine chapters spiritual vitamins that are soul-enriching. These medi-

tations feature various phases in the closing months of the life of Jesus, and as one reads each chapter the title of "The King Came Riding" is found to take the major theme. Every act of Jesus reveals His Kingship. No one could carry a Cross Like Him. He is a new type of Sovereign as He rides the ass's colt into Jerusalem.

His behavior in Mary's house, the Kingliness of His own holy nature, His conduct in the garden, He must go on, and further, and deeper, into the complete yielding of the Father's will.

The centrality of His Cross, His magnanimity reaches its high-water mark at Calvary. He makes the cross become the throne and the tomb, He enters; He is buried, thereby sanctifying this experience for all His followers. The result is that death is mastered, and the grave has lost its victory.

And the Idle Tale is a chapter rich in truth and beauty. In the final chapter one is gripped and overpowered by the challenging cry: "If any man will come after me, let him take up his cross and follow me." Whoever does is a brother of Jesus.

By all means read this thought-provoking book.

Reviewed by: Ellsworth Erskine Jackson, Minister of Market Square Presbyterian Church, Philadelphia, Pa.

## Hymns That Endure

By W. Thorburn Clark

Published By The Broadman Press,  
Nashville, Tenn. Price \$1.00.

One of the richest treasures of the Christian Church is her hymn book. The Christian who is willing to spend a little time with the classic hymns of Christendom will soon become a finer Christian. The Christian who neglects these priceless gems of Christian literature is impoverishing his soul. A good guide is helpful in interpreting the hymns we sing. Such a guide is Dr. Clark, the author of this book, on the hymns which have endured through the centuries. He gives us the interesting history and background of twenty of our choicest hymns without burdening the reader with technical details. This volume is designed to serve many useful purposes. It may be employed as a devotional aid. It may also be used profitably in a series of Sunday evening or midweek services. Every chapter in this book will move the reader Christward.

—John R. Richardson.

## They Made Him Christ

By Walter P. Bradley, Ph.D., Sc.D.

Published By The Christopher Publishing House,  
Boston, Mass. 1942. 384 Pages. Price \$3.50.

Books about Jesus Christ are without number. Books that confirm the historic Christian view of our Lord are rare. **They Made Him Christ** is not of this class. There is nothing new about the book. Nor does it reveal unusual scholarship. Credit is due the author for his frankness. Unbelief is seldom frank in its popular utterances. It has greater success with the language of faith.

The author's thesis is plain from the beginning: "The great transformation whereby Jesus of Nazareth, successor to John the Baptist as herald of a coming Messiah, himself became recognized as the Messiah, the Christ, the Son of God." Jesus

did no more than proclaim a coming Saviour. He was no more than John the Baptist. His disciples and time made Him Christ. This is discovered in the gospels' "contradictory statements and implications concerning him." The gospels, to be understood, must be arranged in the following order: Mark, Matthew, Luke, John. John's Jesus is the complete development of Mark's. The idea of the Christ, the Son of God, originated with the Persian Zoroaster and became a part of Judaism during the Exile. Paul, the first Christian, took up this idea and applied it most successfully to Jesus.

It is not the purpose of this review to answer such an argument. It is enough to remark that the author begins with an assumption of the impossibility of the supernatural. He sets up every man as his own authority. He apparently has never seriously considered the conclusive argument of J. Gresham Machen's *The Origin of Paul's Religion*.

The author concludes with a consideration of the worth of a Christless Christianity. The Good Life remains. That is of man's own making. It is not rooted in orthodox Christianity. Left also are the "teachings of Jesus." The only loss is Christology. That is a "loss which to many will bring immense relief." But he who has known a holy God, the bitterness of sin, the terrible fact of his own inability, finds value in nothing less than a Christianity with a Christ who is wholly God.

—Adrian De Young.

## Christianity And International Order

### THE CHURCH'S TASK

The International Review of Mission for October, 1942, carries an able and realistic discussion of *Christianity And International Order*, by Heinz Golzen, Dr.Jur. of Gottingen and Dr.Th. of Basel. Dr. Golzen is especially well prepared to write this article. As a Prussian officer in the first World War he gave an arm for the Fatherland and was converted to the Christian Faith. As a Doctor of Jurisprudence he held a high position as judge in Berlin until the race law removed him. The same exclusion kept him from appointment as a German pastor after he had completed the study of theology and compelled him to go to England to earn a living. Golzen writes from his intimate knowledge of Central Europe, from a realistic realization of total depravity and from a wide acquaintance with history. For example, he points out that the "Holy Alliance of 1815 was used by these "Holy Allies" for the persecution of one another's fugitive Liberals and for the suppression of the Hungarian and Polish nation, all in the name of Jesus Christ. Golzen closes his excellent discussion with the following statement of the Church's Task:

"It is here that we approach the task of the Church. Faith, the vehicle of the Holy Spirit, comes by hearing, and hearing comes by the word of God, and to preach the word of God is the task of the Church. In fact, this is all that the Church can do for a better order of the world. If she does it with all the grace that God bestows upon her, it may please Him that His Word and Spirit will lay hold of those responsible for the new order in the world, and this is the Christian hope for the future."











